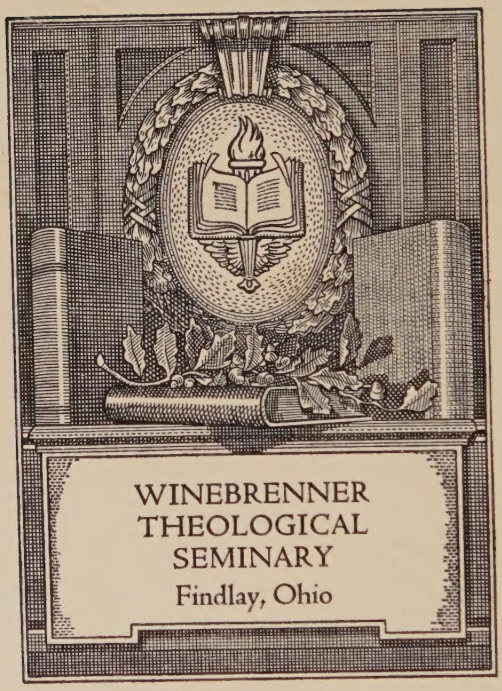

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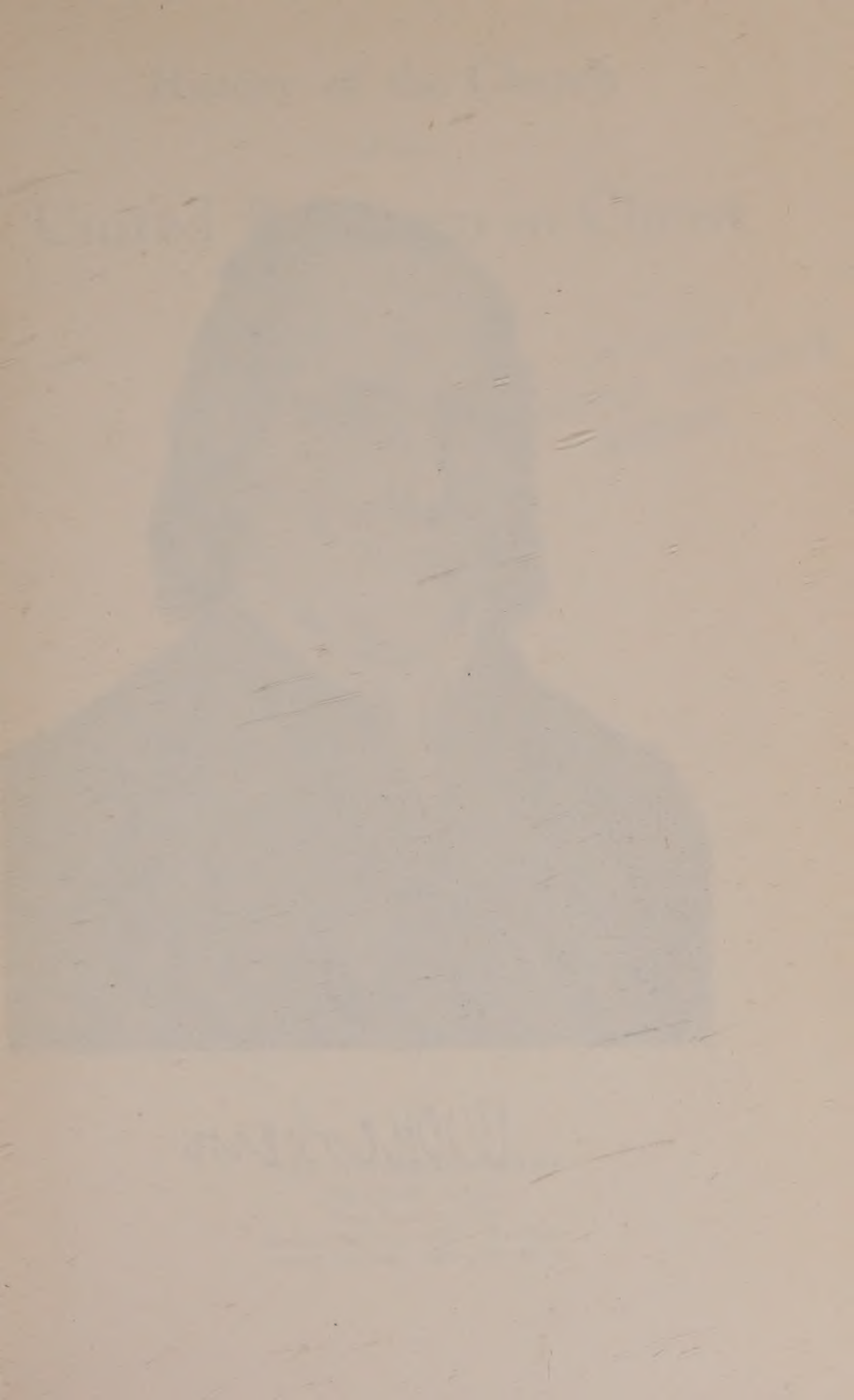

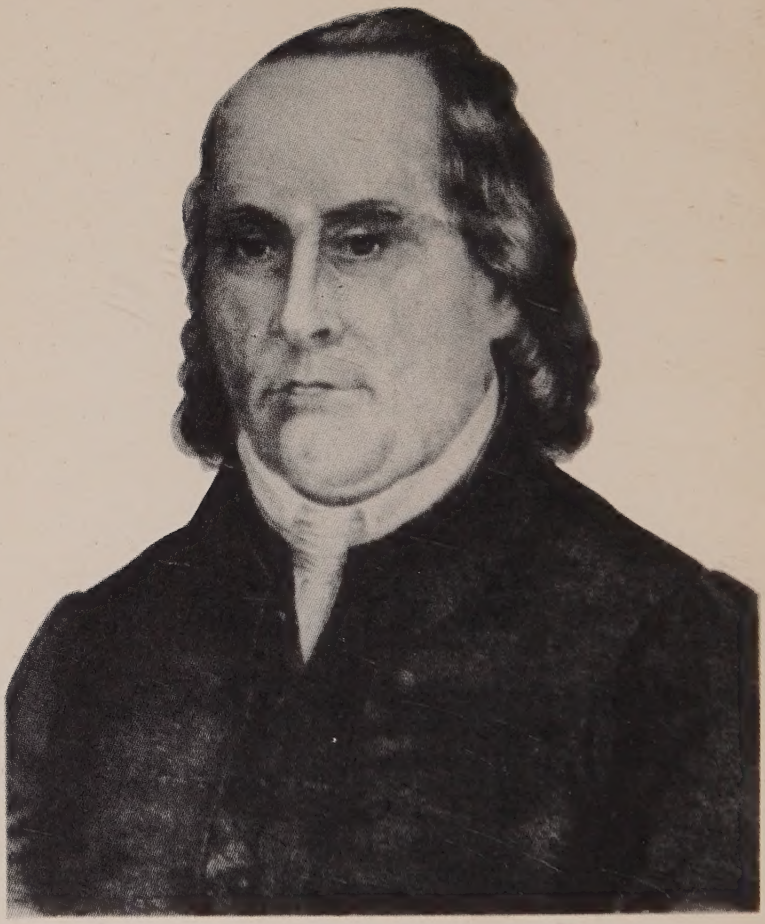

Otterbein

History of the Church

of the

United Brethren in Christ

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By
A. W. DRURY

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PREFACE

FORTY-TWO years ago, the writer was asked by the book committee of the United Brethren Church to bring the history of the Church down to that time. His answer was, "Whatever may come afterward, the Life of Otterbein first." This was in 1882, and the Life of Otterbein appeared in 1884. After this extended interval, it is proposed to make the volume named, largely as it first appeared, the first part of a present-day history of the Church.

The making of a biography the first part of a history requires little effort at justification, for, as Emerson says, "an institution is the lengthened shadow of one man." We may well say that the Christian church as a whole is the lengthened shadow of Jesus. It will be noticed, too, that the volume named, while presenting Otterbein as holding the central position, gives a proportionate place to his like-minded co-laborers. Thus, in this large sense, biography grows into history.

But why should not this biographical material be recast and new elements included? At the time when the Life of Otterbein was written, a number of new sources had become available, and various advantageous conditions had come to exist. The writer visited all of the places where Otterbein served as pastor, and also consulted libraries in Harrisburg, Philadelphia, Baltimore, Washington, and New York. Almost no new materials have become available in recent years. So, following the judgment of trusted advisors, it has been deemed best to allow the text of the Life of Otterbein to remain for the most part unchanged. While the changes made may not be very noticeable, the revision has been thorough and will add much to historical accuracy. In cases where a modification of judgment has been reached or additional facts have become available, the same are given in the proper place. The writer may add, that, as through the years occasion has called him to face anew the character and historic significance of Otterbein, the impression has been deepened and further confirmed that Otterbein truly had those great and special characteristics so manifest and challenging in those whom the judgment of mankind recognizes as the special instruments of Providence. The world needs men who, like Paul, have not need or inclination to confer with flesh and blood. Such was Otterbein.

In recent years, the writer has been asked a number of times by authorities of the Church to prepare a history of the Church, but has definitely and as he thought finally declined, and largely for the reason that he has written so much on various parts and phases of the history of the Church in books, pamphlets, and contributed articles, both alone and in connection with others, that he doubted whether he had any new contribution to make. To compile and to repeat and to make changes for the sake of changes are not conducive to the highest interest. To the difficulty named is added the inherent difficulty of planning and producing such a history as would meet the desires and needs of the Church, especially as the desires and needs are sure to be conflicting or competing.

While the writer entered upon his work by appointment, the history will not be found to be merely official, colorless, and bloodless. His maternal great-grandfather's house in Augusta county, Virginia, was a preaching place for the co-laborers of Otterbein. His grandfather, with his grandmother, and her sister, three in all, formed the first class of United Brethren in a new settlement in Indiana.

Again, his grandfather and others of his family formed a class on the Iowa frontier and contributed to the building of the first church house in the township, if not in the county, where they located. By attendance at the Theological Seminary at Dayton, by his presence at important conferences and conventions of the Church beginning with the General Conference of 1877, and by close contact with the Church in all of the years since, he has met nearly all of the Church leaders of recent times, and has the satisfaction and advantage of having met many of the leaders of an earlier day.

It is said that the two eyes of history are geography and chronology. Without these, history is a blind study. As we study the history of the Church, we should have some patience with ourselves and our task as we seek to construct to ourselves the local conditions and the times immediately involved. Instead of standing in our day and asking first what past events mean to us, let us rather put ourselves in company with the past and study events in the light of their first dawning. Thus, and only thus, shall the lessons coming to us be sure and valuable. In gaining a proper perspective, some incidents or references are given, not for any special significance that they have in themselves, but because they are typical and lead us into the atmosphere of the particular times. Likewise, some conditions described, which, under the light and standards of our times, may seem wanting in dignity or rectitude, may cor-

rect a tendency toward undue laudation of the past, and at the same time disclose to us qualities of real worth and promise struggling to assert themselves amid a hindering environment of custom and unawakened thought.

Individual churches, rural and city, in their beginnings and concrete conditions, as well as the wider extension of the work of the Church, to be studied by conferences or States, and likewise the different departments of church work, must receive attention. Extracts more or less extended, taken from minutes and various other sources, have not been included to save labor or multiply pages, but to give the reader an opportunity to know first-hand the materials out of which the narrative is woven; in a word, to afford eyepieces through which the reader may look down into the times and into the hearts of the builders and fashioners of events. It would be too pretentious for the writer to attempt a "documentary history" such as in particular lines, others have written, yet the advantage of some features of such a history will be apparent, at least to some persons.

In giving accounts of the same things, in different forms and connections, some repetitions are almost unavoidable. Yet, such repetitions may make an advantageous representation immediately to the eye, and require no more space than would a cross reference, except in Part I. As in the History of Methodists, by J. M. Buckley, "academic and honorary titles are conspicuous by their absence," even in cases in which their use would seem most appropriate and convenient. The reader will find dates sprinkled in quite freely. At times, or to some persons, these will be of service. To those not interested in them, they may prove but a slight impediment. The writer is fully aware that in the attempt to make facts, rather than opinion or comment, the frame work and substance of history, the peril of numerous errors, in minor, if not also in larger matters, is incurred.

Not only are church organizations, forms of church work, and events in general especially to be recognized, but persons must hold a large share of interest. At this point, the task of a narrator is most difficult. Many noble and efficient workers leave little for the historian to record. They have their immortality, so far as the present stage of existence is concerned, in the transformed lives of others and in a transformed world. The limits of a book and the wearying monotony of merely formal reference may well limit personal sketches largely to representative leaders.

This preface may be extended to include references to sources, especially as some comments or explanations may, in certain connections, be proper and helpful.

Of the publications of the Reformed Church in the United States, the Life of Schlatter, by Harbaugh, the Fathers of the Reformed Church, by Harbaugh and Heisler, and the histories of that church, by Dubbs and Good, are the main authorities.

The Methodist histories by Bangs, Stevens, and Buckley afford interesting and helpful parallels. The volume containing the Reminiscences of Henry Boehm also has value.

Aside from general articles on the Mennonites, there is material, pertinent especially in regard to Martin Boehm, in the book, The Mennonites and Their Accusers, by John E. Funk.

Taking up somewhat closely the sources within the United Brethren Church, the first to be named is the historical sketch given in the Discipline published in 1816, and representing the first General Conference, which met the previous year. This piece of almost contemporaneous history has appeared with only slight changes in every subsequent Discipline.

The periodical publications of the Church, especially the Religious Telescope, first appearing in 1834, the Unity magazine, published from 1853 to 1859, and the German periodicals, together with the minutes of General and annual conference sessions, and the successive issues of the Year Book, are the largest source for the history of the Church.

The first account of the Church given in book form was included in the History of All Denominations (He passa Ekklesia), by I. D. Rupp, published in 1844. The account of the United Brethren Church was furnished by William Hanby, with a supplement by Henry Spayth. It has special interest as being the first formal attempt to give the history of the Church.

The writers just named were the authors of a History of the United Brethren in Christ, published in 1851, generally known as Spayth's History of the Church, though Hanby gave, under the name of Annals, the important events by years, beginning with 1825. Spayth did not believe in giving an account of living men, and such accounts as appeared in the history were written in part by John Lawrence, the author of a later history of the Church. Spayth was a co-laborer with the Fathers of the Church, and himself was fully imbued with their spirit. His History is indispensable in reaching a proper knowledge of the founding and early progress of the Church. And yet it must be recognized that he was not free from the

liability to carry some things from the later times into the earlier.

John Lawrence, from 1852 to 1864 the editor of the Religious Telescope, produced the next history of the Church, in two volumes, the first appearing in 1860, and the second in 1861. The first volume contained a history of the Waldenses, the Unitas Fratrum, and other sects, his object in bringing in this outside material being, as he afterward expressed it, "to make a big book." He was an able and brilliant writer, and furnished a lifelike portrait of the struggles and successes of the Church. His later life was spent as one of the leading lawyers of Nashville, Tennessee.

At the call of the Church, the next one to undertake the preparation of a history of the Church was Daniel Berger, whose history appeared in 1897. As long connected with the Church, and an editor of the Religious Telescope for five years, and for many years editor of the Sunday-school literature of the Church, being withal a most careful and polished writer, he made a valued contribution to the historical literature of the Church.

H. A. Thompson, in his book, Our Bishops, followed the central stream in the history of the Church. Lives of Bishops in separate volumes have been written as follows: William Otterbein, by A. W. Drury; David Edwards, by L. Davis; J. J. Glossbrenner, by A. W. Drury; J. Weaver, by H. A. Thompson; E. B. Kephart, by L. F. John; J. W. Hott, by M. R. Drury; J. S. Mills, by W. R. Funk; and N. Castle, by William M. Bell.

Of the following named ministers, biographies or reminiscences have been written: Samuel Huber, J. Fetterhoff, J. S. Kessler, J. Bachtel, I. L. Kephart, Lydia Sexton, A. J. Newgent, J. G. Baldwin, C. J. Burkert, W. M. Weekley, D. K. Flickinger.

Mention should be made of the value for historical purposes of the two volumes, Our Heroes, by W. M. Weekley and H. H. Fout, giving sketches of some of the most worthy and efficient workers of the past.

Of historical value also, though in a different way, is the volume entitled, Landmark History of the United Brethren Church, by D. Eberly, I. H. Albright, and C. I. B. Brane, giving accounts of pioneer workers and historic places in Pennsylvania and Maryland.

The minutes of annual and general conferences from 1800 to 1818, translated from the German by A. W. Drury, more

than any other documents, introduce us to the spirit and activities of the founders of the Church. Next to these minutes or along with them, stands the Journal of Newcomer, not appreciated when it was published in 1834, but now a priceless possession.

More or less full histories of a number of conferences have been written, and other conferences have published souvenir copies of minutes containing valuable historical material.

Books have been published giving a history of some of our educational institutions, and likewise books giving a history of the missionary work of the Church. Much historical material was brought forward in connection with centennial observances in 1900 and 1901. Likewise, the litigation that followed the session of the General Conference in 1889 led to the closer scanning of all denominational history.

The following pages are committed to the Church and the general public with the hope that they may contribute to a better knowledge of the devotion, sacrifices, and triumphs of those that have preceded us, and help to promote in us and those that shall follow us a stronger and more intelligent devotion to Christ and a higher appreciation of his Church, the divinely appointed instrument in building up His Kingdom.

A. W. DRURY.

AUGUST, 1924.

PREFACE TO FIRST EDITION OF LIFE OF OTTERBEIN

IT ONLY remains for me to give statement to a few points by way of preface to what is herewith presented as the Life of Otterbein. The designation given, it is conceded, is in various respects unsuitable. Many things essential or important to the true life-history of Otterbein are irrecoverably lost, or survive only in imperfect outlines; and some things to which space in the following pages is given may seem to include too wide a circle about him to be consistent with the title used. It might be more fit if the materials here given should pass under the character of a memorial volume—a volume of the extant facts—on the life and career of Otterbein.

In my work I have constantly been compelled to struggle with the meagerness of material, and in some parts with the uncertainty and confliction of testimony.

I have sought to honor facts, and to allow them to make their own impression and impart their own coloring. From the endeavor to give to facts this place, various consequences follow. The difficulty of tracing a faintly-marked line of facts almost necessarily excludes literary attractiveness.

Likewise an unflinching devotion to historical truth may excite, on controverted points, the charge of want of charity, if not of want of fairness; while, perhaps in regard to the same points, others may feel that too much has been conceded. In regard to these and kindred points I have only to say that, while I have sought to avoid all approach to rashness, I have not suffered myself to be influenced by the fear of criticism. The cause of truth is best served by the positive presentation of facts.

It was my first intention to give numerous foot-notes as to sources and evidences; but from the fact that much of the material employed was gathered from sources other than books, and in view of the apparent pedantry of such notes in a work of this kind, only a few citations of authorities in the form of notes are made.

I have admitted many quotations, some of them being quite extended. This has not been to save work, but to give the reader an opportunity to use his own judgment, and to catch for himself the spirit of the prominent actors, and gain a living impression of the times.

In addition to the attention given to the relations of the particular subjects presented to general church-history, special attention has been

given to contemporary denominational history in the United States, particularly in the Reformed, Mennonite, and Methodist lines.

On the histories of the United Brethren in Christ by Spayth and Lawrence respectively, a remark will be in place. Starting out skeptical as to some of the points presented in these histories, I have been impelled carefully to examine all of the statements contained that have a bearing on the subjects presented in this work; and the conclusion reached is decidedly in favor of the general accuracy of these writers. Mr. Spayth's opportunities were rare. He visited both Otterbein and Boehm with a view to obtain from them facts as to their lives. His few mistakes as to facts are confined to matters in regard to which he could not have full information at hand. Mr. Lawrence, while giving much of the same material as Mr. Spayth, went over the ground independently, and had the advantage of some sources not open to his predecessor.

In some of the parts in which the following work seems merely to copy from the histories named, I have had the advantage of the sources back of these histories. In addition to this, Mr. Lawrence has kindly indicated to me the particular sources for those gatherings for his history that were obtained from personal testimonies. Thus, in different ways, I have had an opportunity to exercise a careful personal judgment as to a number of facts that I may seem to be simply transferring to my own pages.

Of assistance rendered by Rev. F. W. Cuno, of Hanover, Germany, I make a grateful acknowledgment. Pastor Cuno is the author of a number of works on historical and antiquarian subjects. He has written a considerable number of articles on the Otterbein family. These articles, together with much information communicated to me directly, have been, in the preparation of the first two chapters and of some other parts, of the greatest service. His esteem for the Otterbeins—among them William Otterbein—is of a character at the same time gratifying and remarkable.

Dr. J. H. Dubbs, of the Reformed Church, by direct correspondence and through his published articles, has placed me under the highest obligations to him. On matters pertaining to the Reformed Church in the United States no one is better informed than he.

Levi Reist, Esq., of Lancaster County, Pennsylvania, has rendered great service in relation to the history of the Mennonites. Mr. Reist has a rare genius for facts, and has had exceptional opportunities for acquainting himself with early Mennonite history.

To many kind friends I owe a debt of acknowledgment. Of those not already named, I can only take space to name H. B. Stehman, M. D., of Chicago, Illinois, Mr. Jacob Knipp, Jr., of Baltimore, Maryland, and Rev. Wm. Mittendorf, of Dayton, Ohio.

With the hope that this book may contribute something toward the perpetuation and extension of the vital, aggressive Christianity with which the name of Otterbein is so prominently associated, t is hereby submitted to the Christian public.

A. W. DRURY

DECEMBER, 1884.

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HISTORY OF THE CHURCH
of the
UNITED BRETHREN IN CHRIST

Part First
OTTERBEIN AND HIS CO-WORKERS
THE RELIGIOUS MOVEMENT

CHAPTER I.

LIFE OF OTTERBEIN TO HIS ENTRANCE UPON THE HOLY MINISTRY

Nassau—Dillenburg—Otterbein Family—Home Training—Death of the Father—A Quotation—Brothers and Sisters—In School at Herborn—Character of Instructors.

THE life and labors of Rev. Philip William Otterbein, in more respects than one, were of a solitary character. His is the only one of his family name that, by reason of eminent services, has obtained a place in the annals of our country. He labored among the Germans, who had not, at the early period at which he labored, obtained a recognized relation to our growing population. The dust from the pinions of time has been falling for full seventy years (to 1884) on the events of his completed life; and the gray distance of nearly double that period spreads a veil over his childhood and early manhood in the Fatherland. Thus there is only left to us—what shall we say—the solitary form of an honored saint.

It will scarcely be grateful to some to have this form exchanged, even to the extent that, at this late day, it can be done, for one more truly human, and toilsomely contending amidst the circumstances of ordinary life. Yet if the holy dead are to inspire and instruct us by their saintly lives and heroic struggles, their real likeness to ourselves, in all essential respects, must be made apparent. This is the marked characteristic of the biographies that are traced for us in Holy Writ.

But what features are necessary to such a presentation? Instinctively we look for country, kindred, associates, education, the early heart-strivings, and the sustained after-conflict.

Nassau,* the country in Germany to which we now turn our attention as the home of the Otterbein family, is at present

*In 1255 Nassau was divided into two parts, and from that time was ruled by two lines of counts, which lines became divided at times into several parallel branches. At an early time the younger line obtained important possessions in the Netherlands. In 1544, William,

included as a part of the Prussian province of Hesse-Nassau. The name now given to it on the map is Wiesbaden. It is bounded on the North by Westphalia, on the east by the provinces of ancient Hesse, and on the south and west, for the most part, by the Main and Rhine. It extends over an area of 1,808 square miles, and in 1866 had a population of 468,311, the majority of the number being Protestants. *In the south the country is quite mountainous, and in the north, in some parts, it is high and barren. The valleys are very productive. A number of streams traverse the country. The country is rich in minerals, and is specially noted for its mineral springs. The inhabitants derived, in past times, great advantages from the physical characteristics of the country; and their relations, which were specially intimate with the Netherlands, and the Rhine countries even to the mountains of Switzerland, gave them broad intercourse and a stimulating outlook. In early times the older Nassau line gave an emperor to Germany, but in later times the younger line, through the so-called Orange princes, reached a higher celebrity, in furnishing the deliverer of the Netherlands and giving a king to England.

In this favored land, in the ancient and picturesque city of Dillenburg, on the 3d† day of June, 1726, Philip William Otterbein was born. Dillenburg lay on a sloping elevation overlooking the river Dille. Some distance away stood a noble ancient castle, the birthplace and residence of an illustrious line of counts. Here William the Silent was born. The castle was destroyed in 1760, and in its place there was

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the heir of this line, called William the Silent, fell heir to the principality of Orange, and important possessions in Holland, and elsewhere. By reason of his estates in Holland, he came to be closely connected with the affairs of that country, and at length the founder of its independence. About 1560 William resigned his paternal inheritance in Nassau to his brothers, and there came to be several princes of the younger line ruling over the different parts of Orange Nassau. The count of Nassau-Dillenburg was one of the most important of these princes. His capital was, of course, Dillenburg. About 1740 the different possessions of the younger line were again united under a single ruler, and the prince of this line became, in 1815, king of the Netherlands. Orange Nassau, in 1815, was united with the possessions of the older line, which in 1806 had been formed by Napoleon into a dukedom.

*In view of the confusion brought about by the World War it is not regarded advisable to make changes to suit present conditions.

†A number of different dates have been given for the birth of Otterbein. I. D. Rupp, Esq., in the books written by him, gives November 6, 1726. Rev. H. G. Spayth, gives March 6, 1726. The date given in the Baltimore daily at the time of his death was June 2, 1726. June

later erected a lofty tower in memory of the distinguished patriot just named. Hanging on the walls within the tower are three pictures of the castle for the years 1620, 1640-1650 and 1711 respectively, of which the last is represented in the accompanying engraving. Dillenburg contained in the middle of the eighteenth century some over three thousand inhabitants. It was noted for its Latin school and female seminary.

It is not only gratifying that we are able to know something of the Otterbein family in Germany, but it is an unmeasured pleasure to find that the knowledge that may be gained is at the same time honorable, and calculated to instruct and inspire. The earliest known ancestor of this family was the court-trumpeter John Otterbein, who came, about 1650, from Salzschlirf, near Fulda, to Dillenburg. He was married in 1658 to Agnes Deichman, whose grandfather had fled from Siegen, on account of persecution, in the beginning of the seventeenth century. To these parents were born two sons, one of whom was Charles Frederick, born in 1667. He married Anna Christina Hatzfeldt, the daughter of the pastor at Driedorf. With Charles Frederick, and from his time, the family assumed its ministerial character, which it afterward maintained with great and steady luster. Two of his six children became pastors.

John Daniel, the older of these, and the oldest of the family, was born September 6th, 1696. He was married November 28th, 1719, to Miss Wilhelmina Henrietta, the accomplished daughter of John Jacob Hoerlen. In a paper proceeding from the faculty of the Herborn school, she is called

4, 1726, occurs in the inscription on his tomb. The authority back of June 4 as the date is an incidental mention that occurs in a letter of recommendation given by the faculty at Herborn, when he became a missionary. To show, however, that the date incidentally given in the recommendation was not given by Otterbein himself, it is necessary to refer to but a single point. In the paper, where the maiden name of his mother should occur, a blank was left. The fact that he allowed the date, now found to be incorrect, to stand, is not stranger than that he should not have filled the blank. The following entry taken from the Dillenburg church-record is decisive in favor of June 3: "To Mr. John Daniel Otterbein, praeceptori primario (rector) of the Latin school, and Mrs. Wilhelmina Henrietta, were born twins on the 3d of June, early in the morning at 2 o'clock. The older is a son, and the second a daughter. Both were baptized on the 6th of June; the godfather for the son was Philip William Keller, steward of the kitchen (Kuechenmeister) to the court; the godmother for the second, the wife of Mr. John Martin Keller, butler (Kellermeister) to the court. The son was called Philip William, and the daughter Anna Margaret."

"the right noble and very virtuous woman, Wilhelmina Henrietta." Of her high mental and moral endowments more will be said later. These were the parents of Philip William Otterbein.

The father was called "the right reverend and very learned John Daniel Otterbein." He studied at Herborn, and in 1718 became a candidate of the ministry. In 1719 he became a teacher in the Reformed Latin school at Dillenburg, of which he soon afterward became rector. In this position his learning, ability to instruct, and piety, at once gave him an honored place.

The house in Dillenburg in which he lived, and in which the older children were born, while respectable, was yet humble. The house stood close to the church, and also near to the building in which the Latin school was held. Beneath the church was the family burying-vault of the princes. In this house Philip William was born. The house still stands,*—such is the firmness with which the buildings in Germany are constructed. History surely does not err in picturing to us a home of order and happiness for the family of the pious young rector. The home became gladdened by a full half-dozen bright young faces; and soon, too, the sad light from two vacant places in the circle fell upon the hearts of the parents.

In the spring of 1728, John Daniel Otterbein became pastor of the congregations at Frohnhausen and Wissenbach. He thereupon moved to Frohnhausen, the principal place, situated about three miles north of Dillenburg. At that time, in Germany, a minister and his family were held in high esteem by the people. The family formed the kindly center for the parish. Here the younger children were born; and here, as the proper age was reached, the children received in their studies the faithful and skillful assistance of the father. By this home instruction they received not only their first impulse toward knowledge, but such a preparation as would enable them to enter schools of advanced grade.

The Reformed Church in Nassau made great account of the Heidelberg Catechism. The Otterbeins showed great partiality toward it, and among the famous catechisms it is

*The house stands at the rear of the church near the castle—now the tower.

doubtless, as regards elementary instruction in religion, the best. A considerable part of the duty of the parish minister was to inculcate the catechism. All children were obliged to become well acquainted with it, and after an examination, when about twelve years of age, were confirmed. They were then admitted to communion and to all of the privileges of the church. Philip William doubtless met with the catechetical class, consisting of the children of the parish and taught by his father, and in due time, with the others of his age, received confirmation.

In the light of what has already been given, we cease to wonder what the home training of young Philip William was. Every Otterbein whose name we have gives evidence that he was an Otterbein—was of the common stamp. The characteristic solidity, strength, and piety had no known exception. We must believe that this was not the result of accidental influence, or of influences external to the home. Nor can we we believe that it came from mere inherent qualities.

We naturally turn, by contrast, to the defects of homes that are not so distant in time and place. The father, in many instances, lends not character and authority in the work of training. In other instances there is authority without love, and often rigor fitfully sustained. In still other cases the father is but the parody of a man, and allows himself by word and action to be seen as such by his children. If there is an unrestrained wag-element in the father, it will likely run away with the children. Many children receive no training—except when they have misbehaved.

If there is nothing in the parents to inspire reverence for a superior, and esteem for soberness and goodness, is it any wonder that the children are devoid of reverence and healthful appreciation? It is a sad fact, too, that much care is fruitless through want of wisdom and steady policy. Children, though responsible to the parents for a given time, are afterward to be thrown upon themselves; and if the voluntary principle of piety and right-doing is not implanted, the result need be to no one surprising. There is, too, a care that tends to produce callousness, moral distaste, and reaction.

In the Otterbein family there was a strong and healthful family spirit, extending beyond the immediate household. There were also hearty and liberal social sympathies. Thus were alliances brought to sustain a proper home-life, and to develop and ennoble personal and social character.

The religious character of John Daniel Otterbein was sincere and decided. In the baptismal register at Frohnhausen, he wrote as follows: "Here I, J. D. O., begin in the name of the Triune God and will continue this work to his honor, which must be the nature of all our private as well as public deeds and acts."

In the marriage register he expressed himself in a similar manner: "*Deus Triunus, cui me et omnia mea dicavi, faxit, ut initium meum sit pium, sanctum et salutare, quo actiones meae universae cedant ad sui nominis gloriam multorumque aedificationem in salutem.*" That is, "May the Triune God, to whom I have committed myself and all my possessions, grant that my beginning be pious, holy, and salutary, so that all my actions may redound to the honor of his name and the blessed edification of many."

But Mr. Otterbein's ministry, after a term of fourteen laborious and fruitful years, was by death abruptly brought to a close. He died November 14th, 1742, in the beginning of his forty-seventh year. His funeral sermon was preached by Dr. Schramm, "to a tearful audience," from Matthew, twenty-fourth chapter and forty-fifth and forty-sixth verses: "Who then is a faithful and wise servant, whom his Lord hath made ruler over his household, to give them meat in due season? Blessed is that servant, whom his Lord when he cometh shall find so doing."

The following account written in 1802 for the Nassau *Chronicle* and *Vade Mecum*, by Mr. Steubing, counselor of the consistory, is deserving of space here—especially in consequence of its allusions to the different members of the family of John Daniel Otterbein:

At N. N. (Frohnhausen), in the principality of Dillenburg, during the second quarter of the previous century, there was a minister who was much esteemed by his congregation.

DILLENBURG IN THE EIGHTEENTH CENTURY

DILLENBURG AT THE PRESENT TIME

He was untiring in his efforts to fulfill the duties of his vocation; and in the circle of his family, which consisted of six sons and one daughter, he enjoyed every possible domestic happiness. Being formerly a teacher, he availed himself of every advantage by means of domestic instruction to prepare his sons for their future exalted career. His industry was so far rewarded that the oldest son was sent to the high-school at Herborn, where he had already gained the confidence of his teachers, when death destroyed the father's well-conceived plans. The father died in 1742, without leaving any means, because the annual income was indeed not sufficient to meet even necessary expenses. The sufferings of the anxious mother and deeply-wounded widow were indescribable, yet they were not greater than her trust in God. She moved to Herborn because her sons could be educated much more cheaply there; and living was likewise less expensive. The following year already her oldest son received a charge from which he realized an amount equal to one-half of his father's salary. The family fared much better now. Four years later he received a parish. The second son received a remunerative appointment by which he was able to assist in supporting the family and educating his younger brothers. Six years later he went to a foreign land, where he was living after a number of years, happy and honored. Then the third brother received a similar position, and through him the education of his remaining brothers was fully completed. This good man still lives contented in this place. He had the pleasure of having his mother, a woman who was very respectable and most noble, with him; and he manifested toward her, who saw all her children well cared for, a genuine filial affection up to her death. She died at an advanced age. The three youngest sons left our state. They all filled good parishes and were in good financial circumstances. One of the sons by means of his writings gained for himself quite a large reading public, and another occupied a seat and had a voice in the consistory of his country.

What a fine tribute we have in the above to the father, who by home instruction devoted himself to the advancement of his children! What a tribute to the mother, whose heart did not fail her when she was left alone and without temporal provision; who took her family, then consisting of six sons and a daughter, and moved to Herborn, there to give her sons the advantages of education! What a credit to the older sons—

Philip William being the second son referred to—who united their endeavors with the courage and management of the mother in maintaining the family and securing the education of their younger brothers! And what a result—six sons educated classically and theologically, and all of them afterward successful and honored ministers! May we not place the name of Wilhelmina Henrietta Otterbein with the names of Lois and Eunice, and along with those of the mothers of Augustine, Chrysostom, and John Wesley?

It may not be without some interest and occasional use to have here given a somewhat full and connected account of the family of John Daniel and Wilhelmina Henrietta Otterbein. The form will be abbreviated as much as possible:

1. Christina Henrietta, born October 19, 1720. Died young.

2. John Henry, born March 21, 1722. Studied at Herborn 1738. He was the only one of the family that went away to school before the death of the father. Candidate and teacher at Herborn 1744. In connection with his teaching he served as vicar of Ockersdorf 1745. Pastor at Fleisbach 1749; second pastor at Herborn 1757; pastor at Burbach 1769. He published a number of sermons. Four of his sons became pastors. Died October 20, 1800.

3. Christian Frederick, born January 7, 1724. Died in his twelfth year.

4-5. Philip William and Anna Margaret, twins, born June 3, 1726. Anna Margaret died in infancy.

6. John Charles, born May 14, 1728. Candidate at Herborn 1751. Teacher at Herborn from 1752 to the close of his life. Also served for a time in the place of the second pastor. After 1780 co-rector, and after 1790, rector. Died May 4, 1807.

7. George Godfrey, born January 14, 1731. Pastor at Kecken 1756. Pastor at Duisburg 1762. He was "imbued with apostolic zeal, and was thoroughly convinced of the error of the spirit of his age." He stood associated with the leading minds of Germany. He felt the force of that course of events that ultimated in rationalism, but resisted with all his strength the on-rolling tide of ruin. He was the author of three volumes on the Heidelberg Catechism, two of them belonging to one work, of a volume on practical Christianity, and the editor of a book on "Enoch," or walking with God. He also was

the author of text-books for schools. He realized what Germany now more than anything else needs to realize, that the schools must be protected against the poison of infidelity and rationalism, and made the nursery of true and healthful moral training. His writings were of a superior character, and were to some extent introduced into this country. He died September 10, 1800.

8. Philipene Margaret, born March 26, 1733. Married to Pastor Schollen.

9. John Daniel, born 1736; before 1766 a candidate. Tutor in Berleburg 1766. Second pastor at Berleburg 1771. First pastor 1795. Soon afterward inspector, and then counselor of the consistory. He published a volume on the Heidelberg Catechism. Died 1804.

10. Henry Daniel, born November 12, 1738. Pastor at Kecken 1762. Pastor at Pfalzdorf 1768. Pastor at Mulheim on the Ruhr, 1771. Died November 27, 1807.

Only John Henry of the sons had descendants. The widest diffusion of the Otterbein family was shortly before the close of the eighteenth century. There were a number of Otterbeins outside of the family of John Daniel Otterbein that occupied important places as pastors and teachers. At the present time there are no Otterbeins in Orange Nassau, where once the members of the family were so numerous and influential. Some families of Otterbeins from the original home of the Otterbein family near Fulda, have found their way to America. Representatives of these families reside in at least five different states. Some are Protestants, and others Catholics. At an early day some of the representatives of the Nassau Otterbeins also came to America, but where they or their descendants reside is not known.

Let us now return and take up the history of Philip William from the death of his father. At the time of his father's death he was sixteen years of age. We may be sure that the orphaned children read lessons of faith out of the trusting and resolute countenance of their noble mother. We have already noticed the wise decision and courage of the mother in resolving upon going to Herborn. She could have stayed for a year in the parsonage at Frohnhausen, but she seems to have moved at once. Although she has been spoken

of as having been left without property, the family, while at Dillenburg, had a small lot on which two cows could find pasture. Anything from the sale of this property, however, even if it was not consumed while at Frohnhausen, would have but meagerly contributed to the convenience of the family in situating itself at Herborn.

Herborn was about three miles south of Dillenburg, and contained about two thousand five hundred inhabitants. It was chiefly noted for being the seat of a celebrated Reformed school. The school was founded in 1584, before the morning dew of the Reformation had disappeared, and almost immediately after the characteristic elements of the Reformed Church had been, by a synod that met at Herborn, adopted for Nassau. Olevianus, one of the authors of the Heidelberg Catechism, became the first theological professor, but died after he had occupied his chair three years. The school consisted of two parts—the pædagogium, or gymnasium, made up of five classes, and the academy.* In the academy the instruction was given by able professors, and mostly in the form of lectures.

Each class in the pædagogium had its own preceptor. In the pædagogium the students studied, for two years, philosophy, Greek and Roman literature, logic, mathematics, history, etc. Then they passed their examination, and in the academy took up medicine, jurisprudence, or theology, according to the course of life that they expected to pursue. The greater number, however, took up theology, in the study of which they were required to spend three years. The theological course was, in some respects, more complete than that now required in the theological seminaries of our country, and much more thorough than that now required of candidates for the ministry in Nassau. The students were required to preach twice a week before one of the theological professors, and every Sunday afternoon one of them had to lead in a Bible-lesson before the students.

*Instead of "academy," the term "university" is used in Schem's German Cyclopaedia. In the Cyclopaedia of Education by Kiddle and Schem it is said. "The academy connected with the gymnasium, after Sturm's plan (which the school at Herborn resembled), approached but did not entirely reach the standard of a university."

The theological tendency of the school is indicated by the fact that the students were required to study a book made up of selections in Latin from the writings of the great evangelical Netherlanders, Vitringa and Lampe. Upon the writings of these men the professors also gave lectures.

At Herborn, up to the middle of the eighteenth century, moderate Calvinism was taught. At this time the peculiarities of this system ceased to be accented. The Reformed Church in Germany has never been much given to elaborating or defending theological tenets—especially such as have divided the minds of devout Christians. Its spirit has been that of Melancthon. Such was the Herborn school when, in 1742, Philip William became enrolled as a student.

What, may it be supposed, was the moral influence exerted upon him during the course of his studies? The influence could not be from impersonal elements, but from men—from fellow-students and professors.

The influence coming from his fellow-students must have been of a mixed character. Though the large body of the students were preparing for the ministry, it must not be supposed that even all of these were free from moral indifference or dissoluteness. Even in the ministry were those whose lives were offensive. To be a minister a man must have some mental force and scholarly equipment, but godliness was not always taken into account. In that period generally, just as in all state-churches at the present time, the office was considered largely apart from the moral character of the incumbent, and outward church-membership was often put for inward grace. Yet there are no circumstances in which the earnestness and conscious nobility of the young can be so successfully drawn out as in those furnished by the association of kindred minds in the pursuit of knowledge. Even reckoning the influence of students upon students, this will be found to be true. But if there is a peril, just as there always is where there is any offered good, this is in the largest measure obviated if in the instruction and government high moral and intellectual endowments fill their appropriate places.

In the Herborn school, at the time when Philip William Otterbein was in attendance, very noble men filled the professors' chairs. Drs. John Henry Schramm, Valentine Arnold, and John Eberhardt Rau, among the professors, were men of rare character and fitness for their responsible work. They were not only learned, but were able in their contact with the students, to touch the secret springs of character and strength, and bring the latent energies of the soul into high and pleasurable action. Dr. Rau was a celebrated orientalist, and the author of a number of volumes on oriental subjects.

Special mention must be made of Drs. Schramm and Arnold as having exerted upon Philip William most salutary influence. Dr. Schramm* was an apostle of the so-called *Thætige Christenthum* (active Christianity). As professor in Herborn he lectured on practical divinity, besides being occupied in part in exegesis.

Dr. Arnold† was a man of lovely and noble character, was a man of faith and zeal, and felt a special attachment for Philip William Otterbein, because of the debt that he felt that he owed to his father, John Daniel Otterbein, whose instructions he had enjoyed in the Latin school at Dillenburg. Thus again did pious and disinterested influence return to bless the source from which it came.

In spirit and belief Schramm and Arnold were alike. It was under their direction that the students studied the compendium formed from the writings of Vitringa and Lampe. Vitringa and Lampe were great Netherland theologians, who confessed to the influence that they had received from Cocceius, another great theologian whose center of influence was the Netherlands rather than Germany, and who has been spoken of as "a man mighty in the Spirit, and far in advance of most

*He was born March 20, 1676. He became chief preceptor at Herborn in 1701, went as pastor to Dillenburg in 1707, was made a theological professor at Herborn in 1709, held a professorship at Marburg 1721-1722, and then returned to Herborn, where as professor, and later as holding also the office of superintendent of the church of Nassau, he continued to exert a great influence for good until his death, in 1753.

†He was born in Dillenburg, January 26, 1712. He attained renown in oriental and rabbinical literature. In 1745 he became first pastor and professor at Herborn. His lectures extended over a wide range of subjects.

men of his time in the apprehension of the work of God in Christ."

A strong influence also came from the east in the form of Pietism. Spener, the founder of Pietism, died in Berlin in 1705. In an important sense, however, both wings of the evangelical movement could be said to belong to Nassau and the adjoining countries; since Cocceius received his principal idea from a work published by Olevianus, the first theological professor at Herborn, and since Pietism originated with Spener while he was pastor in the neighboring city of Frankfort-on-the-Main. Pietism, as to its spirit and method, started with a struggle after purity of heart, sought through minor assemblies the nurture of those that had reached this state; and gave to internal elements generally an importance over the external. It sought to leaven the church, not to introduce rivalry or antagonism. It originated in the Lutheran Church, but especially along some portions of the Rhine obtained a great influence in the Reformed Church. It was only another of those spiritual freshets, occurring in all the ages of the church, that, while some times mistaking their proper course, have yet made many a solitary place to rejoice. Dr. Schramm especially was favorably inclined to Pietism. Dr. Henry Horch, professor in Herborn from 1690 to 1698, had carried Pietism to such an extravagance as to bring it into disrepute. It is better to speak of Dr. Schramm as Pietistic than as a Pietist. Dr. Arnold, as to the source and character of his tendencies, was more a Hollander. He also had a general acquaintance abroad, and read and recommended the works of Philip Doddridge. It will be remembered that Dr. Doddridge was the author of, among other works, "Rise and Progress of Religion in the Soul," and "Sermons on Regeneration." Both Dr. Schramm and Dr. Arnold took great interest in mission-work, and in all forms of active Christianity.

It can not be a matter of doubt as to what was the influence of these two superior men upon young Otterbein. Neither can it be doubted what was one of the sources of those rich tides of evangelical life, that, after he came to America,

filled his heart to overflowing, and furnished a new starting-point for spiritual religion among the Germans that had sought homes in the New World.

CHAPTER II.

BECOMES A MINISTER, THEN A MISSIONARY.

Serves as House-Teacher—Preceptor—Ordination—Duties as Vicar—Oppositions—Call for Missionaries—Recommendation—The Separation—The Voyage.

AFTER Philip William Otterbein had completed his course of study at Herborn, he set his face toward the holy ministry. What his exercises of mind were we do not know. He surely did not act hastily or thoughtlessly. Advancement in the ministry was slow, and the emoluments, in most cases, meager; worldly considerations, therefore, could not have governed his mind. The venerated example of his father, the pious desires of his mother, the influence of great and holy men, along with the silent promptings of the Holy Spirit, would perhaps explain the course that he took.

He first went as a house-teacher (hauslehrer) into the country of Berg, a small dukedom lying northwest of Nassau about one hundred miles. In the Reformed Church in Germany it was a quite general custom for those that had completed their course in school and were looking toward the ministry to teach for a time in the families of those that might be willing to engage their services. Thus they would improve their qualifications for the part in teaching that would, in connection with their future ministry, fall to them. Some offered themselves for examination immediately on their leaving school, and were at once constituted candidates. Young Otterbein's modesty, however, kept him from becoming a candidate officially until there was some suitable occasion for it. To be accredited as a candidate meant about what being "licensed" means with us. In Germany, though, the educational qualifications were more strictly looked to. Ordination was not conferred until the candidate received a call to a work that required full ministerial functions. The candi-

dates were understood to be waiting such a call. Hence the name candidate. It is altogether probable that in Berg the young teacher taught in the family of one of the wealthy merchants in the beautiful city of Elberfeld. Rev. Nicholas Druschel and Rev. John Achenbach, ministers that left a record of piety, were at this time preaching in Elberfeld.

In 1748, Philip William became preceptor in the Herborn school. This made it proper for him to pass his examination, and to take the rank and title of a candidate of the holy ministry. He accordingly passed his examination, and became in the proper sense a candidate. He was examined May 6th, 1748, the Herborn faculty being the examiners. He became preceptor of the third class, his oldest brother serving at the same time as preceptor of the fifth class, having been appointed to the same four years before. Those that had been his teachers were now his associates. He was but twenty-two years of age, and yet his work was with those that were somewhat advanced in their studies.

In 1749 his oldest brother, who, in connection with his teaching, had also served as vicar of Ockersdorf, left Herborn to become pastor at Fleisbach, and now Philip William was appointed by the count's upper consistory at Dillenburg, vicar to the vacant post. It was now necessary that he be ordained that he might minister at the altar, as well as speak from the pulpit. His ordination took place in the city church at Dillenburg, June 13th, 1749. The following is a copy of a certificate of ordination, given by Dr. Schramm, when Mr. Otterbein became a missionary to America:

LECTORIS SALUTEM.

Reverendus et doctissimus vir juvenis, Philippus Guilhelmus Otterbeinius, gente Nassauius, domo Dillenburgensis, S. Ministerii Candidatus, classis tertiæ hujus pædagogii præceptor, manuum impositione adsistentibus Cl. Arnoldo, professore atque primario cœtus Herbornensis pastore, et admodum reverendo Klingelhœfero ejusdem ecclesiæ secundario, ut vicariam in cœtu Ockersdorpiano præstaret opem, 13 Junii, 1749, ordinationis a me impetravit axioma. Quod his ad ejus requisitionem testor, et dilecto meo quondam auditori in peregrinas abiturienti oras, fausta quævis prosperumque iter

ex animo precor, constantis mei adversus eum adfectus monimentum.

JOH. HENRICUS SCMRAMMIUS,

Signum Theologia Doctor et Ecclesiarum Nassauicarum Superintendens.

Herbornae, III Calendas Martias, 1752.*

TRANSLATION.

To the Reader, Greeting:—

The reverend and very learned young man, Philip William Otterbein, from Dillenburg, in Nassau, a candidate of the holy ministry, and a teacher of the third class in this school, received of me, assisted by Cl. † Arnold, professor and first pastor of the congregation at Herborn, and by the very Rev. Klingelhœfer, second pastor of the same church, on the 13th of June, 1749,—the rite of ordination that he might perform the functions of vicar in the congregation at Ockersdorf. This I certify at his request; and to my much esteemed former hearer, who is now about to emigrate to foreign shores, I earnestly wish all good fortune and a prosperous voyage, and subscribe this letter as a testimonial of my never-failing affection towards him.

JOHN HENRY SCHRAMM,

Seal. Doctor of Theology, and Superintendent of the Church of Nassau.

Herborn, February 28, 1752.

In Herborn there was but one church, but there were two pastors, Dr. Arnold being first pastor, and Rev. John Henry Klingelhœfer second pastor. Ockersdorf was a village with a population of two hundred, and situated about twenty minutes' walk north of Herborn. About ten minutes' walk to the right of Ockersdorf was Burg, a village of two hundred and fifty inhabitants. The churches in these villages were connected with the Herborn church, and were under the special direction of the second pastor. Mr. Otterbein was to preach at Ockersdorf once each Sabbath, on the first Wednesday of each month, and on festival days, and was to hold a weekly prayer-meeting. A stated prayer-meeting at that time was

*The original copy of this letter was handed to Rev. John Hildt, by Mr. Otterbein, near the close of his life, and by Mr. Hildt placed in the United Brethren publishing house, where it is still preserved.

†"Cl." here stands as an abbreviation for Clarissimus, a title often prefixed to the names of German professors. The term means "most illustrious." The title might be rendered. "His Eminence."

almost without example. He often preached also at Burg; likewise it was a part of his duty frequently to preach at Herborn. His preaching at Herborn seems to have been connected with the service that he owed the second pastor, as well as with his position as preceptor.

During this time he also taught his sister and younger brothers at home. After the departure of his oldest brother he became the head of the family. The amounts that he received as preceptor and vicar enabled him, in considerable part, to provide for his mother and the younger members of the family, and to assist his younger brothers in their education. We may be sure that the oldest brother did not cease to contribute his part toward the family maintenance. What a beautiful picture we have here of family interest and devotedness!

But Mr. Otterbein's sailing was not all smooth. It was at this time and in these circumstances that the occurrences given by Rev. H. G. Spayth took place: "The zeal, the devotion, and the earnestness with which he met his new duties surprised his friends and astonished his hearers. In reproof he spared neither rank nor class. * * * Opposition and clamor, however, had the tendency to add force to his arguments in directing his hearers from a cold formality to the life and power of our holy religion. To witness the good impressions made on some was encouraging. But with this came also fiery trials and heavy exercises of mind." When the authorities were "privately solicited to arrest his preaching for a season," his mother said to him: "Ah, William, I expected this, and give you joy. This place is too narrow for you, my son; they will not receive you here; you will find your work elsewhere." She was often heard to say, "My William will have to be a missionary; he is so frank, so open, so natural, so prophet-like."*

The opposition may have been at Ockersdorf, or at Burg, or at Herborn; or it may have been at all of these places, at any one or all of which his mother could have been a regular

*See Spayth's History of the United Brethren in Christ, pp. 19 and 20. While this account bears evidence of general correctness in its facts, it yet fails to recognize the extremes that existed in the church,—the genuine and enlightened Christianity on the one side, and the laxness and irreligion that were comprehended on the other.

hearer. The condition of religion in Nassau at that time was low. Among the students at Herborn there was not always the most becoming deportment. Amidst all of the encouragements to study, some were idle and troublesome. The second pastor was extremely sensitive, and disposed to bring charges against his co-workers. Mr. Otterbein, on his part, was doubtless as well qualified, at this time, to give the law to loose-livers and careless church-members, as ever afterward. If he met with oppositions, so did Edwards and Wesley, and from similar causes. But the only authority that could put a restraint upon the young preacher was that that had appointed him. It is not likely that his ministrations were even temporarily interrupted. It is certain that he continued in his double capacity as vicar and preceptor until he became a missionary.

We now approach the period of Mr. Otterbein's embarkation as a missionary. In 1746, Rev. Michael Schlatter, of St. Gall, Switzerland, had gone under the auspices of the synods of North and South Holland as a missionary to the German Reformed emigrants in Pennsylvania. Owing to the general poverty and distress in Germany, especially in those districts where the Reformed faith was predominent, the Germans were not able to help their brethren in the far-off provinces of the New World. At this time—let it always be spoken to their praise—the Hollanders undertook to assist the spiritually destitute and financially helpless Germans in America. After five years of labor in America, Mr. Schlatter went to Europe and presented himself before the classis of Amsterdam, to which had been committed the supervision both of the Dutch and German work in America, and asked for further assistance in money and in missionaries. He received a favorable hearing and was sent on to Germany and Switzerland to enlist further sympathy and much needed cooperation. He was especially to secure six young men as missionaries, the expense of sending whom was pledged by the general church of Holland. Mr. Schlatter applied at Herborn for these recruits, and met with hearty assistance from Drs. Schramm and Arnold.

Under date of February 25th, 1752, Dr. Schramm wrote in the record of the Herborn academy, as follows: "Rev. Schlatter handed me the list of candidates whom he desires to take along with him to Pennsylvania, and prays that we give them a general academical testimonial. Shall they have such?"

The second professor of theology, Dr. John E. Rau, wrote under the question: "Yes, I hope there is no one that would not rather see the ministers desiring this recommendation advanced to work in a foreign land than in their home country."

Though the young ministers were spoken of in a general way as candidates, the preceptor, Philip William Otterbein, was one of the volunteers.

The reader will not be displeased to find given here in full the testimonial given to Mr. Otterbein, as drawn up in behalf of the faculty at Herborn, by Dr. Valentine Arnold. The following is the testimonial:

L. S.:—

Inhaber dieses, der Wohl-Ehrwuerdige und Hochgelehrte Herr, Hl. Philippe Wilhelm Otterbein, ordinirter Candidatus S. Ministerii, bisheriger Præceptor am hiesigen Pædagogeo und nun berufener Prediger in Pensylvanien, ist am 4ten Juni, morgens zwischen 2 und 3 Uhr im Jahre 1726 zu Dillenburg, von ehrlichen, und der Evangelisch Reformirten Kirche zugethanen Eltern gebohren, und am 6ten dito zur Hl. Taufe gebracht worden. Sein Hl. Vater ist gewesen der weyl. Hochwohl Ehrwuerdige und Hochgelehrte Herr, Hl. Johann Daniel Otterbein, ehedem wohlmerirter Rector der Lateinischer Schule daselbst, nachgehends aber treufleissiger Prediger bei deren Gemeinde Frohnhausen und Wissenbach, welcher am 16ten Nov., 1742, das Zeitliche mit dem Ewigen verwechselt. Die Frau Mutter ist die Hoch-Edle und tugendreiche Frau, Frau Wilhelmine Henriette, so als Wittwe noch Dato am Leben ist. Sie war eine geborne ————. Taufzeuge war Hl. Philippe Wilhelm Keller, Hochfuerstl. Nassau Dillenburgischer Kuechenmeister, als naher Anverwandter. Sr. Wohl-Ehrwuerden ist in der Reformirten Christl. Religion wohl erzogen, und hierauf zum Mitglied dieser Kirche angenommen worden, hat auch jeder Zeit einen ehrbaren, frommen und christlichen Wandel gefuehret, und nicht nur mit vielfaeltigem Predigen und treuer Verkuendigung des goettl. Wortes, sowohl in diser Stadt, als auf einem nahegelegenen hierher gehoerigen Dorfe (wo er als Vicarius den

hl. Dienst eine geraume Zeitlang versehen) und an andern Orten mehr geschehen, sondern auch mit seinem gottseligen Leben die Gemeinden erbaut. Weshalben wir nicht zweifeln, er werde auch der fuer Ihn bestimmten Gemeinde in Pennsylvanien treulich und fruchtbarlich vorstehen. Wie wir Ihn denn zu dem Ende des Allmaechtigen Schutz und Geleite inbruenstig anempfehlen und Ihm zu dem wichtigen Werk, wozu Er berufen worden, und sich so bereitfertig finden lassen, viele Gnade von Oben, und die reichsten goettl. Segen von Grund der Seelen anwuenschen. So geschehen, Herborn, im Fuerstenthum Nassau-Dillenburg, den 26ten Februar, 1752.

V. ARNOLD,
Professor und erster Prediger daselbsten.

TRANSLATION.

To the Reader, Greeting:—

The bearer of this, the truly reverend and very learned Mr. Philip William Otterbein, an ordained candidate of the holy ministry, hitherto preceptor in this pædagogium, and now called as a preacher to Pennsylvania, was born June 4,* 1726, in the morning between two and three o'clock, at Dillenburg, of honorable parents belonging to the Evangelical Reformed Church, and was baptized June 6. His father was the right reverend and very learned Mr. John Daniel Otterbein, formerly the highly esteemed rector of the Latin school at Dillenburg, but afterwards a faithful, zealous preacher to the congregations at Frohnhausen and Wissenbach, and who departed from time into eternity, November 16,** 1742. His mother is the right noble and very virtuous woman, Wilhelmina Henrietta, her maiden name being ————————.† She is alive at this time as a widow. His godfather was Mr. Philip William Keller, steward to the court of Nassau-Dillenburg, who was a near relative. The truly reverend Philip William Otterbein was well reared in the Reformed Christian religion, and then received as a member of this church. He has always lived an honest, pious, and Christian life; and not only by much preaching and faithful declaring of the word of God in this city, as also at a near affiliating town where he has been vicar for a considerable time, and at other places, but also by his godly life, has he built up the church. Wherefore we do not doubt that he will faithfully and fruitfully serve the church in Pennsylvania, to which he has been called. Therefore, to this end, we commend him to the protection of the Almighty, whose

*This is the date to which attention has already been called.

**Mr. Cuno gives November 14 as the date.

†This blank has been referred to.

care and leading we pray upon him; and we pray that he may give him much grace from above, and the richest divine blessing in the work to which he has been called, and to which he was so willing to go, and we wish him from the bottom of our souls success. So done at Herborn, in the principality of Nassau-Dillenburg, February 26, 1752.

V. ARNOLD,
Professor and First Pastor.

The time for the trial of the mother's faith had come. She had thought of a mission-field for her son, but when her thought seemed to be taking the form of a fact, her motherly heart began to sink. "She hastened to her closet, and after being relieved by tears and prayer she returned strengthened, and taking her William by the hand and pressing that hand to her bosom she said, 'Go; the Lord bless thee and keep thee. The Lord cause his face to shine upon thee and with much grace direct thy steps. On earth I may not see thy face again—but go.' "* What tenderness, and yet what composure and strength! Much more was evinced than mere submission.

Immediately on the resignation of Philip William Otterbein as preceptor, his brother John Charles obtained a place as preceptor in the Herborn school. From this time forward the mother had her home with him.

Mr. Schlatter with his band of young ministers went first to Holland, where they were to receive their outfit and take passage. One of the six, however, like John Mark, declined to go to the "work." Yielding to the entreaties of his mother, he shrunk from the mission-field. His place was at once taken by a young man from Berg, who with his wife joined the company in Holland. The fellow-missionaries of Mr. Otterbein were William Stoy, John Waldschmidt, Theodore Frankenfeld, John Casper Rubel, and John Jacob Wissler, the candidate from Berg. At the Hague the young men passed their examination, approved themselves by preaching trial sermons, and were solemnly consecrated to mission-work, those that had not been ordained receiving also ordination.

*Spayth's History. p. 21.

The missionaries were to be "orthodox, learned, pious, and of humble disposition; diligent, sound in body, and eagerly desirous after, not earthly but heavenly treasures, especially the salvation of immortal souls." Besides perquisites, and the amounts, generally ranging between eighty and one hundred and fifty dollars, that the fields in America might supply, they were to receive from Holland a stipend of "forty or fifty Belgic florins"—from sixteen to twenty dollars. The perquisites would perhaps be small fees for marriages and funerals, and house and fuel free. The method of apportioning the money received from Holland was soon changed, and, as a result, some of the missionaries received from that source alone, but for a short time however, nearly one hundred dollars. The church in Holland had also incidental expenses to meet, amounting to thousands of dollars. But from Switzerland, the Palatinate, and even England, generous contributions came.

It is not easy to estimate the enthusiasm and steady devotion of the Hollanders in this disinterested work. They were already assisting more than one hundred needy churches in Europe, besides supporting a number of missionaries in the East Indies and elsewhere. At the same time, however, they expected the churches that they assisted to imitate the strict Calvinism of Holland itself. When the first help was rendered by Holland, about 1730, the Germans were required to adhere to the "Heidelberg Catechism (the Palatinate Confession of Faith), the Canons of the Synod of Dort, and the rules of church government of Dort." The band of ministers now referred to were required solemnly to bind themselves to submit to the "Formula of Unity of the Netherlands." The "Formula of Unity" is a number of times referred to in the Amsterdam correspondence, but whether the standards as a body or an understood abstract of them is meant it is difficult to determine. In their own country the Germans insisted on nothing as a doctrinal standard beyond the Heidelberg Catechism.

Toward the last of March the missionaries sailed from Holland, and the night preceding the 28th of July they landed in New York, the voyage having occupied nearly four months.

The year preceding, Mr. Schlatter had made the voyage from America to England in five weeks. Sometimes, however, in going over this same line of passage six months were consumed.

Mr. Schlatter and his band of missionaries were met on the day succeeding their arrival by Rev. John Melchior Mühlenberg, the eminent pioneer missionary of the Lutheran Church, who, when the young ministers were introduced to him, quoted to them the appropriate but heart-trying language of Christ, "Behold I send you forth as sheep in the midst of wolves; be ye therefore wise as serpents and harmless as doves."

CHAPTER III.

MINISTRY AT LANCASTER.

The Germans in America—Condition of Religion—Lancaster—Success of his Ministry—Crisis in his Experience—Significance of the same—Case of Dr. Hendel, Jr.—Assurance—The Extremes of Formality and Capriciousness—Two Worthy Types Combined—The End of Written Sermons—Calvinism Forsaken.

WHEN Mr. Otterbein came to America, the full group of the original thirteen colonies had had a common existence of scarcely a score of years. Thus we have to do with provinces, not states. Nearly a quarter of a century was yet to elapse before the era of independence. Though the colonies presented a wide, promising view, and large accessions were yearly made to the population, it is yet not so much with the broad areas of the country and the body of the population with which we are concerned. It is rather New Germany—Germany transferred, struggling to strike its roots into the soil and to lift and extend its branches, crowded upon and often trampled, yet Germany still—that we seek to find within the borders of the Western World.

The Dutch or Hollanders, formed trading stations in the state of New York, in 1614, and after 1621 established regular settlements in different parts of the state. They brought with them the religion of their country, and the result of their early migration to the New World was the establishment of the Dutch Reformed Church as one of the earliest Protestant churches of America.

The Germans were nearly a century later in coming in any considerable numbers to our shores. Only about two hundred families arrived between 1682 and 1702, the first period of German immigration. Between 1702 and 1727, forty or fifty thousand came. They came mainly from the districts along the Rhine, beginning with Holland and including on the south Switzerland, and were generally called Palatines, a very

large proportion of them coming from the Palatinate, an important country of the middle Rhine. As with the English settlers in America, the cause that led them to leave their homes was religious persecution and political oppression. The cruel and ambitious schemes of the powerful Louis XIV of France, and the calamities of the western provinces of Germany during the reign of that unprincipled monarch, were, in many cases, the direct cause. Louis was the persecutor of the Huguenots of France and the enemy of the Protestants of the Netherlands. In 1674 he ordered the devastation of the Palatinate. The greatest of calamities seemed to fall upon the common Protestantism of Europe in 1685. In that year James II—Stewart and Catholic—became king of England, Louis XIV revoked the edict of Nantes, and a Catholic became elector of the Palatinate, a country almost wholly Protestant. In the circumstances of the change in the Palatinate, too, Louis contrived a pretext for claiming the country for France. By his orders the Palatinate was devastated a second time in 1688, and again in 1693. Is it any wonder that from the wretched provinces of the Rhine there were many that sought in a strange land the rights and blessings that were denied them at home?

The Mennonites in Switzerland were persecuted by the Reformed and Catholics alike; and many of them, after a temporary residence in Germany, sought an asylum in America. By the bounty of England, some of the distressed Palatines were sent to Ireland and others to America. The great avenue for the oppressed Germans and Swiss was through Holland, which for over a century had afforded a generous refuge for those that were persecuted for conscience's sake. The German refugees almost all sailed from some port in Holland. To supply every feature in the picture of the general oppression, it needs only to be said that even the tolerant and generous Hollanders could not permit the Lutherans that had sought homes in Holland, but who differed from them on the tenet of Calvinism, to live peaceably among them. From the general oppression and discontent it is easy to see that large numbers would flock to the New World.

The German settlements extended from the Carolinas to New York. Scattered settlements existed also far beyond these limits. The great majority of Germans, however, sought homes in Pennsylvania. Here they constituted about one third* of the population, occupying almost exclusively some parts of the country. From Pennsylvania many crossed over into Maryland and Virginia, though considerable numbers went directly to these provinces.

In 1751 it was estimated that in Pennsylvania there was a German population of ninety thousand, thirty thousand of the number being traditionally attached to the Reformed Church. The Germans were without a knowledge of the language of the provinces, and to a large extent without pastors and schools. To some extent efforts were made toward the supplying of these wants. Their English neighbors did something, though their part was mostly one of indifference or cupidity. The time of many of the Germans was sold for a term of years to pay their passage-money. The most of them had been at home of the peasant class.

Though in their new situation they were generally industrious and thrifty, the condition of religion among them became the most deplorable. Common observation indicates that social influences of a local and traditional character are all but necessary in preserving men in their proper religious character. The crossing of the Atlantic, or of the Mississippi, or a move from the country to the city, or from the city to the country, is the frequent explanation of religious apostasy. The German immigrants brought little in the form of religious helps with them, and they found the least in their new settlements that would guard and nourish spiritual life. In their homes in Europe religion was too often an outward form; and now in their wilderness homes, in their unwi lingness to part with all religion it was to too great an extent a mere dead form that they made more or less effort to establish. Their minds were hardened by the treatment that they met, their

*George Thomas, the governor of Pennsylvania from 1738 to 1746, estimated the proportion of Germans during his administration, at three-fifths of the population, the entire population being two hundred thousand. The estimate seems to be much too high.

energies were taxed in their struggle to build homes and secure subsistence, and the very atmosphere of the New World encouraged a wild and reckless life.

With all this there still remained something in what has been claimed as the susceptibility of the German heart for the real principles and requirements of the Christian religion. In all of the past history of the German peoples, they, more than all others have been noted for first asking the question, "What is true?" and then conceding the binding force of the answer that is returned. Too commonly men first question the wisdom and rectitude of the claims that are made upon them, and perhaps never get beyond taking counsel of their own desires. If men will follow the rational method and first ask, what is true, they will surely find the other questions, always more difficult, on which many unprofitably wear out their strength, fully solved, and the ways of God fully approved.

Let us now turn our attention to Mr. Otterbein and his more immediate situation. After a brief rest in New York, Mr. Schlatter and his company proceeded to Philadelphia. Mr. Otterbein soon received a call from the Reformed congregation at Lancaster, which he accepted. Twenty-three years before this time, Lancaster County, to which reference will frequently be made, was cut off from Chester County. The town of Lancaster was laid out one year before the organization of the county, and soon became the principal town west of Philadelphia. In 1751 it contained five hundred houses and two thousand inhabitants. Soon after, it was spoken of as "a very respectable and wealthy place." But it was not until 1792 that the turnpike was located between Philadelphia and Lancaster—the first located in this country—and not until several years later that it was completed. There was not even a passenger stage-route between these places before 1784. Thus we see how new and unsubdued the country was. Lancaster County was largely settled by Germans from the Palatinate and Nassau, whose character would therefore be well known to Mr. Otterbein.

The Lancaster congregation was next in importance to the Reformed congregation in Philadelphia. But notwithstanding

this fact, there had been frequent vacancies in the pastorate, the congregation being without a pastor fully one half of the time. Some that sustained the relation of pastor were unworthy men. Some of the best members had withdrawn, and those that remained were in a sadly demoralized state. For a year and a half the congregation had been without a pastor, when the call was extended to Mr. Otterbein. He entered upon his work in August, 1752, under an engagement to serve the congregation five years. He also was to preach regularly, perhaps once per month, at New Providence, ten miles southeast of Lancaster.

Notwithstanding the various difficulties in his way, he labored during these years with "regular success." During his second year the little log church that had stood since 1736, was replaced by a substantial and attractive stone church, which continued to serve the congregation for a century, lacking one year, and which was then "too good to be torn down." We may as well prepare ourselves to witness the material interests that were promoted under Mr. Otterbein's hand every place where his labors were bestowed. He was acquainted with the wisdom by which the conditions of large and permanent success are supplied.

But he failed not to watch also over the spiritual condition of his flock. Mr. Harbaugh uses the following language in regard to his general vigilance and success: "Internally, the congregation greatly prospered. Evidences of his order and zeal look out upon us from the records in many ways; and enterprises started in his time have extended their results in the permanent features of the congregation down to this day."

Having served his term of five years, he was anxious to withdraw from the congregation. The cause of dissatisfaction was the irregularities and laxness that had grown up, at least in part, through the frequent vacancies in the pastorate, and that had been encouraged by the influences of the times. The method of the old churches, by not drawing the lines against those that gave no evidence of godly life, left pastors to be embarrassed by the wanton and wicked lives of many that held a place in the church. In this condition of things, Mr. Otter-

bein's desire for a spiritual church made his relations exceedingly irksome. "He complained of many grievances which had rendered his ministry unhappy, and demanded, as the condition of his continuance, the exercise of a just ecclesiastical discipline, the abolition of all inordinancy, and entire liberty of conscience in the performance of his pastoral duties. All this was readily promised by the congregation." On these conditions he consented to remain, but for no specified time.

Among the papers belonging to the archives of the church at Lancaster there is still preserved a manuscript drawn up in the hand-writing of Mr. Otterbein and signed by eighty male members of the congregation, through which it was sought to introduce the improved order and discipline that had been promised. The following is the paper, which shows at the same time the character of Mr. Otterbein as a pastor, and the better side of the congregation:

Inasmuch as for some time matters in our congregation have proceeded somewhat irregularly, and since we, in these circumstances, do not correctly know who they are that acknowledge themselves to be members of our church, especially among those who reside out of town, we, the m nister and officers of this church, have taken this matter into consideration, and find it necessary to request that every one who calls himself a member of our church and who is concerned to lead a Christian life, should come forward and subscribe his name to the following rules of order:

First of all, it is proper that those who profess themselves members should subject themselves to a becoming Christian church-discipline, according to the order of Christ and his apostles, and thus to show respectful obedience to ministers and officers in all things that are proper.

Secondly: To the end that all disorder may be prevented, and that each member may be more fully known, each one, without exception, who desires to receive the Lord's supper, shall, previously to the preparation service, upon a day appointed for that purpose, personally appear before the minister, that an interview may be held.

No one will, by this arrangement, be deprived of his liberty, or be in any way bound oppressively. This we deem necessary to the preservation of order; and it is our desire that God may bless it to this end. Whosoever is truly concerned to grow in grace will not hesitate to subscribe his name.

Mr. Otterbein's second term of service continued but one year. In 1758 he resigned, with the intention of visiting his native land.

Besides the local work at Lancaster, Mr. Otterbein extended his labors to other places. In 1755 he was placed upon "two committees of supply," which made it necessary for him to preach occasionally at Reading, and at Conewago, now in Adams County. By a similar arrangement made the following year, he was to supply the charge at York, but owing to the peculiar circumstances at York, he was certainly kept from following out the plan. In 1757 he was elected president of the cœtus. To the parochial schools he sustained the usual relation, and also, along with others, sustained a relation to an important educational enterprise, looking toward the improvement of the Germans generally.

The last place in this chapter has been reserved for the account of a great crisis—one might say an epoch—in the religious history of Mr. Otterbein. The time for this event in his experience was in the early part of his ministry in Lancaster, perhaps in the year 1754. This is the date given in some papers left by Mr. Spayth.

After Mr. Otterbein had preached an earnest sermon on repentance and faith, a man smitten with conviction came to him for advice. The sermon may have been uttered out of the cryings of his own heart, and may have expressed, as has been the case in so many instances, his own deep-felt wants. At all events, he knew not what answer to give to the awakened man. His only reply was, "My friend, advice is scarce with me today." He then sought his closet, and ceased not his struggle until he obtained the peace and joy of a conscious salvation, and withal that enlightenment in spiritual things that made him, in the years that followed, the skillful guide to so many of his fellow-beings into the way of life. Mr. Otterbein himself is the authority for the greatness of the change that took place, as is indicated by his answer to a question proposed to him by Bishop Asbury. Mr. Asbury's question was, "By what means were you brought to the gospel of God and our Savior?" The answer was, "By degrees was I brought to the knowledge of the

truth, while I was at Lancaster." The answer, of course, refers more to the apprehension of the truth than to a result in the heart. Its representation of the greatness of the change is, therefore, all the stronger.

If we would understand the subsequent course of Mr. Otterbein, and the differences that came to exist between him and many of his brethren in the church to whi h he belonged, we must not hasten too rapidly over the great facts in his own spiritual history. We have already noticed the impulse to practical Christianity that he received from the great divines of the Netherlands through his teachers, Drs. Schramm and Arnold. Likewise, the influence received from Pietism has been referred to. The influences exerted upon him and his brothers, and the results brought about, as indicated in the preserved writings of three of these brothers, as well as by other evidences, were decidedly of a practical and experimental type. The early earnestness of Mr. Otterbein in the pulpit, and his hearty devotion of himself to the mission-field, have likewise come before us. His great labor and success, even in his early work in Lancaster, has also been noticed. What more, then, could he need, and what more could be required of him? The answer that he gave to Mr. Asbury's question indicates a continued struggle after light and liberty. We have noticed also the issue of that struggle.

But what was the character of the change referred to? The easiest answer would be to call it conversion, and that answer might be, for many purposes, sufficiently correct. Popularly and practically the term conversion, in this connection, has its advantages. But nothing in Mr. Otterbein's language or in the facts that have come down to us would shut us up to this as the only view of the case. We can neither deny nor affirm regeneration of his earlier state. He himself had no ground on which to base an affirmation, and this uncertainty is itself the greatest condemnation of such a state. The doctrine of a living faith he had heard from believing lips in Herborn. It would be difficult indeed to conclude that his heart, in this early period, was altogether unacquainted with saving grace.

The secret seems to lie in this, that with his catechetical education, his life as student and teacher, and his early work as a minister, he held Christianity predominantly in its outward character. In our day many preachers preach the law for years before they become acquainted with evangelical liberty, to say nothing of the thousands in the laity that strive to serve the Lord long years before they come to know the gracious heritage of Christians. Many there are that date the beginning of their spiritual life to an earlier or later period, according to the particular view of their case that they at the time are taking. John Daniel Otterbein, the father of Philip William, was by no means so much inclined to a subjective type of piety as were some of those that exerted an influence upon his sons. The traditions of the Reformed Church were, for the most part, in favor of "educational religion." We can, therefore, see how two different tendencies would struggle together in the heart and life of Mr. Otterbein. Those familiar with the biographies of those that have grown up under the influence of the old churches of Europe, and that have afterward become eminent for their evangelical life, know in how many cases the contest against the powers of darkness and traditional ideas was long and painfully waged. Whatever may be our ideas as to Mr. Otterbein's spiritual state, it certainly should always be remembered by us, that his own calm judgment near the close of his life went back tenderly and gratefully to the period of his ministry at Lancaster as including the dawn of this conscious spiritual life.

If there was an earlier experience, it was yet clearly this later experience that furnished the key to his after-life. It was this present conscious experience that he ever afterward preached as the privilege of all Christians. He believed none the less in the outward things of Christianity and the Christian church as being important, but he believed with his whole soul that outward elements are worthless to those that do not inwardly appropriate. He believed that the inner life should be specifically regarded, and that while securities and nourishing causes are drawn from without the heart, every consideration of the soul's welfare requires that every individual know

whether the proper and necessary results are secured in his own heart.

The case of Dr. Wm. Hendel, Jr., the son of Dr. Hendel, the close friend of Mr. Otterbein, seems to have been similar to that of Mr. Otterbein. His outward life during the period of his ministry was circumspect, and his ministerial labors were not without at least a considerable measure of usefulness. The following is the account of the case of Dr. Hendel as given by the writer of an obituary sketch in the German Reformed *Messenger* of July 29th, 1846: "Agreeably to his particular request, it becomes my painful duty also to advert to the shady side of his personal history. In 1842 he caused Bro. Bucher of Reading to be sent for, and made to him, as he lay upon his couch, an extraordinary confession: 'Is it possible,' said he, 'that there is mercy for so great a sinner as I am. I am even a greater sinner than was Saul of Tarsus. I have indeed had the theory of the Christian religion, but have never personally experienced the saving power of the gospel which I for so many years preached to others. In my youth I had good intentions and lived near to the Savior; but alas! I went back from him.' * * * Mr. B. conversed with him for about three hours, when at length he obtained a comfortable sense of the pardon of his sins, and joyfully acknowledged, 'I have now for the first time become savingly acquainted with my Savior; now I live in him.' " He requested Mr. B. to make known his confession as a warning to his ministerial brethren, and after his death to make known the same to his former congregations. His request was complied with. The fact that Dr. Hendel made his statements four years before his death, and that he did not subsequently modify or recall them, evidently entitles them to be taken as calm and well considered.

Bishop Butler's case is often referred to. After his great services to Christianity, he was in great unrest of mind as to his own salvation. Nor does his doubt seem to have been the result of a momentary eclipse of faith. In some cases men of high natural powers seem to be left to struggle in the dark, almost as if there were no heaven, that they may become fit instruments in working out the human side and human con-

ditions of Christianity. Such may have been the case with Bishop Butler.

The new fact, which now became a doctrine with Mr. Otterbein, was that of assurance. The doctrine is certainly contained in the Scriptures. It belonged to the faith of the early church. It was the doctrine of the Reformers. Sir William Hamilton gives the following testimony: "Assurance, personal assurance (the feeling of certainty that God is propitious to *me*— that *my* sins are forgiven, *fiducia, plerophoria fidei*) was long universally held in the Protestant communities to be the criterion and condition of true or *saving faith*. Luther declares that he who hath not assurance spews faith out, and Melancthon makes assurance the discriminating line of Christianity from heathenism."* While historically it may not be quite correct to state that the churches of the Reformation held assurance to be of the "essence of faith," as Hamilton further along asserts, it is yet quite correct to say that in the time of the Reformation assurance was always implied and urged. The last utterance of the lofty-minded Olevianus, given in answer to the question whether he was certain of his salvation, was a glorious CERTISSIMUS, *most certain*. It is also true that in our times, by all trustworthy religious teachers, assurance is held as in the strictest sense "practical and obligatory." It is certain that Mr. Wesley, Mr. Otterbein, and others of pronounced Christian experience, did not regard their own conversion as complete until they reached the point of assurance. While, therefore, a prior work of grace may exist, our estimates and endeavors are to be governed prevailingly by a rule that includes all of the elements of a full Christian experience. This, however, should not lead us to overlook actual cases that may come short of this ideal. It was this idea of conversion, with assurance in full strength at the first or later coming forward, that caused Otterbein to write, "I have, however, never preached that a person must be converted all at once."

The question as to Otterbein's being a converted man before his special experience at Lancaster seems to turn on the

*Discussions on Philosophy, etc., p. 486.

meaning given to the words regeneration and conversion. If we reserve the word conversion until all the elements of an evangelical experience are consciously brought in, then he was not a converted man before his Lancaster experience. The term conversion would thus include repentance and faith of a conscious and purposeful character, the act of regeneration through the divine Spirit being implied, this to be followed by assurance or knowledge of salvation. This vivid conscious experience, as for a time in the case of Wesley, is often made to obscure or exclude an earlier real experience which in later reflection may come to be recognized. In his Journal, Wesley wrote, "I who went to America to convert others was never myself converted to God," but years afterward he wrote following the above statement "I am not sure of this." At another point after an expression of doubt as to his having been at an earlier time in a state of grace he added the foot-note, "I had even then the faith of a *servant* though not of a *son*." After declaring in another connection that he was "a child of wrath" he later wrote over against this, "I believe not." But the later experience which he described in the simple words "I felt my heart strangely warmed" is the explanation of his wonderful career, as a like experience of Otterbein's was the explanation of the marvelous change in his career.

But more than once the important practical doctrine of assurance has fallen into obscurity. In the closing half of the seventeenth century it began to break forth again in Holland and Germany. The Pietists spoke of a "sealing" in their experience.

In England, the beginning of the eighteenth century found the doctrine generally unknown, and the possibility of the experience, except in rare cases, generally denied. Yet since 1667 there had been in England the noted "religious societies," which soon came to be numerous. These societies were, after a slight declension, revived by the Moravians. They possessed a large measure of spiritual light. Wesley became a member of one of these societies, and after his own heart reached the goal of assurance he found in these societies in the different parts of the British Islands, the facilities for at

once rapidly and successfully extending his work. From the "religious societies" and from the Moravians he drew much. Luther's preface to his commentary on Romans, with comments thereon, however, was the immediate means of bringing Wesley into a present personal consciousness of salvation.

If our later times have gained anything beyond what was possessed by former times—and why should they not make some advance?—the gain is in the direction of making explicit what was implicit, of making definite and practical by a testing and working rule what was more or less involved and confusing. Though the doctrine of regeneration, or conversion, had not been lost, it came, in the multitude of cases, to be a nullity, or was sadly caricatured, from the want of light and test in applying it.

Thus on the continent of Europe, in the British Isles, and in the wilds of America, in the latter part of the seventeenth century and throughout the eighteenth century, the practical fruits of the cardinal doctrines of Christianity were manifesting themselves. Great souls were struggling in the darkness, but near enough to assist them were sooner or later found, to their surprise, those whose experience could have assisted them. They fought the battle alone—yet not alone.

Of the different leaders that in their respective places laid the foundation for an advanced and aggressive Christianity, Philip William Otterbein occupied, among the increasing German population of America, a position altogether his own. To say that he was the first among the Germans of this country to preach the truth as to a deep evangelical experience, would not be true. The Congregation of God in the Spirit, formed ten years before Mr. Otterbein's coming to this country, presents a number of names of enlightened Christians. But their field and their type of piety were peculiar. Both in the Reformed and Lutheran churches there was need of the heart-elements to which these men gave prominence. If there were presented some distortions, over against the same, in the churches of the times were even graver defects. The condition of the Reformed Church had not been one of peace and agreement. Many that had a lively remembrance of the

liberal character of the German Reformed Church in Europe had resisted the rigid Calvinism that began to prevail through the patronage that was bestowed by the church of Holland. This rigor in doctrine was also associated with opposition to evangelical tendencies. The Reformed Church on its part, by confusing a deep and glowing spiritual life with the unwarranted subjectivism that discovered itself more or less distinctly in the adherents of the Congregation of God in the Spirit, and in the Moravians as a body, and by thus opposing both, laid the foundation for many difficulties and misfortunes in the years that followed.

While there is no evidence of any connection between the Congregation of God in the Spirit and the work begun by Mr. Otterbein, there were yet elements that they had in common, and oppositions that they alike experienced. Those connected with the Congregation of God in the Spirit were Arminian and evangelical, but perilously subjective. The movement under Mr. Otterbein was Arminian and evangelical, but it sought to maintain a safe relation to sober and recognized elements. Yet the latter movement was viewed by some as too subjective for health and safety.

Some have endeavored, leaving out of view wild and spurious extremes, to point out two types of piety—the one characterized more by the subjective and the other characterized more by the objective. The former is spoken of as Platonic; that is, contemplative, looking into the feelings, and through the feelings to God and divine things. It looks more to sanctification than justification. In its purer and loftier forms it bears upon its forehead the mark of its divinity, and carries about it an atmosphere more of heaven than of earth. But it has its imminent perils and its specious counterfeits. The other type might be called the Aristotelian, because of its regard for outward things—especially form. It requires the authentication that comes from a wide comparison of the mind's data. It leans hard upon the Bible—the objective word. It lays stress on doctrine, and gives prominence to the law and righteousness. It prizes the church and the ordinances. With it the constantly recurring theme is justifica-

tion—the most objective in character of all the doctrines relating to man's spiritual state. It knows how to deal with earthly things and builds wisely and lastingly. It is likely to be Calvinistic, by placing the condition as well as the source of salvation without man. This type has likewise its perils and deceptions. Dead forms, which certainly can do nothing for religion or the soul, are the frequent cause of harm and offense.

In the phase of Christianity that revealed itself in the general revival-movement, above referred to, the types here described were for the first time, to any marked degree, consciously combined. Before, in all genuine Christianity, they had existed in "unconscious equipoise." Though slowly developing in their distinct character, and though marked by sharp contrasts, they had long been changing eyes, and at length made a decisive step toward a permanent union. If we can properly appreciate objective elements; if we can take Christ and the great facts of his redeeming work, and secure as an experience within us what he has done for us; if we can make our state of grace so much of an object that we will see to its special promotion, and make inward assurance, upon scriptural grounds, the test of our spiritual standing, we may hope for the greatest advance in Christ's kingdom. We must have the means and securities that the outer affords. It is the part of the soul to receive salvation and to know inwardly and assuredly that it rests on "redemption ground." A Christianity properly combining these elements can flourish in the noons as well as in the twilights, will promote righteousness as well as revivals and all of its forms will exhibit the pulsations of life.

Let the whole character and career of Mr. Otterbein be impartially examined, and then if there should be those that conscientiously think that the type of religious life manifested in his heart and life-work was less comformable to the biblical standard, or less efficient in securing the salvation of souls than the prevailing type, let them thus continue to think. Undoubtedly some good men did thus think. But if he was opposed even by some good men that misunderstood him, or

by evil men whose opposition to the gospel and contention against him were one and the same, all fair-minded men will be willing that this should be dispassionately brought to view.

In their character and course, Mr. Otterbein and Mr. Wesley in many respects resembled each other. They were independently moved upon, and like providential elements were present in the case of each. In the sphere in which Mr. Otterbein moved, the times were ripe. The spell of mere time-thoughts was breaking. God's finger was moving upon the dial to the appointed hour, and chosen men were preparing to appear in their place.

One of the results of Mr. Otterbein's enlarged liberty was a modification of his manner of preaching. Before this he had used manuscript in the pulpit; but now he had something direct, practical, experimental to urge upon the people, and found manuscript unnecessary and calculated to trammel.

It would be deemed ironical, perhaps, to assert that another result of his spiritual enlightenment was the casting off of any Calvinism that may still have attached to him. We know that at an early period he became Arminian in theology. It would doubtless be erroneous to refer his positive opposition to Calvin's doctrine of predestination to a date much anterior to his going to Baltimore, though the contrary doctrine must long before have obtained practical possession of his mind. His struggle of heart, which was more or less protracted; his effort to secure practical attendance to the claims of religion on the part of an undisciplined congregation; his determination to place responsibility on the people; his practical tendency and aversion to dogmatic paradoxes; his experience of grace so freely given; and the stirring in his mind of the lingering influences from Melancthon, which had been so deeply planted throughout the Rhenish provinces, may have been factors in producing the change.

CHAPTER IV.

MINISTRY AT TULPEHOCKEN.

The Tulpehocken Settlement—The Church—Pleasant Features—Stahlschmidt's Testimony—New Measures—The Prayer-meeting—Return of the Social, or Laical Spirit.

WHEN in 1758 Mr. Otterbein resigned his pastorate at Lancaster, he expected to visit the Fatherland, with the possibility of his not returning to America. At this time, however, France and England were arrayed against each other in America, in what is called the French and Indian War, and at the same time were hostile parties in the terrible Seven Years' War in Europe. Passage upon the ocean was thus full of peril, and on both sides of the Atlantic fear and bloodshed stood in the face of any safe or comfortable changes. Besides, it was already October when Mr. Otterbein resigned at Lancaster. In this condition of things, he temporarily took charge of the Reformed church at Tulpehocken.

In the early annals of Pennsylvania, the Tulpehocken country holds a prominent place. The country was first settled by refugees from the Palatinate in Germany, who, about 1709, by the commiseration of Queene Anne had been invited to England, and thence by her bounty had been transferred in 1710 to New York. In 1713 one hundred and fifty families went to Schoharie, west of Albany, where they settled on lands that had been donated for their use by an Indian chief, who, while on a visit to England, had looked upon their distress as they lay camped in the outskirts of London. Having neglected, in taking possession of their lands, to comply with the formalities of the laws of New York, they were put to much distress; and at length, in 1723, a considerable number of families moved toward the Susquehanna, then floated down that river in rudely constructed canoes, and after many hardships reached the Tulpehocken country, within the present

limits of Berks and Lebanon counties. They settled among the Indians, as it was not until nine years later that the territory comprising these two counties was purchased by the proprietary government. Soon after their settlement they were joined by other families from New York, and other settlers, mostly Germans, from different places. Thus was laid the foundation of an industrious and self-reliant population.

The term Tulpehocken was applied to the settlement from the name of a creek that rises in Lebanon County, and flowing easterly empties into the Schuylkill at Reading. The name of the creek was itself derived from the name of a tribe of Indians. The settlement proper began in the eastern part of Lebanon County and extended twenty-two miles along Tulpehocken Creek to the vicinity of Reading. As the name of an old frontier community, the designation Tulpehocken was as well understood as that of Reading or Lancaster.

The church that furnished the chief preaching-place for Mr. Otterbein was situated in Lebanon County, about a quarter of a mile west of the Berks County line. The present church, the third in order erected in the same immediate vicinity, stands on the high left bank of the Tulpehocken, overlooking the rich and diversified country about it. The church is a large, substantial, and fine-looking stone structure. The first church was a large wooden building, capable of holding six hundred people. It was erected in 1745, and, when Mr. Otterbein went to Tulpehocken, was both commodious and substantial. Mr. Schlatter, in the first year of his labors in America, came, in company with two other ministers, to Tulpehocken, and preached to a large congregation. At this time the people "could not conceal their exceeding joy and surprise in seeing three ministers together at one time."

Mr. Otterbein's immediate predecessors in the pastorate were Revs. Stoy and Waldschmidt, two of the young ministers in company with whom he came to America. With the rapid filling up of the country, with faithful ministerial work, and with the lapse of a few years, it would be natural to expect that the Tulpehocken church would become large and strong.

And this would doubtless have been the case had it not been for the atrocities and depredations of the French and Indian War. For nearly three quarters of a century Pennsylvania had been spared the terrors and calamities that came to all of the other colonies by the hatchet and scalping-knife of the Indians. In 1754 Pennsylvania ceased to be an exception in this respect, and after Braddock's defeat in 1755, no frontier settlement excaped the horrors of bloody massacres and wasted homes. A long list of murders and paralyzing frights marks the portion that fell to the people of Berks and Lebanon counties. The following extract from a letter written in 1755 to Governor Morris by Conrad Weiser, then residing at Tulpehocken, indicates the danger of the times, as well as the spirit of the people: "My company has now increased to about three hundred men, mostly well armed, though about twenty men had nothing but axes and pitchforks. All unanimously agreed to die together, and to engage the enemy wherever we should meet them, and so obstruct their way of marching further into the inhabited parts, till others of our brethren could come up and do the same, and so save the lives of our wives and our children."*

The depredations, though much abated after 1756, still continued till 1763. Mr. Otterbein had rather to contend against the desolations that had already been made than to face new atrocities. Yet the rapidity with which prosperity would again manifest itself when once the destroyers could be held at bay, would be a surprise to any one unacquainted with frontier or provincial life.

It has been supposed from some early references, that Mr. Otterbein served a charge of two comparatively equal congregations; but there seems to be no valid ground for this opinion. St. Jacob's (Quitapahilla) Church, about three miles north of Lebanon, was perhaps the second church spoken of as connected with the Tulpehocken church in 1746, but already in 1747 it became part of a separate charge. He doubtless preached occasionally for this congregation; but this would have been merely to supply the place of old Father Templeman,

*Rupp's History of Berks and Lebanon counties, pp. 44, 45.

who from affliction was unable to perform all of his duties as pastor between 1757 and 1760. This assistance neighboring ministers had promised to render. Mr. Otterbein's ministry was likely employed more in the direction of Reading, where he may have regularly served one or more congregations, besides preaching at the church already described. While he does not seem to have had as many regular preaching-places as some others that preached at Tulpehocken, his ministry, in one form and another, took an ample range.

As might have been expected from their history, the people of Tulpehocken had marked and stubborn peculiarities. When annoyed by the authorities of New York, they beat the officers that were sent to dispossess them. In Pennsylvania they were very much afraid of sects and new opinions in religion, and raised a wall against all intrusion of this character. But, to quote from Dr. Harbaugh, "As is too often the case in their zeal to keep fanatics *out* of their circle, they were not so diligent as they should have been to cherish the true Christian spirit within." Just as might have been anticipated, they, by not seeking to know the truth, and to nourish within themselves a true spiritual life, prepared themselves for the wildest freaks of fanaticism. When Conrad Beissel of the anomalous Protestant monastic society at Ephrata went into the "dark region of Tulpehocken," he found a ripe field for his vagaries. The spirit of resistance to innovations in Tulpehocken manifested tself as late as 1829 in a famous meeting of indignant "freemen" to protest against "Bible and missionary societies, theological seminaries, and Sunday-school unions," as "works of supererogation," and to assert the rightfulness of "hilarity" and "innocent amusements." Between the shadows of the earlier and the later times, let us see if we can find a green spot for the ministry of Mr. Otterbein. But it must not be supposed that all was dark outside of his short term, or that all within this term was bright.

With all the allowances that have to be made, his two years at Tulpehocken were, in some respects, the Galilean period of his ministry. Routine duties did not so fully engage him as was the case at Lancaster. Notwithstanding the

proverbial stubborness of the people, his spirit had a sufficient sphere in which to abound, and no barriers were strong enough to keep him from grounding himself in the affections and esteem of the people. Doubtless some true spiritual seed had been placed in the minds of the people by religious books that had been given to the refugees by the court-chaplain of St. James, before their departure from London. The principal one of these books, a book whose fruits were often met in America, was Arndt's True Christianity.

The following from a book written by Rev. John Christian Stahlschmidt indicates the esteem in which he was held, after a separation of thirteen years from the Tulpehocken people, as well as his friendly relations with the author of the book: "In the early spring Mr. Otterbein came to Lebanon to visit a friend named Stoy, who had gone to that country with him as a theologian, but who now was a practicing physician. With Mr. Stoy I was well acquainted, and as I visited him sometimes I found Mr. Otterbein with him, and learned for the first time to know him personally. He was a very gentle and friendly man, and because of his pious, godly manner of life was highly esteemed throughout the land. He showed to myself, after I had the good fortune to form his acquaintance, much friendship and kindness, for which I also make my hearty acknowledgment. He is the only one in that country with whom I now have a correspondence. After I had a long talk with him, and he through his friendliness had obtained my confidence, I confessed to him my outward, and in some measure my inward condition. He took a sincere interest in the same; and because he knew the house where I was staying, he told me that I might come to him at York, where he was then preaching, and that he would then see what would be best for me to do. The state of my mind I could tell to no one, for I did not know it myself. In the many storms of life I had lost sails, masts, rudder, and compass, and my ship was tossed hither and thither; but the Lord was guiding it nevertheless. * * * I was more than six weeks with Mr. Otterbein at York, and preached twice in town and once in the country. I told Mr Otterbein that as far as I was acquainted with myself I could not go on

preaching, as I did not feel liberty enough. He told me that I ought not to preach unless I had full liberty of mind toward it."*

The author of the book from which the above extract is taken was well acquainted with Mr. Otterbein. When about to return to Europe he spent three weeks with him at Baltimore. He afterward became acquainted with Mr. Otterbein's youngest brother. Mr. Stahlschmidt had made, before his coming to America, two visits to the famous Tersteegen, and had been encouraged and instructed by him. In the onging for purity of heart and in the appreciation of spiritual religion, Otterbein and Stahlschmidt were alike; though the former was not made halting and unpractical by the one-sided mysticism of the latter.

The condition of the German churches being what it was, one can easily see that trial and labor would fall to the lot of Mr. Otterbein during his term at Tulpehocken. He could not suit his ministrations to the prevailing taste. As has already been seen, his spiritual susceptibilities received special quickening while he was at Lancaster. The difficulties at Tulpehocken only served to draw him out in new efforts for the salvation of the people. He preached on week days as well as on Sunday, and visited and exhorted old and young at their homes. He introduced evening meetings for prayer and personal instruction. "On these occasions his custom was to read a portion of scripture, make some practical remarks on the same, and exhort all present to give place to serious reflections. He would then sing a sacred hymn, and invite all to kneel and accompany him in prayer. At first, and for some time, but few, if any, would kneel, and he was permitted to pray alone. * * * After prayer he would endeavor to gain access to their hearts by addressing them individually with words of kindness and love."† These meetings while prayer-meetings, were social meetings in the broadest sense. The effect of these endeavors was such as might have been expected. Some of the people became awakened and wept over their lost condition, and others mocked; but the work went forward. These meetings

*Pilgerreise. 288-290. †Spayth, pp. 23, 24.

were in advance upon the interviews before communion that were provided for at Lancaster, and they seem to have been entirely new to the English as well as to the Germans in America. Mr. Otterbein, however, was not moving without precedent.

The precedent was not so much in such meetings as the "colleges of piety" of Spener, or the meetings of the "religious societies" in England. Wesley's class-meetings, likewise, were not prayer-meetings. As early as 1742 Wesley appointed special meetings for prayer, but they were not stated prayer-meetings. About 1692 Francke introduced prayer-meetings in Halle. About 1709 Porst introduced them in Berlin. The fact that in 1749 Mr. Otterbein was required to hold a regular weekly prayer-meeting has already been noticed. When the prayer-meeting was introduced at Tulpehocken, there was perhaps not another of the kind in this country. In Scotland, America, and elsewhere there had been meetings for prayer during seasons of calamity, or during seasons of special grace, but they did not belong to the scheme of regular appointments. Dr. Hendel, between 1782 and 1795, held regular prayer-meetings every Thursday evening. But in the absence of all modern precedents, Mr. Otterbein would have had a warrant from the nature of Christianity and the nature of man that would have met the case. The Christianity of the Bible is eminently social and unincumbered. But the laity became, in the course of time, supplanted, except in a liturgical way, in the part in worship that it was necessary for their good that they perform. The social character of Christianity has had enemies to meet from the most opposite sources. John Wesley in 1729 himself needed the following energetic address: "Sir, you wish to serve God and go to heaven. Remember you can not serve him alone. You must therefore find companions or make them. The Bible knows nothing of a solitary religion." The deadness of the regular ministry, and of professed Christians in general, was the natural result of this most unnatural silence and inactivity in the body of the church. God meant to bring the laity out from this forced seclusion. Under an impulse manifesting itself independently in many hearts, often not un-

accompanied by unsafe elements and destructive tendencies, the movement made itself felt in many different countries. While in some instances those already earnest in religion drew near to one another and dared, in isolated groups, to reveal the story of their hearts, Mr. Otterbein had in the first place, under God, to raise up such a people, and then to make them helpers one of another, and fellow-laborers with himself, in the work of Christ. In the preceding chapter we saw that Mr. Otterbein was committed to the idea of a spiritual church. We may now add to this principle of his life, his commitment to the lay, or social element in worship, and in the work of the church.

It must not be understood that at this time he meant to be, or understood himself to be, in antagonism to the authorities of the Reformed Church. He felt that there was but one course for the church to pursue. But in America, where the necessity of lay co-operation was the most urgent, opposition of the most contracted and vituperative nature was made.

A letter written by Mr. Otterbein in 1759 to Rev. Conrad Steiner, indicates his regard for church-order, and his views as to the state of the church. Mr. Steiner was evangelical in his views, and was a talented and effective preacher. Mr. Otterbein was his close friend. Mr. Steiner had been unfortunate, if not at fault, in being the occasion of serious trouble in the church at Philadelphia, and subsequently became located at Frederick, Maryland. The course of Mr. Steiner in accepting in 1759 a call irregularly made, which took him back to Philadelphia, was the occasion of Mr. Otterbein's writing to him. The following are extracts of the letter: "I confess that your unexpected and almost clandestine removal to Philadelphia has not pleased me. I have lately written to you my views on this matter, but the letter has been lost; hence I take the liberty to write you now. To speak plainly upon the matter—if I am wrong I desire to be corrected—I can just as little regard your present call to Philadelphia as being divine, as I am convinced of the opposite in regard to the first. Then you lamented that you labored in vain. What offense and disturbance did it then occasion! But has all of this together with the disinclination toward your person now subsided? Has the congregation

united, or is this still wanting? Will you not, therefore, be in danger of again laboring in vain! Be assured that I wish it may not be so; and I will rejoice if God will truly unite the church in love one with another, and toward you personally, and build it up through your instrumentality. But as the first attempt has so far failed, there is no hope for the last. I will not say that you should never again have gone to Philadelphia; but taking it for granted that you have been divinely impelled to take this step, would not the matter have been much more honorable to you, if you had made it known to at least some of the ministers? It would not then have been such cause of offense either to the congregation at Fredericktown, or to others. All that are acquainted with the matter, and that have before esteemed you, speak evil of it. * * * It is true the condition of the cœtus is discouraging. But ought you, in deference to the synods of Holland, to have acted in this manner? And if the cœtus had resisted their decision, which I do not believe, you might then have acted according to your conscience and been excusable. Why do we constantly annoy one another? Why do we misunderstand one another? What will be the final result of all this? When I consider our whole cause I feel too certain that God has given up the pastors and people."

Mr. Otterbein continued at Tulpehocken two years, "with great blessings upon his labors," and then resigned to go to a larger and more laborious field.

CHAPTER V.

MINISTRY AT FREDERICK.

Character of the Congregation—Various Interests Advanced—Oppositions —Calls to Other Places—Marriage—The LeRoy Family—Death of Mrs. Otterbein.

IN August, 1760, Mr. Otterbein accepted a call from the Reformed congregation at Frederick, Maryland. The year previous he had received a call from the same congregation, but at that time he still hoped to make his visit to Germany, and so declined the call. As the French war continued, and as the need of laborers in America was so great, he concluded again to defer his visit. In a letter written early in 1760 to the synods of Holland, the following passage occurs: "We announce with pleasure that Dominie Otterbein has determined to remain longer with us. He still labors with great energy and success in Tulpehocken. Occasionally he makes a journey to Fredericktown, in Maryland, in order to keep together the sheep who were left without a shepherd by Dominie Steiner, and to feed them with the word of God." He was influenced to accept the second call tendered him chiefly by the fact that the Frederick congregation, being remote from other congregations, could not so easily be supplied by neighboring pastors.

Of the German population about Frederick, in Frederick County, some came directly from the Palatinate, in Germany, about 1712, but a larger number came from the middle colonies. What was true of the settling of the Germans in Frederick County, was true in general of the settling of the Germans in the different parts of Maryland and in Virginia.

The congregation at Frederick was formed in 1747, two years after the laying out of the town of Frederick. The congregation was made up mostly of thrifty land-holders, occupying a wide territory about the newly laid-out town. The communicants numbered, when Mr. Otterbein assumed charge, about two hundred. His predecessors in the pastorate were Rev.

Theodore Frankenfeld, one of the six young ministers, and Rev. John Conrad Steiner, before referred to. The history of the congregation had been marked, for the most part, by exceptional harmony and prosperity.

Mr. Schlatter, on his visit to the congregation in 1747, said, "I must say of this congregation that it appears to me to be one of the finest in the whole land, and one in which I have found the most traces of the true fear of God; one that is free from the sects, of which, in other places, the country is full." While the cœtus of the Reformed Church received congregations in Maryland, the authorities in Holland had little to do with congregations outside of Pennsylvania. Mr. Schlatter's part outside of Pennsylvania would be almost correspondingly less. There was therefore in Maryland much less of strenuousness in introducing a rigorous and one-sided church-order. Mr. Schlatter was a strong and good man, but acting under the appointment of the synods of Holland, and following his own disposition as well, he gave more attention to warding against "sects," and introducing "order" than to planting and extending the gospel leaven. In Maryland it would have been comparatively easy to give to evangelical elements a decided preponderance, notwithstanding the prejudices and habits in the way, if only those in authority had sounded the right note. Subsequently there was just enough of suiting to the moral situation to balance parties and multiply bitterness.

Mr. Otterbein's labors at Frederick were much blessed. In 1763 the congregation began to build a large and substantial stone church, to take the place of the former log structure, or possibly of a church that had succeeded the original log church. The next year the house was nearly enough completed to be used for worship. The building was subsequently remodeled, and was at a later time rebuilt, but the original stone tower, still standing, shows that, for those early days, the building was a superior character. In 1762 a stone parsonage was erected, the lot having been purchased the preceding year. The reason for this procedure will presently appear.

Dr. Daniel Zacharias, pastor at Frederick from 1835 to 1874, in a centenary sermon preached in 1847, after alluding to

Mr. Otterbein as a builder, added: "Many other improvements in the external condition of this congregation were likewise made during this period; thus showing that Mr. O. was not only a very pious and devoted pastor, but was also most energetic and efficient in promoting the outward prosperity of the church. A few letters are still preserved in our archives,* written by Mr. O. while at York, to members of this charge. From these letters, brief as they are, you may easily gather the spirit of the man. Though laboring now in another field, he remembered still, with affectionate kindness and concern, the people whom he had recently left. He mourned over their difficulties, and endeavored to profit them by imparting unto them his godly counsels, and offering up in their behalf his earnest prayers."

But Mr. Otterbein's zeal and labors did not save him from oppositions. Though no pen has recorded the manner of his ministry at Frederick, it can not be doubted that his ideas of a spiritual church, social meetings, and lay cooperation were given a permanent place. Persons that based their claims to church-membership on the fact that they were born and baptized in the church must have gazed with wonder, if not with anger, as the words of Mr. Otterbein went crashing through their formal notions of religion. While one part of the world have ever been prone to trust in moral deeds, another and quite as large a portion, have trusted in the round of ceremonies and the magic of rites.

The following incident, the authority for which has been carefully examined, indicates the shady side among the results of Mr. Otterbein's godly efforts: "At one period the excitement became so great that a majority of the church determined on his summary dismission; and to effect it most speedily, they locked the church-door against him. On the following Sabbath, when the congregation assembled, his adherents, knowing that he had a legal right to the pulpit, were disposed to force the door; but he said to them, 'Not so, brethren. If I am not permitted to enter the church peaceably, I can and will preach here in the grave-yard.' So saying, he took his

*These letters can no longer be found.

stand upon one of the tombstones, proceeded with the regular introductory services in his usual fervent spirit, delivered a sermon of remarkable power, and at its close announced preaching at the same place on the succeeding Sabbath. At the time appointed an unusually large concourse assembled, and as he was about to commence the services again under the canopy of the heavens, the person who had the key of the church-door hastily opened it, saying, 'Come in, come in! I can stand this no longer.' "*

While the condition of the German churches in America is on all hands admitted to have been deplorable, it must not be supposed that with the English churches, either as regards theory or practice, the condition of things was so much better. Only ten years before the occurrence just given, Jonathan Edwards was dismissed from his church at Northampton, and going back ten years further, we find John Wesley preaching from his father's tomb at Epworth.

Mr. Otterbein's labors were certainly not confined to Frederick, though what other congregations he regularly served is not known. His predecessor had preached at Winchester and at two other places in Virginia. He preached also in Maryland on the Potomac (likely Antietam), in the mountains (likely Middletown), and on Pipe Creek. He had also other appointments. In connection with his work at Frederick, Mr. Otterbein doubtless preached at all of the places named, and at others besides, though not at all of the places regularly.

While Mr. Otterbein was at Frederick his labors were sought by other congregations. In 1761 the congregations at Reading and Oley, in Berk County, presented to him a call. This call, however, he refused to entertain on the ground that he could not leave a charge upon which he had so lately entered. The congregation at Reading had not, at this time, yet had the services of a regular pastor.

In the spring of 1763 he received a call from the Reformed church in Philadelphia, which he was urged by the cœtus to accept. By circumstances beyond his control he was prevented from accepting the call. The following letters relating to this

*Lawrence.

matter, written by Mr. Otterbein, and kindly furnished by Dr. David Van Horne while serving as the pastor of the church in Philadelphia indicates so well not only his attitude to the call, but also so much of his character and spirit, that they are given in full:

FIRST LETTER.—*Dear Sirs and Friends:*—Day before yesterday I received your letter. I am sorry for the circumstances in which you are. In response to your desire for me, I cannot now say anything with certainty. The case is a difficult one for me. I will think of it. I do not know what the condition of your church is,—as to whether there is harmony in it or not. I hate strife. It is an unpleasant thing to go into difficulties. Hitherto I have not suffered myself to be trammeled, nor do I dare to suffer myself to be trammeled. You may consider the matter, and I will do the same. I have no more time to write, for the person that will take this communication along with him is in a hurry. The Lord be with you.

Your sincere friend,
W. OTTERBEIN.

FREDERICKTOWN, MAY 24, 1763.

SECOND LETTER.—*Dear Sirs and Friends:*—I have received your letter through Mr. Clampffer and Mr. Wack. It is not necessary, at this time, that I write in detail. I hope, if the Lord wills, and I live, to see you on the 26th of June, and to preach for you. Both of your honorable deputies urged me strongly to go down with them. It is, however, quite impossible for me to do so at this time. You must blame no one but myself for my not coming sooner. My circumstances will not permit any other course. I dare by no means to desert the congregation that I have here, as I must necessarily see them in some measure satisfied before I could leave them to go to you. You may, if God grants me health, expect me at the appointed time. The Lord be with you.

Your sincere friend,
W. OTTERBEIN.

FREDERICKTOWN, JUNE 6, 1763.

THIRD LETTER.—*Dear Sirs and Friends:*—I have tried to satisfy this church, but can hardly make a success of it. I am sorry. I have already told you the circumstances. The people allege that they, on my account, have incurred unusual expenses, and that they next year would build a new church; also that, if I leave them, the church may not be built, and

that the present debts may rest upon a few; and furthermore, that my going would surely cause disturbance and give offense. Truly I am in a perplexing situation. If I leave here I shall give offense, and if I do not go to you, this will not be taken well. But how would it do if you would have patience until next year? It may be that by that time the circumstances will change so that I could go without so much offense. I know of no other way. You may assuredly believe that it is my wish that you were helped. But I do not see how it can be done at this time without much censure being brought upon me. I pray that you will not become angry with me, for I do the best that I can. Have a little more patience. It may be that some one will come in this fall; then all will be right. But should no one come, I can go, in accordance with the circumstances here, better next year. Consider this matter aright, and I know that you will yourselves see this to be the best. May the Lord direct all according to his will, and for the most good. I greet you. The grace of God be with you, esteemed gentlemen and friends.

Your sincere friend and servant,

W. OTTERBEIN.

FREDERICKTOWN, JULY 9, 1763.

FOURTH LETTER.—*Dear Sirs and Friends:*—I have received your letter. Mr. Alsentz wrote to me that perhaps Mr. Leydich could come to my place here. This would satisfy me. If this place can be supplied, I am willing, as soon as it can be done, to go to you. Otherwise I cannot promise to go this year. The offense that I would give thereby would be too great. You know this well yourselves, and also how you would yourselves feel in the same circumstances. In Tulpehocken the situation would be a little different, for Mr. Kurtz' brother is there and is serving the congregation. I can tell you frankly that I am willing to serve you; but if Mr. Leydich cannot come, then have patience for this year. I will then, if the Lord wills, next year, go to you. And if you find it for good, I will go this fall to you, and be with you for two or three Sundays. The Lord be with you. I greet you.

Sincerely yours,

W. OTTERBEIN.

FREDERICKTOWN. AUGUST 23. 1763.

The Philadelphia congregation had been since 1749, for the most of the time, in a divided and distracted state. "Its restless spirit, contrary to the omen and presage of its name," was always stirring up new troubles. "Feud had followed upon

feud from year to year, and from one brief pastorate to another." For a short time before the call given to Mr. Otterbein, the congregation had been afflicted with the ministry of an intemperate man. This man, though rejected, had sufficient influence to draw off a part of the church-membership and establish a rival congregation. Some in the church at Philadelphia complained that Mr. Otterbein's voice was weak; but this must be interpreted as meaning, more than anything else, the existence of a dissatisfied party in the church; for Mr. Otterbein's voice, though not the strongest, was far from weak. Though the Philadelphia congregation yet stood the strongest, at least the most important, Reformed congregation in America, Mr. Otterbein's regard for a prior obligation kept him from becoming its pastor. In November, 1763, the congregation found it possible to obtain Dr. Weyberg as pastor, and he was thereupon chosen.

On the 19th of April, 1762, Mr. Otterbein was married in Lancaster, Pennsylvania, to Miss Susan LeRoy.* Rev. William Stoy officiated. Miss LeRoy was of French Huguenot descent. In 1685, Louis XIV of France revoked the edict of Nantes. Four hundred thousand of the best citizens of France sought homes in other countries. Among these the LeRoy family fled and obtained an asylum in Switzerland, apparently in or near Basle. As early as 1690 large numbers of self-exiled Huguenots came to America. In 1754 Abraham LeRoy, the father of Mrs. Otterbein, resolved to follow, with his family, in this course. In leaving their home in Switzerland they passed through some Catholic territory. On their way one of the children died; and as the parents did not wish to bury their child at the place where they were, they took the corpse for some distance with them. Having stopped at a public house kept by Catholics, who soon became aware that a dead Protestant child had been brought into their house, they were loaded with curses, and a complete renovation of the house was begun.

*In view of the total want of information in regard to Mr. Otterbein's marriage, it was no common pleasure to the author to discover with his own eyes the entry to the effect above given, in the Lancaster church-books. Other sources of information have since been found.

The Protestant spirit of the LeRoys is shown by an occurrence at another point on their way. The father noticed a Catholic procession approaching, with the host carried in front, before which all that might stand near were expected to do reverence. This Abraham LeRoy was too much of a Huguenot to do. He, instead, prudently turned his family into an alley near by, and waited till the procession had passed.

In the fall of 1754 the family, consisting of the parents, one son and four daughters, reached Pennsylvania, and soon made Lancaster their home. John Jacob LeRoy, a brother of Abraham LeRoy, came to America in 1752, and in 1755 was killed by the Indians. Shortly after Abraham LeRoy and his family came to this country the parents became dissatisfied, and soon returned to Switzerland, leaving behind them, however, all of their children except the youngest. Again in Switzerland, they soon became anxious to return to Pennsylvania, but were prevented for a time by the dangers resulting from the war between France and England. Not long after their return to this country, Abraham LeRoy and his son, also called Abraham, died. Their death occurred in 1764 or 1765. They together left Susan Otterbein about one thousand five hundred dollars.

Dr. William Hendel was married about 1766 to Elizabeth LeRoy, one of the four sisters. The family spoke German as well as French. The mother, though, loved her French, and often were homeless and homesick French people comforted and entertained at the home of the LeRoys.

Mr. Otterbein became acquainted with his future wife during his ministry at Lancaster. Five years and a half, however, elapsed after he left Lancaster before the marriage took place, he spending two of these years at Tulpehocken and the remainder of the time at Frederick. At this time Mr. Otterbein was thirty-five years old, and his bride was twenty-six. A letter written to the synods of Holland in the year of the marriage containing the following: "Dominie Otterbein has entered the state of matrimony in deference to public opinion, which in America requires that a minister should be a

married man." It may be supposed, though, that the letter represents but one side of the affair.

Mrs. Otterbein lived only six years after her marriage. She died April 27th, 1768, aged thirty-two years and five months. It is not certain whether she died at Lancaster or at York, but it is certain that she was buried at the former place. No children were left by this marriage. Henceforth Mr. Otterbein walked alone,

> "And would not change his buried love
> For any one of living mold."

After nearly a half century had passed over him, he could still manifest the power of his undiminished affection. It is a beautiful tradition, that only two days before his death he requested a friend to bring a pocket-book, made by the tender hands then so long motionless in death, and that gazing upon the carefully preserved keepsake, he kissed it with all the fondness of a youthful lover. We can not know the weight of the shadows that fell upon Mr. Otterbein's life from his early bereavement.

CHAPTER VI.

MINISTRY AT YORK.

History of the Congregation—Labors Rewarded—Meeting at Isaac Long's —Time of the Meeting—Visit to Germany—Incidents—The Farewell and Return—Concludes his Labors at York.

IN September, 1765, Mr. Otterbein transferred his labors from Frederick, Maryland, to York, Pennsylvania. The reason for the change was partly, perhaps, the condition of the church at York, which for two years had been without a settled pastor.* There may have been divisions in the church at Frederick; for the next pastorate was certainly not free from them.

We must not forget that Mr. Otterbein, in changing from Frederick to York, had, in the full sense of the term, to move. He now had a wife to take with him. The articles belonging to house and home would exact the usual amount of attention. In going to York, Mrs. Otterbein would be much nearer to her relatives at Lancaster.

York, at first called Little York, was laid out in 1741, and ten years later it contained one hundred and ninety houses. In 1765 it was a considerable town, full of life and affairs. It had the advantage of being the chief place west of the Susquehanna.

A Reformed church was organized at York at an early day, there being many Reformed in York County. The first Reformed church-building in the town was erected in 1746. A stone church was begun in 1763, but as the vacancy in the pastorate occurred at this time, the completing of the house, in all probability remained for Mr. Otterbein's period.

The first pastor, Rev. Jacob Lischy, who served the congregation from 1745 to 1760, not without important breaks however, presented a strange mixture of good and bad qualities—the latter at least in the end predominating. At times he

*"There was now a vacancy in the church for about two years. William Otterbein commenced his labors in September. 1765."—*Glossbrenner's History of York County.*

seemed to be a chosen instrument in promoting a great spiritual work; but throughout his course there was an evident want of consistency and conscientiousness, and the close of his career gave to the enemies of spiritual religion abundant occasion for gainsaying. The confusion following must have extended to Mr. Otterbein's time. It was left for Mr. Otterbein to show that the greatest attention to the spiritual life finds at the same time its requirement and its rule in what belongs to a higher sphere than human subjectivism and caprice—even in God's word.

Notwithstanding the continued distractions and embarrassments, the congregation, when he assumed charge, was large and important. He seems to have had one or two country appointments in addition to his work in town. But his regular work did not prevent his traveling and preaching elsewhere extensively. He occasionally visited Maryland, as well as different parts of Pennsylvania. One of the meetings that he attended was so memorable that it must be described somewhat at length, though the general circumstances of the meeting will be given more fully in the following chapter.

There had been a great spiritual awakening in which a Mennonite minister, Martin Boehm, was at first a noted subject, and then an acknowledged leader and efficient promoter. He came in contact with others of a like experience while on a visit to Virginia, and subsequently, in connection with Virginia preachers, held "great meetings" in different parts of Lancaster County. At the time referred to, Mr. Boehm had appointed a meeting on Whitsuntide, at Isaac Long's, six miles northeast of Lancaster. The meeting was held in a large barn.* Mr. Otterbein was present, whether by invitation or of his own appointing is not known. He and Boehm had not before met. His preaching at New Providence, during his Lancaster term, brought him to within a few miles of Mr. Boehm's residence; yet the harsh treatment that the Mennonites had received at the hands of the Reformed in

*The barn was built of stone, was one hundred and eight feet long, and proportionately wide, and contained on the floor above the basement six mows. It was built in 1754 and is still standing. The house standing at that time likewise still stands.

Switzerland, and the great gulf that continued between the Mennonites and the Reformed, is sufficient explanation for the fact that they had not met each other. Mr. Boehm, too, was just entering upon his ministry when Mr. Otterbein left for Tulpehocken. The large barn could not hold the people. An overflow meeting was appointed to be held in the orchard, to be addressed by a Virginia preacher that was present Mr. Otterbein listened as Boehm unfolded the truths of the gospel; as he uttered with exulting freedom and resistless force truths that his own mind and soul, through deep pangs and struggles, had apprehended. As Boehm concluded his sermon, and before he could sit down, Mr. Otterbein, moved by an overpowering conviction of new-found fellowship in the truth, clasped Boehm in his arms and exclaimed, "We are brethren!"* Boehm was a man rather under medium height, wore his beard long, and was clad in the plain, neat Mennonite costume. Mr. Otterbein, on the other hand, was a large man and of commanding appearance, and in his bearing and dress strictly parsonic. Their ecclesiastical relations were in striking contrast. The effect, therefore, of this episode could not fail to be of the most dramatic character. "Unable to repress their emotions, some in the congregation praised the Lord aloud; but the greater part were bathed in tears, and all hearts seemed melted into one." To those present the occasion was, more than merely in name, a true Whitsuntide—a present Pentecost. Is it strange that this meeting should furnish the starting-point for a religious movement that should assume, as the years passed, great dimensions, or an inexplicable thing that, in time, a new religious society should be the result?

The great meeting at Isaac Long's has such historic importance that it is of interest that the time at which it was held should be fixed within as narrow limits as possible. Let us give the patient attention of a few moments to this point. Some have placed the meeting as early as Mr. Otterbein's Frederick or Tulpehocken ministry, and some even as early as

*At a meeting of the Evangelical Alliance in New York in 1873, Dr. Charles Hodge in like manner threw his arms about Doctor Christlieb at the close of a remarkable address by the latter.

his Lancaster ministry. But all dates prior to his Frederick ministry are shut off by considerations coming from the side of Boehm. Dates, too, falling within his Frederick ministry are made unlikely, if not impossible, by the distance of Frederick from Lancaster County, and by the fact that the circle of Mr. Otterbein's labors lay to the south rather than to the north. Mr. Otterbein did not leave Frederick until the fall of 1765, and could not therefore have attended a meeting in Lancaster County on Whitsuntide before 1766. We have, then, a limit before which the meeting could not have occurred.

A point bearing somewhat upon the case s this: The Isaac Long meeting was some time before the Methodist preachers began to preach in Lancaster County, and some time before Martin Boehm had met any of them. These preachers appeared upon the scene between 1775 and 1780. Henry Boehm says that they first came to his father's house about 1775, though a later date is more probable. Mr. Spayth, in a manuscript address still preserved, says, "This meeting was held as early as 1770, and not later." As Mr. Otterbein, as will presently be seen, went to Europe in April, 1770, he could not have been present at a Whitsuntide meeting in that year. The date of the meeting, as indicated by this testimony, would be, therefore, between 1766 and 1769. But there are other testimonies.

The paper containing the charges on which Boehm was expelled from the Mennonite Church is still preserved.* The Mennonites believe that the paper belongs to a time as early as "1775, or between 1775 and 1780." The reference to the "sword of revenge," with its attendant calamities "very near to the door," would refer to the Revolutionary War, which brought such trials to the non-combatant Mennonites. More precisely the reference suits the year 1777. The reason why the Mennonites incidently mention 1780 as a limiting date is the testimony of Christian Kauffman, from which it is certain that he was present at the meetings held by Martin Boehm before 1780, and that at this time Martin Boehm was not connected

*See next chapter.

with the Mennonites. The authority for the Mennonite view as to the date of the manuscript as before given, furnishes also the more exact statement that "the manuscript was written, without doubt, about the year 1775."

The paper says, "It is a well known fact that between us and Martin Boehm there is, in many respects, a difference of views; and we have at times, for several years already, labored to become more of one mind." That the complaints were due to Boehm's associations with Otterbein and like men is evident from the following: "He [Boehm] had a great deal to do with forming a union and associating with men (professors) that allow themselves to walk on the broad way, practicing warfare and the swearing of oaths." But how long previous to the writing of the paper did this union and the things that offended the Mennonites occur? The expression in the paper, "several years," is of course, indefinite. But some light is thrown upon it by other statements found in the paper. It is said, "Some of the aged laborers that were not satisfied with him [Boehm] have passed away, and we and Boehm are also on the way to eternity." Again, it is said, "We continually feared what is now before us, a division in the church." The evidence of long delay and continued struggle is found in every part of the lengthy paper, making it probable that a period of not less than ten years was consumed in this way. But if the paper was written as early as 1775 to 1777, even a less numbers of years, would reach back to the period 1766 to 1769.

Yet we can narrow the limits given by at least one year. Rev. Abraham Hershey, in an article published in 1842, says, "In 1768 I saw Father Otterbein." Now, Mr. Hershey was at that time a small boy living at home. His father lived a short distance from Isaac Long's place. The Hersheys and the Longs were all Mennonites, and were otherwise closely associated. It is plain that Abraham Hershey could only have seen Mr. Otterbein after associations with the Mennonites had brought him into the Isaac Long neighborhood. Mennonites, in those times, were not taking their families and going a distance to Reformed meetings. Also a strong impression, as from some unusual occurrence, must have been made on Abra-

ham Hershey's mind to have enabled him, even with the many references from those that mingled in those early meetings, to carry a distinct date all through his long life. We are indebted to Abraham Hershey for other points of interest in relation to those early times. It is not clear from his reference to the year 1768 that the original Isaac Long meeting must have been in that year, but only that it could not have been later, or much before. From some cause he may not have been present at the first meeting or meetings at which Mr. Otterbein was present. A reference will be found in a subsequent chapter that will seem to indicate the year 1766 as the precise year for the first meeting at which Mr. Otterbein was present. From 1766 to 1768, however, is the closest approximation that, with any confidence, can be made.

In April 1770, Mr. Otterbein made his long contemplated visit to his relatives and friends in Germany. As he purposed, God willing, to return to America, and as the congregation at York was unwilling to give him up, he went without resigning his charge, his place being filled during his absence by other ministers. The time chosen for the visit was propitious. Europe was at peace.

Eighteen years had elapsed since he left relatives and friends in Germany to become a missionary to America. How will he find them on his return? His noble mother was still alive. She was kindly cared for by her son John Charles, whose life was spent in the Herborn school. John Henry, the oldest brother of Philip William, was at Burbach. George Godfrey was at the important city of Duisburg. John Daniel was at Berleburg. Henry Daniel was at Kecken. A sister was perhaps alive. At this time there were also a number of other Otterbeins serving as ministers at different places. We can poorly imagine what must have been the joy of this large number of relatives, especially of the aged mother, at receiving back the returning *Americaner*, as said by the Germans, then as now.

An affecting scene was presented when the American Otterbein visited his brother George Godfrey, the pastor at Duisburg. As Duisburg was situated nearer the place of debarkation than were the places of the other Otterbeins, George

Godfrey was likely the first brother met. After the first welcome salutation and the evening meal, the brothers, in the privacy of the study, unfolded to each other their most intimate thoughts. Philip William, without reserve, and with a full heart, related the story of his spiritual experience. George Godfrey listened with the deepest attention, and rising from his chair embraced his brother, and as the tears streamed down his cheeks said, "My dear William, we are now, blessed be the name of the Lord, not only brothers after the flesh, but also after the spirit. I have also experienced the same blessing. I can testify that God has power on earth to forgive sins and to cleanse from all unrighteousness."*

At another time, when Philip William was walking in the field with the brother just named, the latter turned to him and said with emphasis and feeling, "My dear brother, I have a very strong impression that God has a great work for you to do in America." Though George Godfrey was the younger, he exerted, through his intimacy and living religious experience, a great influence on his American brother.

A tradition, the line of which is distinctly pointed out, is to the following effect: The American Otterbein was visiting his oldest brother at Burbach, and on a very hot Sunday afternoon preached in his shirt-sleeves for two hours to the Burbach congregation.

After this visit the Burbach Otterbein held, every morning, a short devotional meeting in the church. When some one told him that in consequence of not many attending, the meeting might as well be dropped, he replied, "I will do my duty; others may do as they please."

It can readily be seen that the nine or ten months that Mr. Otterbein felt at liberty to devote to his visit, considering the number of persons and places to be visited, would be well filled up. An indication of the time of his return to America is found in a paper belonging to the Burbach church archives. In this paper John Henry Otterbein, in connection with items belonging to the year 1771, said, "The monthly session of the presbytery for the month of February was not held, for I was

*See *Unity Magazine*. Vol. III., No. 1.

at Herborn to say good-by to my American brother." It is likely that at that good-by meeting all of the Otterbein brothers, six in all, along with their aged and widowed mother, were present. The scene must have been sadder than the similar scene of nineteen years before. They could not all meet again. None of the brothers died before 1800, but the mother's life came to a close in the short course of seven years. Philip William was not again to visit Germany, and, as the event proved, was not again to look into the countenance of a member of his family.

He doubtless this time, as before, embarked from Holland. Different writers have said that he reached America in September or October. But as the farewell meeting was in February, he probably reached America in April or May. After his departure from Herborn, he may, however, have remained a short time at Duisburg with his brother George Godfrey, or he may have remained a short time in Holland.

On his return he resumed his labors at York. His "itinerant" labors were likewise continued.

In April, 1774, he resigned his pastorate at York to assume a new charge at Baltimore, Maryland. His ministry at York had been full of varied experiences. In the third year of his pastorate he buried his wife. Beginning his labors when the church was in a disorganized state, and with a church-building to complete, his labors at the first must have been arduous. Prosperity, however, attended him in his various labors. During this period he made the visit just referred to to Europe. Here, too, began, in a special sense, that line of labors that marked so emphatically his subsequent course.

In the next chapter will be noticed the character and course of some of his co-laborers, and some of the facts connected with the beginning of the great and almost spontaneous union movement among the Germans of America.

CHAPTER VII.

CO-LABORERS.

The Mennonites—Ancestors of Martin Boehm—Birth and Early Life of Boehm—His Selection for the Ministry—Conversion—Visit to Virginia—The "Virginia Preachers"—Meeting at Isaac Long's—The Religious Movement—Boehm's Preaching—The River Brethren—Condition of the Mennonites—Mennonite Opposition—Boehm Expelled—George Adam Geeting—His Conversion—Becomes a Preacher—His Home on the Antietam—Close Relations with Mr. Otterbein—Other Laborers.

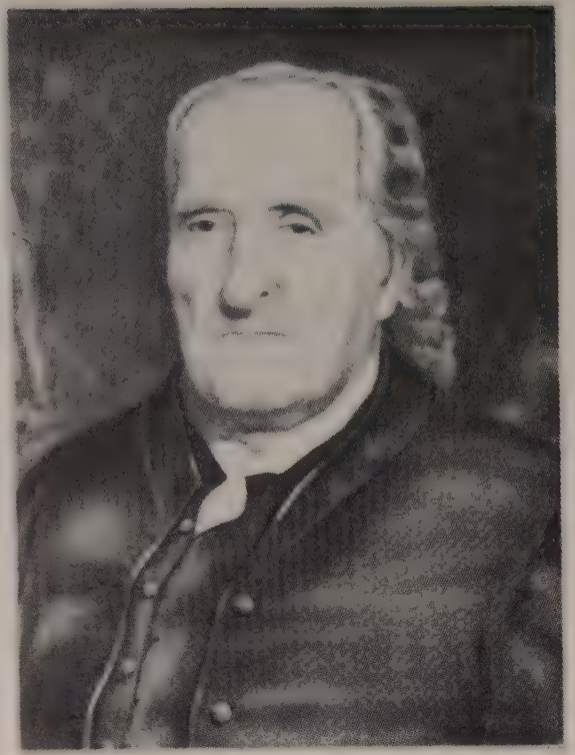
AMONG the people that have not received their proper meed of honorable recognition are the original Mennonites of Europe. They were spiritual and subject to discipline when these qualities were rare, and still more rarely united. Because of their opposition to infant baptism, to the taking of oaths, and to the bearing of arms, they were everywhere subjects of persecution. At length toleration was extended to them in Holland. But the emperor of Germany and the Reformed in Switzerland continued to persecute.

The first Mennonites that came to this country came in 1783 in response to an invitation extended to them by William Penn to join his colony in America. The Quakers, who first settled Pennsylvania, and the Mennonites had many things in common. The first Lancaster County Mennonites came in 1709. They were among the first settlers of the county. In 1735 there were five hundred families of Mennonites in Lancaster County alone.

Martin Boehm, whose history is now to be sketched, belonged to this people. His father came to America in 1715. Jacob Boehm, the great-grandfather of Martin Boehm, belonged to a respectable family in Switzerland, and was a strict member of the Reformed Church. His son, likewise called Jacob, having completed his apprenticeship for a trade, was, according to the custom of the time, to spend three years in

travel as a journeyman. In his wanderings he fell in with the Pietists, and was converted to their views and manner of life. When he returned home, his singular experience, together with his exposure of formal religion, excited violent opposition. The minister denounced him, and his own father was scarcely less severe. Having been convicted of heresy, an older brother was appointed to conduct him to prison. Not being watched very closely, and the way lying near the line between Switzerland and France, he made good his escape, and was soon beyond the reach of his unnatural persecutors. He journeyed along the Rhine until he came to the Palatinate. Here he fell in with the Mennonites, with whom he seems to have had no acquaintance in Switzerland. He married and became the father of several children. Of these, Jacob, the third in order bearing that name, born in 1693, came to America in 1715, as before stated. He located in Conestoga Township, Lancaster County, Pennsylvania. Soon afterward he married a Miss Kendig. He was a deacon in the Mennonite Society, as had been his father before him. He bought a farm and built upon it. He was also a blacksmith, and worked at his trade. His wife was a very industrious woman, and, when necessary, would leave her work, and blow and strike for him. Henry Boehm, speaking from his recollection of her character and life, calls her "an excellent woman." To these parents were born a number of sons and daughters.

Of these, Martin Boehm was the youngest. He was born November 30, 1725. Little, if any of his education, such as it was, was obtained at school. The early Mennonites, though poor, brought with them a few books, and began soon to multiply the number in this country. Persecution had made them at the same time well acquainted with their principles and determinedly devoted to them. Young Martin, being a son in the family of a well-to-do deacon in the society, would be given at home the rudiments of a German education, and would feel the yet powerful impulse of the Mennonite spirit. The influence of the church would, in its way, be itself an education. Who does not know that nine-tenths of all education since the Christian church was founded has sprung,



WILLIAM OTTERBEIN

From the Jarvis Portrait

MARTIN BOEHM

whether in the line of vital religion or not, from the traditions and purposes of the church? Martin Boehm subsequently added to the fund of knowledge that he acquired in the German language the ability to converse intelligibly and to read with some success and profit in the English language. He accumulated a fair stock of good religious books, some of them being in the English language.

He is described as being a short, stout man, with a vigorous constitution, an intellectual countenance, and a fine flowing beard, which gave him, in his later years, a patriarchal appearance.

He was married in 1753 to Eve Steiner, nine years his junior. She was a "noble woman" and was justly loved and esteemed. Her ancestors were from Switzerland. The parents of Martin Boehm spent their last days with him, and from them he inherited the beautiful home farm. The father died in 1780, rejoicing in the truths into which the ministry of his son Martin was the means of leading him.

The account of Martin Boehm's conversion is so typical and throws such light on his relations to Mr. Otterbein, that it will be given at some length. He was nominated to the ministry and chosen by the lot, after the Mennonite custom, in 1756. The account of what followed will be given in his own words, as taken down and translated by Mr. Spayth. After speaking of his selection for the ministry and his failure in his public efforts, he said: "This state began deeply to distress me—to be a preacher, and yet have nothing to preach, nor to say, but stammer out a few words, and then be obliged to take my seat in shame and remorse! I had faith in prayer, and prayed more fervently. While thus engaged in praying earnestly for aid to preach, the thought rose in my mind, or as though one spoke to me, saying, 'You pray for grace to teach others the way of salvation, and you have not prayed for your own salvation.' This thought or word did not leave me. *My salvation* followed me wherever I went. I felt constrained to pray for myself; and while praying for myself my mind became alarmed. I felt and saw myself a poor sinner. I was LOST! My agony became great. I was plowing in the field, and knelt down at

each end of the furrow to pray. The word *lost, lost* (*verlohren*), went every round with me. Midway in the field I could go no farther, but sunk behind the plow, crying, 'Lord, save, I am lost!' And again the thought or voice said, 'I am come to seek and to save that which is lost.' In a moment a stream of joy was poured over me. I praised the Lord, and left the field and told my companion what joy I felt.

"As before this I wished the Sabbath far off, now I wished it were tomorrow. Sunday came; the elder brother preached. I rose to tell my experience since my call to the ministry. When speaking of my lost estate and agony of mind, some in the congregation began to weep. This gave me encouragement to speak of our fall and lost condition and of repentance. The Sabbath following it was the same, and much more. Before I was done I found myself in the midst of the congregation, where some were weeping aloud.

"This caused considerable commotion in our church, as well as among the people generally. It was all new; none of us had heard or seen it before. A new creation appeared to rise up before me, and around me. Now scripture, before mysterious, and like a dead letter to me, was plain of interpretation; was all spirit, all life (*alles geist und leben*).

"Like a dream, old things had passed away, and it seemed as if I had awakened to new life, new thoughts, new faith, new love. I rejoiced and praised God with my whole heart. This joy, this faith, this love I wished to communicate to those around me; but, when speaking thereof, in public or in private, it made different impressions on different persons. Some gave a mournful look; some sighed and wept and would say, 'O Martin, we are indeed lost!'

"Yes, man (*der mensch*) is lost! Christ will never find us till we know that we are lost. My wife was the next lost sinner that felt the same joy, the same love."

Mr. Boehm's evangelical preaching is to be dated from 1758. Though his preaching was different from that common among the Mennonites, no general opposition was at once excited. He was advanced by the lot to full pastoral standing—in Mennonite language was made a bishop—in 1759.

Though he speaks of the sudden bursting forth of a "stream of joy," it is evident that at least his confidence in his new-found experience, and especially his appreciation of the proper nature of his public ministry, passed through different stages.

Along with the many Germans that about the middle of the eighteenth century crossed the line from Pennsylvania over the narrow neck of Maryland, into the Shenandoah Valley, then called New Virginia, were numerous Mennonite families. Some of Mr. Boehm's relatives were carried along by this tide. Here the Mennonite families were for the most part without preaching. About this time some of the converts of the famous George Whitefield reached New Virginia, and began to preach a present salvation. With others, some members of the Mennonite families became seriously affected. The Mennonites were in a dilemma, and applied for the presence and advice of some of their own preachers. This was in 1761. Mr. Boehm was told by some that scarcely knew what to make of his zeal at home, that as he was now so ready to preach, he should go. To this he was not himself disinclined. He had an earnest desire "to find the truth more fully."

A case will illustrate the state of things existing in Virginia. A daughter of a Mr. Keller, weighed down by a sense of her lost estate, was almost on the verge of despair. Her parents knew not what to do.

At this crisis Boehm arrived. After salutations had passed and refreshments had been taken, Boehm, in conversation with Keller, inquired how matters stood in religion. Keller replied, "Most of us are doing well; but some new doctrine has of late been preached by men hereabout, which has caused some disturbance among us."

"And what do those men preach?"

"What they preach is rather more than I can tell you, but it is different from what we have ever heard. Our daughter, about two months since, was at their meeting, and has not been like herself since."

"And for two months she has been at no preaching?"

"No, we could not think of letting her go, and have wished she had never heard those people; and, as we have written you, there are others of our people just like her, melancholy and dejected, and all we can get them to say is, 'we are lost (*ver-*

lohren), we have no true religion;' and for this reason we have sent for you, believing that they would be advised by our own preachers, and dismiss their gloomy thoughts."

"And where is that daughter of yours?"

"Why," answered the mother, "there you see she is, and has not spoken a word to any of us today."

Boehm now moved his chair to her side and sought to draw from herself the state and exercises of her mind. She listened to him for some time in silence, breathing at intervals a deep sigh. Soon the fountain of her tears was opened again, and she began to weep aloud, and said, "Is it possible that you, a stranger, know what I have felt and suffered for weeks, and you believe that I am a sinner, that I am lost?"

"Yes, I know this, my daughter, but I know Jesus came to seek and save that which is lost; and he is come to find you, and to save you tonight yet. Do you believe in Jesus?"

"Yes, I believe Jesus Christ lives; but have I not offended him? Will he not come and judge the world and me? Oh, that Jesus would but save me!"

"Come," said Boehm, "we will kneel down and pray." They knelt down. The agony of Miss Keller was great. She cried, "Lord, save, or I perish!"

"Yes," said Boehm, "hold to that; he will save and that speedily;" and so it was. She was blessed and all her sorrow was gone—dissolved in joy.

Seeing this, her mother cried out, "Martin, Martin! what have you done? Why did you come? What will become of us now?"

"Yes," replied her husband, "what will become of us? We, too, are lost!"

That night was a night of mourning and a night of joy for that house, for the morning light found them all rejoicing in the love of God.*

Not only was Mr. Boehm a helper in the Lord's work in Virginia, but he himself was greatly helped by what he heard and beheld. He found many souls that could give a rational and scriptural account of their experience and acceptance with God.

On his return to Pennsylvania, the old orms and bounds could not confine his action and efforts. His heart was greatly enlarged, and he was burdened with a desire to extend the

*Spayth.

knowledge of an immediate salvation. He now began to hold meetings on week-days as well as on Sabbath.

One of the important results of his trip to Virginia was the coming, at intervals, of the "Virginia preachers," as these lay evangelists of Virginia were called, into Lancaster County, Pennsylvania. The houses are still pointed out at which, when on their way, they stopped. In Virginia they were called "New Lights." In a distinct form, their work did not abide. The preachers were sometimes spoken of as "English preachers," though some of them doubtless preached in the German. In Lancaster County they cooperated with Mr. Boehm in holding great meetings (*grosse Versammlungen*). Great meetings did not belong to the economy of any single body of Christians. The name had been applied to meetings held in 1724, in which Dunkers were the most prominent, and in 1742, in which the Moravians were the most prominent. With these meetings, the meetings held by Mr. Boehm seem to have had no connection, except that arising from the general religious condition of the people. The name, however, soon came to have a specific application. At the time of the meeting at Isaac Long's barn, a Virginia preacher was present; and as all could not be accommodated in the barn, he preached, as already narrated, to an overflow meeting in the orchard. It is related that a shower of rain came on during the meeting, and that this preacher was the last to leave the ground.

Before the time of this noted meeting, Mr. Boehm had made numerous converts among the Mennonites. Among these were the three brothers, Isaac, John, and Benjamin Long. Isaac was warm-hearted and very demonstrative. He was frequently present at meetings held at a distance from his home. John Long was especially active in securing the presence of the "Virginia preachers." All of the Longs were prosperous farmers.

At the great meeting held at Isaac Long's, people were present from York and Lebanon counties, as well as from Lancaster County. Lutherans, German Reformed, Mennonites, and others were present. The movement was given, at this time, a new impulse, and assumed, for the first, its more

proper and permanent character. Of course, the antecedent elements represented by Mr. Otterbein are not made so prominent in this chapter as those on the Mennonite side. At the great meeting referred to the different elements were measurably consolidated and made to work together. The feature deserving of the most abiding remembrance in connection with this meeting is that Otterbein, Boehm, and the Virginia preacher present are said to have formed a union, with some simple but definite conditions as its basis. One of these conditions was liberty in the practical elements of baptism. The historic mode of baptism with the Mennonites was by pouring, and only adults were recognized as proper subjects. The Reformed baptized by sprinkling, and insisted on infant baptism. There is some likelihood that the "Virginia preachers" baptized by immersion.

Lancaster County is famous for the origin of new religious movements. The Evangelical Association, the River Brethren, and other bodies here had their origin. Pennsylvania, in early times, was in a state of moral ferment, and the country swarmed with a diversity of "sects." It is not strange that a new movement should be opposed, but, in the condition of things, nothing could have been worse than indiscriminate opposition. In more than one case, years of evangelical life and moderation were necessary to change a judgment that had been formed in unreasoning bigotry and spiritual blindness.

The movement under consideration was in no way designed to lead to the formation of a new denomination. The leaders did not know what exception would be taken to their course, until opposition revealed its character and extent. In different places, especially in Mennonite communities, independent conversions took place. Many instances of this independent impulse toward an inward spiritual life could be given, but the cases of Mr. Otterbein in the Reformed Church, and of Mr. Boehm among the Mennonites, are for the present sufficient for illustration. The union formed, with the results appearing here and there, became more and more offensive to the Mennonites; and to those that especially regarded themselves as "church" people the offense was all the greater.

After the Isaac Long meeting, Mr. Boehm spent more and more of his time in preaching. He early appears as preaching regularly at three special places. He preached at Pequea (to the "Pequea brethren" of his own neighborhood), at Landis Valley (to the "Conestoga brethren" in the Long neighborhood), and at Donegal (to the "River brethren" on the Susquehanna). For the meetings at his own place he fitted up the old house that had been built and occupied by his father. The congregations were all principally made up of Mennonites.

The congregation on the Susquehanna proved too conservative for Mr. Boehm's rapidly advancing apprehensions and methods. His enlarged association with others whose history was so different from that of the Mennonites created difficulties. There were also objections to his liberal views and practice as to baptism. The congregation was made up of converted people; but from some diversity in the original elements of the congregation, as well as from other causes, peculiarities were developed, and soon thereupon an aversion to change. While there was no ill feeling and no formal opposition, it was yet signified to Mr. Boehm that "he was too far in advance" for his services to be acceptable. This congregation some time afterward, about 1776 became the mother congregation for the denomination known as River Brethren. They seem to have no tradition of the fact here given, and they sometimes give themselves a Dunker rather than a Mennonite origin. The reason is doubtless their resemblance, in some things, to the Dunkers.

The religious condition of the Mennonites at this time was at a very low point. Menno and his early followers were evangelical in their experience as well as blameless in their lives; and even many of his later followers continued to possess a high degree of moral earnestness. But Menno's own views of the Christian life were after the portraiture of the Epistle of James, and did not bring into explicit prominence the doctrine of justification by faith. While this doctrine was doubtless implied by him, as it certainly was by James, it lost among the later Mennonites even this implied place. The

Mennonites, though becoming generally less strict in discipline and life, still held with relative tenacity to the forms prescribed by their founder. These forms, though largely profitless and hindering in religion, yet conserved among them, for the most part, a respectable morality; though in numerous individual cases, the transforming power of religion being wanting, gross offenses were not repressed from the outer life. Among the Mennonites themselves have risen many accusers, but as many of their accusations relate to outer customs they need not be considered here. It has been stated that John Herr, who after 1800 sought to introduce reforms among the Mennonites, received his impulse from Martin Boehm. His work, however, only led into a deeper bondage to form, and a more dwarfing exclusiveness. The rich opportunities that the New World offered to the long-oppressed Mennonites, while able, along with their wanton surroundings, to turn them for a time yet more from the spirit of Menno, could not completely destroy the foundation for better things. The barrenness began to be felt, and the dearth raised its cry unto Heaven.

Neither Martin Boehm nor any others that were laboring along with him, as has already been said, desired to separate from the church or churches to which they belonged; nor were they lacking in care and prudence to prevent any needless offense. Separation, in the case of Martin Boehm, however, was brought about by the determination on the part of his Mennonite brethren to remain where they were, and to sever from themselves by excommunication any that might turn individuals of their number into another way. If it had been a resolution to cast out a mere human troubler, we could not but applaud it; but if it was God's time to awaken the people, and his purpose to use Martin Boehm as an instrument, then the complaints of the Mennonites against him were altogether misdirected. If the harmony and tranquility of the Mennonites were sorely disturbed, they were responsible. Even one poor instrument on the side of God's providence would determine a case of right and duty against any amount of unwillingness and opposition. Wrongs and resistance to duty have no chartered rights. Surely God called and the great body of

Mennonites were not ready. They cast out Martin Boehm, but did not stop the work. The idea of separation, which to "church" people was still below the horizon, was not a novelty to the Mennonites. They themselves were separatists. If others did not suit them, or if they did not suit others—then separation. But the idea, though making itself apparent in the history of the Mennonites, did not even with them, as it does with us, take its place upon the prow of men's thoughts.

A communication sent out by the Mennonite bishops, ministers, and deacons of Lancaster County and adjacent parts, to make known to the membership at large the grounds for the expulsion of Martin Boehm, by a strange fortune, has been preserved. Its entire contents may be found in an English form, covering fourteen fair-sized pages, in a book entitled "The Mennonite Church and her Accusers," by Rev. John F. Funk. In the paper there are marks of a long struggle, with the usual amount of irritation and misunderstanding. Mr. Boehm sought once and again to satisfy his brethren, and they, in turn, waited and demanded that he desist from the course on which he had entered. Outside of the fact that the interests of vital, soul-saving Christianity were in the balance, the document speaks well for the character of the Mennonite Church. If, in some respects, the paper makes an unfavorable showing for the accused, it must be remembered that it is a representation proceeding from but one side, and drawn up after years of harassing efforts to silence or "reform."

After a few introductory paragraphs, the paper proceeds as follows: "Now, however, it is a well-known fact that between us and Martin Boehm there is, in many points, a difference of views, and we have, at times, for several years already, labored to become more of one mind and to understand each other better, that we might be found faithful laborers in the church of Christ; which, however, has not been accomplished, and the matter has from time to time become worse. For the reason, however, that the brotherhood do not possess as good a knowledge of the cause and origin of this disagreement between us, which consists of many things both in words and deeds, as we do (although many are not entirely

unacquainted with it), we have concluded to write them and thus explain the matter. In the first place, in that in which we believe that he [Boehm] erred in the doctrine of Christ, he had a great deal to do with forming a union and associating with men (professors) who allow themselves to walk on the broad way, preaching warfare and the swearing of oaths, both of which are in direct opposition to the truths of the gospel and the teachings of Christ."

It is also stated that "he maintained that Satan was a benefit to man," and declared that "faith cometh from unbelief, life from death, and light out of darkness." These latter charges seem to have grown out of the phraseology that Boehm became familiar with, through his association with the Whitefield preachers from Virginia. His subsequent course shows that his predestinarian views did not extend beyond his uninstructed and unfortunate phraseology.

It is also stated that he said that "the Scriptures might be burned," and that the Mennonite ministers laid too much "stress upon the ordinances." Boehm disclaimed all disrespect for the ordinances; and in reference to the burning of the Scriptures, it is easy to infer what he actually meant.

On a sheet accompanying the old manuscript it was stated, as quoted in substance in the book referred to, that "the church could no longer retain Boehm and his followers that had been members of the church, as brethren, and that they should be excluded from the communion and counsels of the brotherhood."

The real causes of Mr. Boehm's expulsion were the part that he had in promoting revivals, and his association with those that belonged to other churches. The clashing with the "established order of the church," though put in the foreground by the paper, was only an incident, yet seemingly a necessary one. The fact that some that were brought into the "union" used the English language was also made a ground of complaint. Any seeming excess or imprudence on Boehm's part could have been but a transient incident. The reaction from a formal and lifeless church is almost sure to produce an aversion to even salutary forms, and for this the church itself

has its share of responsibility. But Mr. Boehm's course was marked with moderation and the absence of wild and ungoverned tendencies. When required to desist from his course "he said he could not, but if it could be shown him he had done wrong, he would recall." When he was expelled, he sung:

"O du grosser Siegesfuerst,
Wie hast du doch so sehr geduerst
Nach der Menschen Heil und Leben,
Der Du Dich
Auch fuer mich
In den Tod gegeben."

The following gives the sense of the above:

"O thou triumphant King,
How didst thou long to bring
To man the hope of life and heaven;
Thyself to death, for even me,
Lord, thou hast given."

Though Mr. Boehm's followers were in a general way also excommunicated, there was no complete separation at the time. Shortly after his expulsion, and before 1780, we find him preaching regularly, by his own appointing, at Rohrer's on Mill Creek, at Stoner's, at his own place, and at another place not named. Nor was his preaching confined to these places. His range of preaching soon became greatly extended. After his son Jacob grew up, he was released from the care of the farm, and gave himself up to the work of traveling and preaching.

After Mr. Otterbein removed from York, and during the first part of the Revolutionary War, the direct oversight of that part of the revival-movement belonging to the state of Pennsylvania was mostly left to him.

The next associate of Mr. Otterbein to be mentioned is George Adam Geeting. He was born February 6th, 1741 at Nieder Schelden, in Nassau-Siegen, at present a part of the province of Hesse-Nassau, Prussia. His birthplace was thus quite near to that of Mr. Otterbein. He was the youngest child in his father's family. He was reared in the Reformed Church. He received a fair education, acquiring some knowl-

edge of the Latin along with his knowledge of the German. When he grew up he labored as a miner. In his eighteenth year he came to this country. As, owing to the hostilities between France and England, immigration, as said by a leading authority was "entirely suspended" between 1756 and 1761, he could have come with no company of immigrants. He doubtless landed at Baltimore, and thence soon proceeded to the community on the Antietam, in Washington County, Maryland, until 1776 a part of Frederick County. Here he made his home for the remainder of his life.

In the Antietam community he was engaged in the winter-time in teaching school, and in the summer-time in quarrying stone and digging wells. It is probable that the school-house at Antietam antedated the meeting-house which often passed under the name of the "so-called school-house." Both were built upon the land owned by the grandfather of Elias Snively (Schnebley). It is likely that it was in the earlier "school-house" that the young German school-master taught.

The community had frequently been visited by the Reformed ministers from Frederick. Mr. Steiner likely preached at this place. Mr. Otterbein on going to Frederick in 1760 preached also at Antietam; and here, probably about the time that his first visits were made, he had in his audience young Geeting. The latter was soon converted, and at once made himself useful in the religious work of the community. As the years passed, Mr. Otterbein came to find in this German convert what he found in no other person with whom his long life and great labors brought him in contact. Geeting was to him a real Timothy. After Mr. Otterbein moved to York, his visits to Antietam were less frequent, but yet he did not cease to make occasional visits. His successors at Frederick do not seem to have visited the place. As there were considerable intervals without preaching, Mr. Geeting was called on, as he was the school-teacher, to read sermons; and this he did with evident impression upon the people. When Mr. Otterbein became acquainted with the good results of Mr. Geeting's attempts to supply the lack of ministerial service, he directed that some one of his brethren, on the next Sabbath when there

should be an appointment for him to read, should take the book from before him, and leave him to his own extemporaneous utterance. Mr. Jacob Hess accordingly did this. After a moment's hesitation Mr. Geeting proceeded, and gave a very impressive exhortation and address. This was about 1772. The manner in which he subsequently acted as a leader at Antietam will be given further along.

On Whitsuntide, 1783, he was ordained, in the Antietam church, by Mr. Otterbein and Rev. Wm. Hendel. This ordination does not seem to have been formal, as it was expected that in 1786 Mr. Geeting would apply to the Reformed cœtus, of which he had previously become a member, for ordination, and in 1788 he was thus formally ordained.

Mr. Geeting was a man of good physical constitution, and capable of great endurance. He became possessed of a good farm, and everything about him was indicative of good condition. The good horses that he kept were long spoken of. He was scrupulously neat in dress, though he never wore the customary clerical suit.

He was possessed of superior gifts. His sympathies were ready and abundant. His understanding of occasions, and faculty of adaptation, were much beyond the usual. He had a voice combining sweetness and power. His method and continued attention to books made him capable of great and increasing usefulness. In his preaching he was earnest, yet deliberate. His addresses to the conscience and feelings were always impressive, and sometimes strikingly moving. As he was in the first place, and in the strictest sense, a product of the revival-movement, there were combined in him its strictest moral and logical characteristics. Otterbein and Boehm, though authors in the movement, were themselves formed by earlier and different influences. The distinctive character of Mr. Geeting was apparent in all of his course, from first to last.

None of those that were associated with him traveled and labored more abundantly than he. In very important respects he exerted a decided influence upon Mr. Otterbein; and on some subjects, in regard to which Mr. Otterbein has given us no expression, Mr. Geeting is the exponent of his thoughts.

No field of labor was more enjoyable to Mr. Otterbein than that that awaited him at the Antietam, and in no counsels or associations did he more confide or find truer pleasure than in those that he enjoyed at George A. Geeting's. We shall often meet, in these pages, this younger associate.

The meeting-house already referred to, doubtless the first built by the co-laborers and followers of Mr. Otterbein, was built before 1774 near Mr. Geeting's place. The materials were drawn together and fashioned into a church by the zeal and good-will of the community. The ground on which the church stood was never deeded. The house was a humble log structure, but it became a center of wide and manifold labors. It was in later times frequently called the Geeting Meeting-house. When the first informal society formed at Antietam as the result of the revival-movement was organized, George Adam Geeting, Samuel Baker, Henry Smith, and soon afterward Jacob Hess, with their families, constituted the members. This must have been before 1774—how long before can not be known. Over the society thus formed Mr. Geeting might be called the pastor, though his labors were largely of an itinerant character.

Among those whose awakening, and, in some cases, beginning labors belonged to the period before 1774, were Frederick Schaffer, who was converted during Mr. Otterbein's labors at Lancaster; Martin Crider, the next oldest preacher in the revival-movement after Otterbein and Boehm; and Adam Lehman, then living near the north line of Frederick County. There were also others whose first labors belonged to this period, and others still that soon entered the vineyard.

With this notice of some of his early co-laborers, let us turn to the new field on which Mr. Otterbein was entering at Baltimore.

CHAPTER VIII.

CALL TO BALTIMORE.

Mr. Otterbein's Position—The Old Congregation—Troubles—Mr. Schwope —The New Congregation—Efforts to Bring it Back—Independence of the Congregation—Asbury's Statement—Hildt's Testimony—The Property of the Congregation—Trial of 1840—Extract from Griffith's Annals—Not Represented by Elders—Importance of Reaching the Truth.

MAY 4, 1774, Mr. Otterbein assumed charge of a new and independent congregation in the city of Baltimore, Maryland. The congregation was the result of a separation from the original German Reformed church. The step was a very important one to Mr. Otterbein. He was now forty-eight years of age, and in the prime of his matured powers. He had been twenty-two years in America. These years were full of history to him. His belief in a spiritual church, his belief in the use of extraordinary means for bringing souls to Christ, and his part in introducing social meetings had not made his way more smooth. He was as far from rashness as he was from self-seeking. It was not from frowardness that he broke away from the trammels that had hitherto embarrassed his ministry, and sought thenceforth to raise up, from the wilds of sin and the world, a spiritual people. That there were not converted people in the old churches is by no means asserted. It was a fact, however, that the notions and practice of the multitude of church-members were such as largely to neutralize efforts for the promotion of practical and personal religion.

Baltimore in 1774, contained about six thousand inhabitants. The German population, though less in proportion than in many places, was yet considerable, and while largely due to direct immigration from Europe, was also the result, to no inconsiderable extent, of immigration from Pennsylvania, and from other parts of Maryland.

The beginning of the Reformed church in Baltimore dates back to 1750. Yet there was no church building before about 1757, and no regular pastor before about 1760. Both the Reformed and the Lutheran churches were for a considerable time quite weak, and worshiped together in the same house. The first regular pastor of the Reformed church was Rev. John Christian Faber, whose ministrations were formal and languid, and whose life was offensive. Mr. Otterbein had frequently visited the Baltimore congregation while he was yet at Lancaster, and before the congregation had a regular pastor. A considerable part of the congregation had but little to do with Mr. Faber from the first. As time passed, many that had been converted in other places under Mr. Otterbein's labors moved into Baltimore.

In the year 1770 complaints were made against Mr. Faber, and there was much dissension in the congregation. Mr. Faber, on his part, made complaints against his opponents, and also against Rev. Benedict Schwope, who was at the time preaching near Baltimore. Mr. Faber and Mr. Schwope submitted their differences to the cœtus, and a committee appointed to investigate the case vindicated the character and conduct of Mr. Schwope. At this time Mr. Schwope had the sympathy of the cœtus. In the early part of 1771 the crisis came. The evangelical party, not succeeding in securing the removal of Mr. Faber, withdrew and elected Mr. Schwope for their pastor.

Although Mr. Schwope is spoken of by Doctor Harbaugh —on the authority of Dr. Elias Heiner—as a young man recently arrived from Germany, he was at this time forty years of age. As early as 1763 he was an elder in the Reformed congregation at Pipe Creek, and as early as 1754 his name appears in the church-list at York. If it is correct to identify him with the Benedict Schwope at York, he possibly had the advantage of the first part of Mr. Otterbein's ministry at York. At all events, in 1774, he must have been already for a number of years acquainted with Mr. Otterbein.

In 1771 Mr. Schwope's party bought several lots on Howard's Hill, and so vested their right in the same as to hold the property at their own will. By October they had erected a

small meeting-house.* In a position to save their independence, no difference what course the opposing party might take, and yet desirous of a union, if thereby the whole united congregation could be brought under an evangelical minister, they presented their case before the cœtus.

The cœtus made earnest efforts to unite the congregations, but to no purpose. At the session of 1771 it was proposed that both Faber and Schwope should withdraw, and that the two parties should unite and agree upon a minister. The plan failed, because, according to one version, Mr. Schwope's people would not allow him to withdraw, or because, according to another version, Mr. Otterbein's, the old party, after the retirement of Mr. Faber, hastily chose as their minister, without consulting the other party, Rev. W. Wallauer, a man in every respect more objectionable than Mr. Faber. In the cœtus of 1772 no progress was made. At this session Mr. Otterbein was placed upon a committee of supply for the Baltimore charge, but as Mr. Wallauer continued to hold his place, it is evident that Mr. Otterbein did not visit Baltimore unless, perhaps, to preach occasionally for the new congregation. In 1773, Mr. Schwope, from some cause, was anxious to withdraw, and his congregation extended a call to Mr. Otterbein; but he declined in consequence of the discouraging condition of the congregation. As solicitations continued to be sent to him, he expressed himself as willing to accept, provided the cœtus would consent. The cœtus at its meeting in 1773 did not favor his acceptance, whereupon both parties extended a call to Doctor Hendel. In case Doctor Hendel should not accept, the united congregations were given the privilege of choosing any other member of

*As the result of investigations made by R. P. Dougherty, professor in Goucher College, Baltimore, in connection with the one hundred and fiftieth anniversary, dating from 1774, of Otterbein's coming to Baltimore, some additional facts of interest were brought out. June 11, 1772, Joseph Pilmoor, one of the earliest Methodist preachers, preached in the "Reformed church" in Baltimore, and on June 22, he met "a few serious persons in the Reformed church and joined them together in a society." Pilmoor afterward wrote, "there is now an open door in this town, and nothing is wanted but a good, zealous preacher." From these and other evidences it would seem clear that the first Methodist society in Baltimore was organized in Schwope's church. Bishop Keener of the Methodist Episcopal church is a great-grandson of Schwope Through members of the Schwope family, Professor Dougherty was able to secure a picture of an oil painting of Schwope.

the cœtus as pastor. The old party, however, refused to indorse the action of their delegates in calling Doctor Hendel. The condition of things was not improving.

The following spring Mr. Otterbein was again called by the new congregation, and, notwithstanding the action of the cœtus, he accepted. He was censured by the cœtus, though informally. This must have been at the session in the fall of 1774. At the same session Faber was received into the cœtus. In 1775 the cœtus voted to receive the congregation; and following out the same line, the cœtus in 1784 voted to recognize both congregations as long as they should "remain faithful to the doctrine and customs of the Reformed Church." In all of these evidences of struggles in the Baltimore congregations, and in the cœtus, we must not suppose that there is adequately represented the character of the struggle that an earnest minority had to maintain against an unevangelical majority. Nor is it to be understood that we are left to the imperfect testimony already given to form our judgment as to the character, in an ecclesiastical view, of the new congregation.

Some of the points that show that the Baltimore congregation was confirmed in its independent position from a time shortly before Mr. Otterbein assumed charge of it will now be given.

The name of the congregation was "The German Evangelical Reformed Church," or "The Evangelical Reformed Church," the latter being the form in which the name first appeared. It will be found by giving a thought to the ecclesiastical history of America that ecclesiastical titles may be almost, if not quite the same without identifying religious bodies. In some cases the only difference is in the emphasis that is given to the little article *the*. The great effort is to emphasize fidelity to a starting-principle, from which the new bodies believe there has been more or less departure. Dr. Theodore Appel, of the Reformed Church, gives the following statement as to the use of the term evangelical: "The German Reformed Church, as closely allied to the Lutheran Church, and enjoying in common with it much of the fervor, depth, geniality, and freedom of German Christianity, still retains the epithet evangelical in the

Fatherland; whereas in other Reformed churches its original distinctive use has in a great measure been forgotten. In its correct use at present in this country it is intended to express an antagonism to prelacy and high-churchism." The term evangelical has not formed a part of the title of the German Reformed Church in this country; and the cases in which it has been applied to local congregations—as being more recent or the result of the association of congregations with the Lutherans, or as presenting an epithet without emphasis—have no force or bearing in the present case. Even the number of these irrelevant cases is the very fewest. No one will deny that the term evangelical, as forming a part of the name of the Baltimore church, was expressive of the most decided antithesis. The name of the church, while in itself not conclusive as to the independence of the church, forms a significant starting point for our inquiries, and in connection with other things becomes itself an evidence.

In 1772 Mr. Schwope became acquainted with Mr. Asbury. February 3, 1774, Mr. Asbury wrote a letter to Mr. Otterbein, whom he had not at that time met, but whom he already knew through Mr. Schwope, the object of the letter being to prevail upon Mr. Otterbein to settle in Baltimore. Two days afterward, after a conversation with Mr. Schwope, Mr. Asbury made the following entry in his journal: "On Saturday Mr. S. came to consult me in respect to Mr. O.'s coming to this town. We agreed to promote his settling here, and laid a plan nearly similar to ours—to wit, that gifted persons amongst them who may, at any time, be moved by the Holy Ghost to speak for God, should be encouraged, and if the synod would not agree, they were still to persevere in the line of duty." Mr. Asbury's observation is, of course, silent as to Mr. Otterbein's earlier labors, upon which he had entered without "plan." It likewise fails to indicate fully the situation of things three months later. Mr. Schwope was even in advance of Mr. Asbury as to some points, as is indicated by the fact that in 1772 he believed that the Methodist preachers should have conceded to them the privilege of administering the ordinances, and the complete functions of ministers, while

Mr. Asbury, who regarded himself as but a layman, steadily maintained the opposite.

A direct testimony is borne by Mr. John Hildt, who was a member of Mr. Otterbein's vestry as early as 1809, and who for a number of years before Mr. Otterbein's death was one of his nearest and most trusted friends.* He says in a letter, a part of which was published in the *Religious Telescope* of July 28, 1858, that Mr. Otterbein was called "provided he would consent to be, or become, independent of the synod of the German Reformed Church," and that when Mr. Otterbein was apprised of the condition insisted on by the congregation, "he demanded of them three days' time for consideration, at the expiration of which time he acceded." Mr. Hildt added, "Being no longer trammeled with the rules and discipline of the German Reformed Church, he formed, with the consent of his brethren, a new set of rules for the membership of his new and independent church." The independence spoken of was, of course, even as indicated in the last remark of Mr. Hildt, in regard to the position of the congregation, rather than in regard to Mr. Otterbein personally.

The manner of deeding and holding the lots on Howard's Hill—the historic site of the church-houses of the congregation—is also an evidence. This ground was deeded August 7, 1771, by Cornelius Howard to Conrad Smith, John Stover, and Valentine Larsh, the consideration being ninety pounds, Maryland currency (two hundred and forty dollars and thirty cents). The deed was made to these men, not in trust, but personally, which in itself and for those times might not be thought to signify much. It was the custom then, however, to name the grantees of church-property as "trustees," or to specify "in trust," except in cases in which the parties knew or cared little in regard to the form of holding church-property. The present case was not such an exception, as many things indicate. The deed for the lot conveyed to the Reformed

*Even down to the close of his life, Mr. Hildt could not speak of Mr. Otterbein without a rush of tears. He was a man of good education and strong, responsible character. He was converted under an Easter sermon preached by Mr. Otterbein; and so much was he esteemed by him that Mr. Otterbein once said to him. "I want you to hold yourself for my place." In 1817 he began to preach, and was long a successful minister among the United Brethren.

church in Frederick, in 1764, was made to the "elders in the Reformed church and their successors forever." Let us notice further the manner in which the Baltimore property was held. John Stover, whose will was probated October 26, 1774, bequeathed his title in the lots to George Dagon. Conrad Smith, whose will was probated June 9, 1777, bequeathed his title in the lots to Rev. Wm. Otterbein. Valentine Larsh, whose will was probated January 30, 1781, bequeathed his title in the lots to his son Abraham Larsh. Thus in ten years, as far as form was concerned, the property entirely changed hands. July 21, 1786, these second holders deeded their respective interests in said property to George Devilbiss. In 1792, George Devilbiss deeded the property to William Otterbein, and the latter by will, December 5, 1805, bequeathed the same to Peter Hoffman and Wm. Baker, who should "take all legal measures to vest the said property in the elders, trustees, and members of the German Evangelical Reformed Church." To make assurance doubly sure, Otterbein eight days later conveyed the property by deed to the same persons with the same end in view. If this manner of holding the property, for a period of forty years, means anything, it means, if not that a congregation to be preserved absolutely independent was contemplated at the start, at least that the congregation was determined, in the absence of any settled line of procedure, to keep its future, under Providence, within its own power. This necessarily meant a basis of independence at the first. By keeping the property in the hands of the most trusted, they secured their object. As early as 1774 a confirmed attitude of independence was reached. But the character of the congregation within itself was, to a considerable extent, a subsequent development.

The charter obtained in 1798, under which the property was finally and permanently held, states that all property should be "absolutely and unconditionally" vested in the elders, trustees, and members of the German Evangelical Reformed Church.

In 1840, when a few disaffected members, strongly abetted by persons in the Reformed Church, sought to wrest the

property from its proper holders and carry it over to the Reformed Church, the congregation renewed the statement of its originally independent character. In the trial that followed the court gave a summary judgment, "in strong and decisive terms," in favor of the congregation. This judgment was based upon all the legal papers pertaining to the congregation, and upon the history of the congregation; and it ought, from every point of view, to be regarded as decisive. It was not only made clear that the congregation was independent in its relations, but that it was not Reformed in character. Yet a second German Reformed church, erected in 1843, has been styled the Third German Reformed Church.

In 1842 another litigation was instituted, nominally between factions in the Baltimore congregation but really involving the issues and purposes of the first litigation. After four years in which the church remained closed the decision was again in favor of the independence of the congregation and the legality of the organization maintaining a voluntary unity with the United Brethren.

The case might be rested here, but a few points yet remain to be stated. The following incidental testimony of Griffith, coming as it does from a disinterested source, and from an early period, must be conceded to have some force: "Several members of the German or Dutch Presbyterian society, attached to the Rev. Wm. Otterbein, form a separate religious society which they distinguish by the name of the German Evangelical Reformed Church, and they purchased a lot, where their present church is on Conway Street, and worship in a small house there."* In all of his references, Griffith gives to the Reformed Church the name given above, and to Mr. Otterbein's congregation its proper designation.

Further evidence may be found in the set of articles given in the church-book of the congregation, and in the charter of the congregation, both of which documents will be found in a subsequent chapter.

A concluding testimony, one that seems to make all others superfluous, is the fact that no elders from Mr. Otterbein's

*Page 63 of Griffith's Annals of Baltimore, published in 1822.

church, in the almost forty years of his connection with it, were ever in attendance at the sessions of the cœtus. The lists and papers belonging to this period in the history of the Baltimore church, in connection with the minutes of the cœtus that are extant, seem to assure this fact beyond dispute. The ministers serving churches under the cœtus were instructed always to bring an elder or elders with them.

It has been exceedingly disagreeable to be required to go to such length in giving the character of the Baltimore congregation, but the better feelings that all concerned desire will be impossible until the real facts in this case are allowed to go to history.

The determination of the character of the congregation does not declare what Mr. Otterbein's personal relations to the German Reformed Church, at that time, were. By taking charge of the Baltimore congregation he did not necessarily cast off his relation to the cœtus. What his relations finally became will be indicated in the proper place.

CHAPTER IX.

ESTABLISHMENT AND PROGRESS OF THE BALTIMORE CONGREGATION.

Churches Built—The Congregation—Rules of Discipline—Later History.

SOON after Mr. Otterbein came to Baltimore, the little frame church house built by Mr. Schwope's congregation in 1771 was found to be too small for the purposes of the congregation. It may be that the building of a more commodious place of worship was a consideration in his coming to Baltimore. At any rate, a frame building of larger capacity was erected in 1775, the year following his coming to Baltimore. This in turn became too small and in 1786, the church now standing was completed and ready for occupancy.

The front of the church, now shut in by buildings, at first faced a street, then known as Walnut Street, running diagonally and approaching somewhat nearer to the church than does the north and south street now lying in that direction. The church-building was constructed of brick, and exclusive of the steeple, which was subsequently added, was sixty-five feet in length. The breadth was forty-eight feet. There was, as seen in many churches erected in that day, an upper course of windows, designed to admit light to the gallery, which extended all around the interior of the building, except the end at which the pulpit stood. The building was of the most substantial kind and still answers well its purpose. At the same time when the church was built, a parsonage, a cottage of four rooms, was also built. Previously Mr. Otterbein had been the owner of two small residence properties in which he had probably lived. The entire cost of the church and parsonage was about six thousand dollars. a sum representing a larger value then than now.

This was a large sum for the congregation to raise, especially as some of its members had before borne a part in the

erection of other church-buildings. Valentine Larsh, and likely also Conrad Smith, whose names are given in connection with the purchase of the lots on Howard's Hill, had served on the building committee in the erecting of the church-building that was held by Mr. Faber's party. They certainly did not leave the congregation whose house they had helped to build to escape burdens.

If it had not been for Mr. Otterbein's personal contributions, the congregation could not have built so substantially. When the church and parsonage were finished, there was a "balance due Father Otterbein" of about seventeen hundred dollars. In reference to this debt Mr. Otterbein wrote in the church-book in 1788, "The above debt is partly paid [one third of it], the balance made a present to the congregation." Then followed his name. He is said to have contributed in all toward the buildings, two thousand one hundred and thirty-six dollars. This money, apparently all that he had at the time was mostly received from his wife's father and brother. How fully the people were in accord with him, and how fully he confided in them, appear from his casting his all among them.

Mr. Otterbein had not, from the first, found the most encouragement and success in his work. He received from Mr. Schwope, not a church, but the unorganized elements of a congregation. With 1774 the real history of the church began. In consequence of the discouragements from the Revolutionary War, and the disturbed condition of the country in general, he, in 1779, made up his mind to return to Europe, and there remain for a time; but the dangers of the voyage influenced him to give up the purpose.* As scarcely any Germans were coming to this country, and as those that were here were seeking homes away from the cities, the prospect of usefulness in Baltimore was growing weaker rather than stronger. At the close of the war the prospect became much better, and the numbers of the congregation began to increase.

The Reformed cœtus, since the withdrawal of the new congregation in 1771, had been seeking to bring about a union. The resolution against Mr. Otterbein's taking charge of the

*Pilgerreise. p. 320.

congregation, and the "informal censure" on his accepting the call tendered him, were due to the fear that he would not or could not bring about a union. The resolution passed in 1775 whereby the cœtus offered to receive the new congregation has been referred to. In 1784, the cœtus gave up its effort in this direction, as is indicated by the following resolution: "*Resolved*, That inasmuch as reunion is not to be expected [in Baltimore] both congregations be retained and recognized as congregations connected with cœtus, so long as they remain faithful to the doctrine and customs of the Reformed Church." This change in the attitude of the cœtus may have pleased Mr. Otterbein, though it is certain that he had no anxiety for a change in the relations of his congregation; and it is certainly the case that after 1774 the independence already spoken of was held to be a settled feature of the congregation.

The rules of discipline adopted by the Baltimore congregation, along with some prefatory remarks, will now be given entire. As these rules proceeded from the pen of Mr. Otterbein, no one will complain of the space taken up. The following are the rules as adopted in 1785, and recorded at that time in the church-book, the prefatory remarks being likewise included:

William Otterbein came to Baltimore, May 4, 1774, and commenced his ministerial work. Without delay, and by the help of God, he began to organize a church, and, as far as it was possible for him, to bring it within the letter and spirit of the gospel. Such disciplinary church-rules as were needful were therefore, from time to time, adopted, made known, and the importance of keeping them earnestly enjoined. But the afflicting and long-continued war, and the dispersion, on account of the same, of many of its members into the interior of the country, prevented these rules from being written in a book for their preservation.

But through and by the goodness of God, peace and quietness being restored, and with the gathering together of former members, and with a considerable addition of new members, the church finds itself, at this time, considerably increased. Therefore, it is unanimously concluded and ordained, by the

whole church, to bring the constitution and ordinances of this church into the following form, which we hold as agreeing with the word of God; and for their permanency and perpetual observance, herewith record and preserve.

1. By the undersigned preacher and members that now constitute this church, it is hereby ordained and resolved, that this church, which has been brought together in Baltimore by the ministration of our present preacher, W. Otterbein, in the future, consist of a preacher, three elders, and three trustees, an almoner, and church-members; and these together shall pass under and by the name—The Evangelical Reformed Church.

2. No one, whoever he may be, can be preacher or member of this church whose walk is unchristian and offensive, or who lives in some open sin. (I. Tim. iii. 1-3; I. Cor. v. 11-13.)

3. Each church-member must attend faithfully the public worship on the Sabbath day, and at all other times.

4. This church shall yearly solemnly keep two days of humiliation, fasting, and prayer, which shall be designated by the preacher—one in the spring, the other in the autumn of the year.

5. The members of this church, impressed with the necessity of a constant religious exercise, of suffering the word of God richly and daily to dwell in them,—(Col. iii. 16; Heb. iii. 13;—x. 24, 25,)—resolve that each sex shall hold meetings apart, once a week, for which the most suitable day, hour, and place shall be chosen, for the males as well as the females—for the first, an hour in the evening, and for the last an hour in the day-time, are considered the most suitable. In the absence of the preacher, an elder or trustee shall lead such meetings.

The rules of these special meetings are these:

(*a.*) No one can be received into them who is not resolved to flee the wrath to come, and, by faith and repentance, to seek his salvation in Christ, and who is not resolved willingly to obey the disciplinary rules which are now observed by this church for good order and advance in godliness, as well as such as in the future may be added by the preacher and church vestry; yet, always excepted, that such rules are founded on the word of God, which is the only unerring guide of faith and practice.

(*b.*) These meetings are to commence and end with singing and prayer; and nothing shall be done but what will tend to build up and advance godliness.*

(*c.*) Those who attend these special meetings but indifferently, sickness and absence from home excepted, after being twice or thrice admonished, without manifest amendment, shall exclude themselves from the church.

(*d.*) Every member of this church should fervently engage in private worship, morning and evening pray with his family, and himself and his household attend divine worship at all times.

(*e.*) Every member shall sedulously abstain from all backbiting and evil-speaking of any person, or persons, without exception, and especially of his brethren in the church. (Rom. xv. 1-3; II. Cor. xii. 20; I. Peter ii. 1; James iv. 11.) The transgressor shall, in the first instance, be admonished privately; but, the second time, he shall be openly rebuked in the class-meeting.

(*f.*) Every one must avoid all worldly and sinful company, and to the utmost shun all foolish talking and jesting. (Ps. xv. 4; Eph. v. 4-11.) This offense will meet with severe church-censure.

(*g.*) No one shall be permitted to buy or sell on the Sabbath, nor attend to worldly business; or to travel far or near, but each shall spend the day in quietness and religious exercises. (Isa. lviii. 13, 14).

(*h.*) Each member shall willingly attend to any of the private concerns of the church, when required so to do by the preacher or vestry; and each one shall strive to lead a quiet and godly life, lest he give offense, and fall into the condemnation of the adversary. (Matt. v. 14-16; I. Peter. ii. 12.)

6. Persons expressing a desire to commune with us at the Lord's table, although they have not been members of our church, shall be admitted by consent of the vestry; provided that nothing justly can be alleged against their walk in life, and more especially when it is known that they are seeking their salvation. After the preparation sermon, such persons may declare themselves openly before the assembly, also, that they are ready to submit to all wholesome discipline; and thus they shall be received into the church.

7. Forasmuch as the difference of people and denominations end in Christ,—(Rom. x. 12; Col. iii. 11)—and availeth nothing in him, but a new creature—(Gal. vi. 13-16)—it

*There was more of the class-meeting and less of the prayer-meeting in these meetings than belonged to the social meetings as first introduced by Mr. Otterbein.

becomes our duty, according to the gospel, to commune with and admit to the Lord's table, professors, to whatever order or sort of the Christian church they belong.

8. All persons who may not attend our class-meetings, nor partake of the holy sacrament with us, but attend our public worship, shall be visited, by the preacher, in health and in sickness, and on all suitable occasions. He shall admonish them, baptize their children, attend to their funerals, impart instruction to their youths; and, should they have any children, the church shall interest itself for their education.

9. The preacher shall make it one of his highest duties to watch over the rising youth, diligently instruct them in the principles of religion, according to the word of God.* He should catechise them once a week; and the more mature in years, who have obtained a knowledge of the great truths of the gospel, should be impressed with the importance of striving through divine grace, to become worthy recipients of the holy sacrament. And in view of church-membership, such as manifest a desire to this end should be thoroughly instructed for a time, be examined in the presence of their parents and the vestry, and, if approved, after the preparation sermon, they should be presented before the church, and admitted.

10. The church is to establish and maintain a German school, as soon as possible; the vestry to spare no effort to procure the most competent teachers, and devise such means and rules as will promote the best interests of the school.

11. That, after the demise or removal of the preacher, the male members of the church shall meet, without delay, in the church-edifice, and after singing and prayer, one or more shall be proposed by the elders and trustees. A majority of votes shall determine the choice, and a call shall be made accordingly;† but, should the preacher on whom the choice falls, decline the call, then as soon as possible others shall be proposed, and a choice made. But here it is especially reserved, that should it so happen that before the demise or removal of the preacher, his place should already have been provided for, by a majority of votes, then no new choice shall take place.

12. No preacher can stay among us who is not in unison with our adopted rules, and order of things, and class-meetings, and who does not diligently observe them.

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*No doctrinal standard, outside of the Bible, is, in these articles, referred to. The Heidelberg Catechism, while prized by Mr. Otterbein, was yet, doubtless, at this time, accepted by him as Wesley accepted the Thirty Nine Articles—with the reserved liberty to modify and construe. He catechised rather than taught a catechism.

†It will be noticed that there is no reference to any authority outside of the congregation.

13. No preacher can stay among us who teaches the doctrine of predestination (*Gnadenwahl*), or the impossibility of falling from grace, and who holdeth these as doctrinal points.*

14. No preacher can stay among us who will not to the best of his ability care for the various societies (*Gemeinden*) in Pennsylvania, Maryland, and Virginia, which churches, under the superintendence of William Otterbein, stand in fraternal unity with us.

15. No preacher can stay among us who shall refuse to sustain, with all diligence, such members as have arisen from this or some other churches, or who may yet arise, as helpers in the work of the Lord as preachers and exhorters, and to afford unto them all possible encouragement, so long as their lives shall be according to the gospel.†

16. All the preceding items shall be presented to the preacher chosen, and his full consent thereto obtained, before he enters upon his ministry.

17. The preacher shall nominate the elders from among the members who attend the special meetings, and no others shall be proposed; and their duties shall be made known unto them, by him, before the church.

18. The elders, so long as they live in accordance with the gospel, and shall not attempt to introduce any new act contrary to this constitution and these ordinances, are not to be dismissed from their office, except on account of debility, or other cause. Should an elder wish to retire, then in that case, or in case of removal by death, the place shall be supplied by the preacher, as already provided.

19. The three trustees are to be chosen yearly, on New Year's Day, as follows: The vestry will propose six from among the members who partake with us of the holy sacrament. Each voter shall write the names of the three he desires as trustees, on a piece of paper, and when the church has met, these papers shall be collected, opened, and read, and such as

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*The old church in Baltimore, among other regulations adopted in 1789, adopted the following: "No foreign preacher can preach in our church without the consent of the pastor and consistory, and he must acknowledge the Reformed confessions of Switzerland and Holland." This rule agrees well with the requirement that the church in Holland placed upon the Germans as a condition on which assistance would be given. In regard to predestination, no contrast could be greater than that presented by the rule adopted by Mr. Otterbein's church and the Reformed confessions referred to. While Mr. Otterbein's doctrinal views appear to have occasioned no trouble in the Reformed Church, the expression of doctrine as given in the thirteenth article above quoted, was, especially, in view of the connection with the Dutch Church, decidedly un-Reformed. It is not likely that Mr. Otterbein directly antagonized Calvinism before his removal to Baltimore.

†Articles fourteen and fifteen, showing the progress of the revival movement, will be referred to on another page.

have a majority of votes shall be announced to the church, and their duties made known unto them, by the preacher, in the presence of the church.

20. The almoner shall be chosen at the same time, and in the same manner as the trustees, and at the next election, will present his account.

21. The preacher, elders, and trustees shall attend to all the affairs of the church, compose the church-vestry, and shall be so considered.

22. All deeds, leases, and other rights concerning the property of this church, shall be conveyed, in the best and safest manner, to this church-vestry, and their successors, as trustees of this church.

23. Should a preacher, elder, or trustee be accused of any known immorality, upon the testimony of two or three credible witnesses, the same shall be sustained against him, and he shall be immediately suspended; and, until he gives sure proof of true repentance, and makes open confession, he shall remain excluded from this church. The same rule shall be observed and carried out in relation to members of the church who shall be found guilty of immoral conduct. (I. Cor. v. 11-13; I. Tim. v. 20; Tit. iii. 10.)

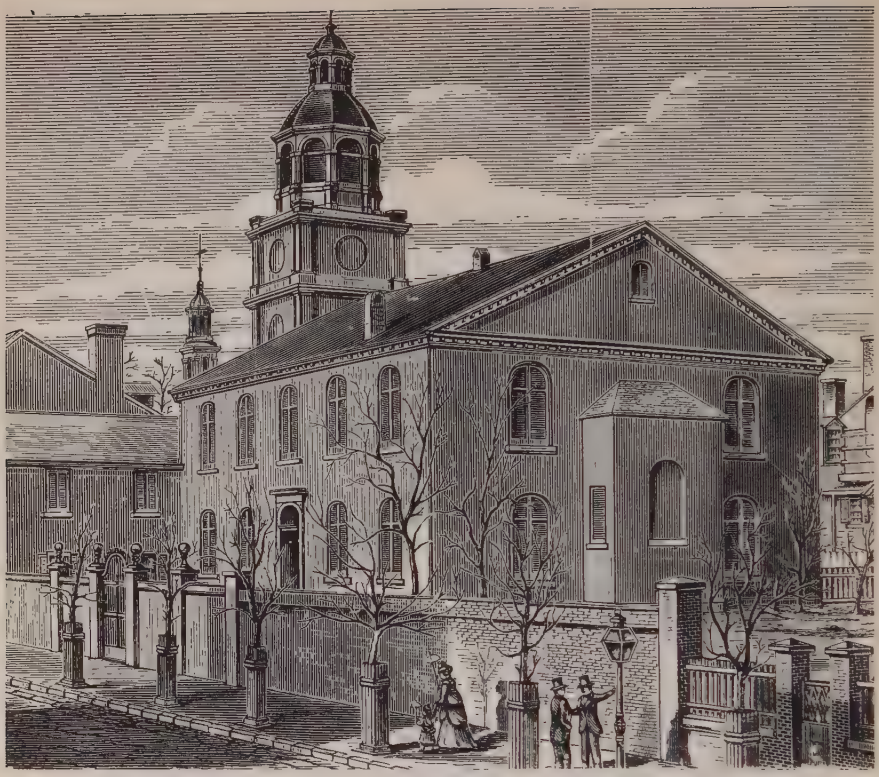
24. All offenses between members shall be dealt with in strict conformity with the precepts of our Lord. (Matt. xviii. 15-18.) No one is, therefore, permitted to name the offender, or the offense, except in the order prescribed by our Savior.

25. No member is allowed to cite his brother before the civil authority, for any cause. All differences shall be laid before the vestry, or each party may choose a referee from among the members of the church, to whom the adjustment of the matter shall be submitted. The decision of either the vestry or referees shall be binding on each party; nevertheless, should any one believe himself wronged, he may ask a second hearing, which shall not be refused. The second hearing may be either before the same men, or some others of the church; but whosoever shall refuse to abide by this second verdict, or, on any occasion, speak of the matter of dispute, or accuse his opponent with the same, excludes himself from the church.

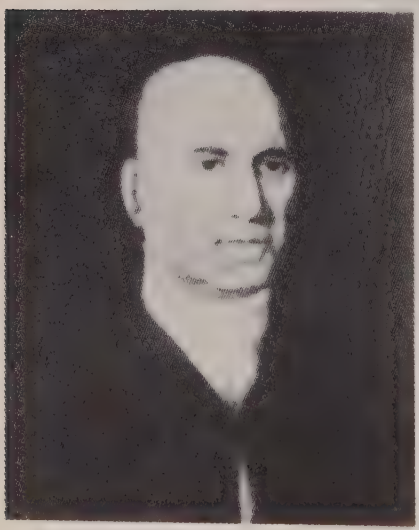
26. The elders and trustees shall meet four times in the year; namely, the last Sabbath in March, the last Sabbath in June, the last Sabbath in September, and the last Sabbath in December, in the parsonage-house, after the afternoon service, to take the affairs of the church into consideration.

27. This constitution and these ordinances shall be read every New Year's Day, before the congregation, in order to

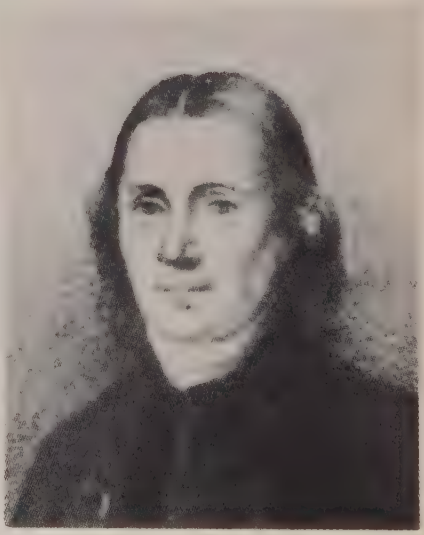
PETER KEMP'S HOUSE



OTTERBEIN'S CHURCH, BALTIMORE—From an early cut



BENEDICT SCHWOPE



BISHOP FRANCIS ASBURY

keep the same in special remembrance, and that they may be carefully observed, and no one plead ignorance of the same.

28. We, the subscribers, acknowledge the above-written items and particulars, as the ground-work of our church, and we ourselves, as co-members, by our signatures, recognize and solemnly promise religious obedience to the same.

WILLIAM OTTERBEIN, *Preacher.*

LEHARD HERBACH, [Leonard Harbaugh].
HENRY WEITNER, [Weidner].
PETER HOFFMAN.
} *Elders*

PHILIP BIER.
WILLIAM BAKER.
ABRAHAM LORSH, [Larsh].
} *Trustees*

BALTIMORE, JANUARY 1, 1785.

All of the members of the church recorded their names with their own hand, thereby binding themselves to the constitution and principles of the church.

No one can fail to see in the foregoing articles an attempt to supply the essential elements of a church-discipline. Something was indeed trusted, on the basis of the Scriptures, to the Christian judgment of those immediately concerned; but nothing was left to be supplied by any existing church-regulations or formal statements of doctrine. The articles are not only complete in themselves, but they present, in discipline, doctrine, methods, and spirit the antithesis of the features belonging to the Reformed Church.

In 1798 the church was regularly incorporated.* In the early history of Maryland there was no provision for the incorporation of churches.

*Inasmuch as reference has frequently been made, in different articles and books, to the charter of the congregation, that document will be inserted here. It should be remembered that thirteen years elapsed between the drawing up of the articles of discipline before given and the framing of the charter. The charter, however, presents few changes. The charter is much longer than that of the old church, the latter containing but five articles. It will be noticed that in the charter the word German is placed before "Evangelical Reformed." It does not seem to have been thus used before. In this case, though, it is rather used for fuller description than as a part of the title. The following is the charter:

WHEREAS, The German Evangelical Reformed Church of the city of Baltimore, by their petition to the General Assembly, have prayed that they may be incorporated with powers adequate to the regulation of their temporal concerns, and with authority to take, hold, and possess property sufficient for the support of their minister, for the repairing and keeping in repair of their church, for building and keeping in repair a school-house, and for other secular matters pertaining to their society; therefore.

It seems that after the points that have been given, and others that naturally rise out of the simple narration of events, are taken into account, it must be evident that Mr. Otterbein's church was not a regular Reformed church. If men still persist in making statements to that effect then there is an end to any agreement among men, and persons may say whatever whims or prejudice may suggest. All reasoning and assertion must be alike irresponsible.

Be it enacted by the General Assembly of Maryland, That Wm. Otterbein (the present minister), Peter Hoffman, Philip Bier, and Christian Matioth (the present elders). John Shults, Henry Bender, and Thomas Cronmiller (the present trustees), with all the present members and also those that may hereafter become members of said congregation shall be, and they are hereby declared to be one body polite and corporate, by the name and style of elders, trustees, and members of the German Evangelical Reformed Church in the city of Baltimore, and by that name and style shall have perpetual succession, and shall be capable in law to sue and be sued, to plead and be impleaded, in any court of law and equity within this state or elsewhere, and make, change, and alter at pleasure a common seal, and shall be capable hereafter to purchase, receive, hold, and enjoy any estate or donation, real, personal, or mixed, not exceeding six thousand dollars; and,

Be it enacted, That the male members of the said church, of the full age of twenty-one years, may and shall meet, on the first Monday of January next, or within ten days thereafter n every year after the passage of this act, at their church, or at such other place within the city of Baltimore as may be appointed by the elders and trustees, for the time being, notice being given by the president on the Sunday preceding the day of such meeting, and may and shall there and then, elect by ballot four of the most pious and discreet members of the said church to serve as elders for one year, and until another election made in virtue of this act; as also to elect four other discreet members of their body as trustees to serve for one year, and until another election shall be made in virtue of this act; and,

Be it enacted, That in all cases where an elder or elders, trustee or trustees is or are to be appointed in virtue of this act, the president, elders, and trustees for the time being, shall at least eight days before the day of such election nominate from the most pious and discreet members of the said church double the number of elder or elders, trustee or trustees, so to be appointed; and,

Be it enacted, That the president appointed for the time being, and the elders and trustees now appointed or their successors who may hereafter be elected, or a majority of them, may meet together from time to time, and as often as they may judge necessary, to transact, manage, and regulate the business of the church, and to make such rules and by-laws as they may judge necessary for the good conduct and government of the members, and management of their temporal concerns; provided always that such rules and by-laws be not contrary to the constitution and laws of this state; and,

Be it enacted, That the said body corporate shall not be able or capable of purchasing any property, real or personal, unless with the consent and approbation of three-fourths of their whole number; and,

Be it enacted, That all the lands and tenements, with their appurtenances now vested in the minister or any other person for the use of the said church, and all other property of tbe said church shall be and are hereby absolutely and unconditionally vested in the said body corporate, and their successors forever, and the said corporation with the consent and approbation of three-fourths of their whole number shall be and are hereby declared to be able and capable of bargaining, and selling, and leasing, and conveying any part of the said property or any other property that may hereafter be acquired by the said corporation, in as full and effectual a manner as any person or body polite may or can do; and,

Although harmony and zeal characterized Mr. Otterbein's congregation, the numerical increase was not rapid. In 1791 there were recorded the names of only sixty members, but they in most instances represented families, as only the names of adult male members were recorded. This limited success can be accounted for in part by Mr. Otterbein's frequent absences on his itinerant tours; but it was also due in part to the field that he had to cultivate, and to the rivalry that sprung up between the new and the old congregations.* In character, however, the congregation was the very best. It was composed of the most enlightened, substantial, and thrifty of the German

Be it enacted, That at all meetings of the said elders and trustees the minister for the time being shall be the president, and all acts or deeds of the corporation shall be signed by the president and sealed with the corporation seal, and all deeds for the conveyance of any land of the corporation, which by the law of the land ought to be acknowledged and recorded, shall be signed and sealed as aforesaid, and also acknowledged by the president in behalf of the corporation in the same manner and form as is prescribed in the case of individual grantors and all acts and deeds of the said corporation so authenticated shall be valid and effectual in law; and,

Be it enacted, That in case of the absence, removal, or death of the minister, the elders and trustees for the time being may appoint one of their own body president *pro tempore*, who during such absence or death, until the appointment of another minister, shall have all the authority and privileges of a president; and,

Be it enacted, That in case of death, resignation, or a disqualification of any elder or trustee, the body corporate shall without delay proceed to the election of another person in his place, whereof due notice shall be given by the president to the members of the corporation; and,

Be it enacted, That at a reasonable time before any and every election the president shall nominate and appoint three persons to be the judges thereof.

*Some light is thrown on the situation in Baltimore by a letter written in 1786 by Rev. Nicholas Pomp, the pastor of the old congregation. The letter certainly gives the writer's views and feelings. While some rather severe expressions are used in regard to Mr. Otterbein or perhaps more particularly "his people," it is yet to be remembered that if Mr. Otterbein was only carrying out his characteristic work of evangelizing, the manner in which he would have been stigmatized would have been the same. The following are extracts from the letter: "The division caused long ago by Mr. Otterbein was like a certain operation, well known in chemistry, by which the quintessence is withdrawn from the mass, and the rest remains as a *caput mortuum*. Mr. Otterbein is, as you well know, my rival, who, on his part, suffers nothing to remain undone that might serve to keep me down. When strangers come from the country or from Europe, and take up their residence in the city, he and his people are very busy to bring them over to their side. How contemptuously they speak of me, under such circumstances, you can well imagine. Notwithstanding all this, the greater number of strangers connect themselves with us, because the Methodist ways which Mr. Otterbein pursues with his people are not yet acceptable to many German Protestants. Otherwise we are at peace with each other, inasmuch as we have no labors to perform in common. At the next meeting of coetus I may be compelled to oppose Mr. Otterbein, on account of a preacher named Geeting from the neighborhood of Hagerstown, who is to be ordained by the coetus. I have heard the man preach and I know what a fanatic he is." Doctor Pomp's views of things appear from the following words used by him in 1806: "I not only answered your letters but also, in a printed newspaper, gave my views in regard to the Methodists, or fanatics (*strabblers*), with the hope that you might be able to make good use of what I wrote."

population of Baltimore, and their descendants, to this day, have filled, in the various circles of life, high and honored places.

It would perhaps be expected that an account would be given here of Mr. Otterbein's domestic situation, his personal habits, and his personal relations. This, however, will be given in a subsequent chapter.

CHAPTER X.

CO-LABORERS IN GENERAL.

Hendel—Wagner—Hautz—Henop—Weimer—Schwope—A Pietistic Tendency—Minutes of Important Meetings—A License—Remarks—The Methodists—Asbury and Otterbein—Asbury's Consecration as Superintendent—Incidents.

THERE were a few ministers belonging to the cœtus of the Reformed Church whose friendly cooperation with Mr. Otterbein was so marked as to entitle them to a brief notice here.

The first of those to be named was Rev. Wm. Hendel, the brother-in-law of Mr. Otterbein. He came to this country from the Palatinate in Germany in 1764, being then perhaps forty years of age, and having had experience in the ministry before his coming. He was a man of thorough scholarship and rare pulpit talents. His piety was deep and unfeigned. He was an excellent pastor, and early introduced prayer-meetings. He is spoken of by Mr. Stahlschmidt as one of the best preachers with whom he became acquainted in America and as a man 'without any sectarian or party spirit." He served congregations at Lancaster, Tulpehocken, and Philadelphia. At Tulpehocken he served as many as nine congregations at one time. He gave great attention to destitute congregations beyond his regular charge. He died at Philadelphia in 1798, a martyr to his devotion to the multitudes that that year fell victims to the yellow fever. His zealous labors did not fail to rouse opposition. As remarked by Doctor Harbaugh, "It would be strange if so good a man had not awakened some worldly spirits against him." In various forms we find the truest sympathy and most earnest cooperation between Mr. Hendel and Mr. Otterbein.

Rev. Daniel Wagner was another of the intimate and constant friends of Mr. Otterbein. Mr. Otterbein was intimately associated with the Wagner family in Europe, and they are supposed to have come to this country at the same time

with him. He doubtless often visited the family during his Tulpehocken ministry, as the home of the family was not far from his place of labor. Mr. Wagner entered the ministry in 1771, having previously received a liberal preparation. He studied theology under Doctor Hendel. Doctor Mayer said of him, "He did not concern himself in idle questions and disputes, or in sectarian zeal for words and opinions." His piety was "lively, earnest, and full of feeling—the religion of the living and not of the dead." When Mr. Otterbein left York, he recommended Mr. Wagner as his successor. Mr. Wagner afterward served at Tulpehocken, then a second period at York, and after that at Frederick, the place of his last labors. He died at York in 1810. Mr. Otterbein kept up a regular correspondence with him, and the letters written by Mr. Otterbein were preserved until within a comparatively recent time. It is related that Mr. Wagner kept a written sermon of Mr. Otterbein's for the purpose of testing the proficiency of his pupils in reading. Mr. Otterbein's hand-writing, while regular and quite artistic to the eye, was difficult to read. This sermon, too, has only lately disappeared. If we had the letters in which Mr. Otterbein unfolded his inmost thoughts to the warm and true-hearted Wagner, we would have a treasure indeed.

Rev. Anthony Hautz, a pupil of Doctor Hendel, showed great friendship, whenever occasions offered, to Mr. Otterbein and his fellow-laborers. He began his ministry in 1787. He preached in Harrisburg, and at Carlisle, and after 1803 removed to the state of New York. It was under his preaching that Jacob Albright was awakened. Mr. Albright was converted, however, sometime afterward, at the house of Rev. A. Riegel, who was associated with the United Brethren. Another account places the conversion of Mr. Albright at the house of Isaac Davis, a local Methodist preacher, living fourteen miles northeast of Lancaster.

Rev. Frederick Henop, another fellow-laborer of Mr. Otterbein, entered upon his ministry about 1764. About 1770 he accepted a call to Frederick. While at this place he made many missionary journeys across the Potomac into Virginia.

He died in 1784. He was a man that felt the necessities of the times, and sought by every available means to carry the gospel to his neglected countrymen.

Rev. Jacob Weimer deserves a notice in this connection. In 1770 he began in Maryland his ministerial labors, Hagerstown being his place of residence. In much the same manner as did Mr. Henop, he served the destitute congregations in Virginia. "Mr. Weimer was a good man, an excellent preacher, plain and practical, beloved by every person, both in and out of his congregation."

Of Mr Schwope it is unnecessary to speak here at length. His spirit was doubtless molded largely by Mr. Otterbein, and perhaps, too, somewhat by Mr. Strawbridge, the first Methodist preacher in America. After his retirement from Baltimore he appears again to have resided at Pipe Creek. He was an earnest evangelical preacher of "extraordinary talents," and is often mentioned by Mr. Asbury. The latter records his death as having occurred in Kentucky March 30, 1811, at the advanced age of eighty. It is an error to suppose that Mr. Otterbein was ever, in a special sense, under the influence of Mr. Schwope. The likeness in spirit and purpose of the latter to the former was the basis and measure of their cooperation.

A subject will now be considered that must have great interest to every one that would understand the different features of the movement with which Mr. Otterbein was identified. Mr Otterbein began to introduce into the Reformed Church, with considerable success, some of the peculiar elements of Pietism. This is the subject to be considered. It will be remembered that Doctor Schramm, Mr. Otterbein's instructor, was in deep sympathy with the spirit and methods of Spener, the founder of Pietism. Pietism was so named from the associations that were formed for the promotion of piety (*collegia pietatis*). The aim was not to found a new church, but to form little associations within the different churches (*ecclesiolæ in ecclesia*), to introduce a leaven that would leaven the whole lump. The dead formalism of the times constituted the apology for the extraordinary measures

introduced, and enlightened Christians generally, despite the weaknesses of Pietism, have been thankful that in the exigency of the church God raised up a Spener. George Godfrey and Philip William Otterbein were in a marked degree inclined to Pietism.

Pietism arose in the first place to supply life in the place of a dead orthodoxy, but in the time of the Otterbeins, notwithstanding the defection in its ranks, it was the wing of protection against the blasting and desolating effects of rationalism. Mr. Otterbein in this country was profoundly sensible of the wave that was extending itself so ruinously over all Germany. Much in his career is explicable only on the ground of his acquaintance, through his intimate connections with Germany, with the haughty, self-sufficient rationalism of Europe. There, culture, philosophy, and even ecclesiastical systems were in the first place conquered, and then made the instruments and abettors of this gigantic and destructive movement. It is no wonder that pious minds in Europe sought safety in a separation from the ruling elements of life, and sought to promote inward piety and practical Christianisty in the restricted fellowship of kindred souls. In America, aside from the reaction against formalism, and the fear of the desolations of rationalism, there was an effort to overcome the aggravated evils resulting from a promiscuous church-membership in the wanton, mixed society produced by the commingling of the most diverse, often the most wretched elements of the Old World. All understood themselves to be church-members, and all that chose had a part in making up and controlling the church. No wonder that such men as Otterbein and Hendel desired a more suitable and promising beginning for the work that was to be done among the Germans of America. John Wesley, who drew largely from the Pietists, notwithstanding the members of his societies were a people sifted from the promiscuous membership of the Anglican Church, yet had his "bands" and "select societies" through which he hoped to cause a purer light and a more elevating influence to be sent abroad.

Let us now turn to the minutes of several meetings participated in by ministers that had united together to form these nuclei in their own congregations, as well as elsewhere. The first formal meeting was after Mr. Otterbein's going to Baltimore. The minutes that follow were lately discovered at Pipe Creek, Maryland, and are in the hand-writing of Benedict Schwope.* The minutes are of sufficient interest to be given entire. In regard to many things, they explain themselves.

May 29, 1774.

In the name of our Lord Jesus Christ.

At our meeting at Pipe Creek the following action was taken respecting our several congregations:

1. Concerning the congregation at Baltimore it was resolved that, besides the public meeting on Sunday, the male members shall meet twice a week in two classes; to-wit, the class in the upper part of the city on Tuesday evening; and of this class Leonard Herbach is appointed leader (*Aufscher*). The other class, of which Henry Weidner is leader, meets on Friday evening. The female members are to meet separately, every Tuesday afternoon.

2. The members at Pipe Creek (*die Peiff-Kricker*) have also formed themselves into two classes. David Schreiber and Michael Huebener are appointed leaders of the first, and Uhly Aeckler and Hans Fischer of the second class. These are to meet every Sunday; and no one is to withdraw without good reason.

3. The members at Sam's Creek (*die Sam's Kricker*) are to constitute a single class. Adam Lehman and Martin Cassel are appointed leaders. They are also to hold their meetings on Sunday.

4. The members at Fredericktown (*die Friedrichstowner*) have organized but one class. They are to meet on Sunday evening, and propose to elect a leader for themselves.

5. The members at Antietam (*die Antitemer*) are to meet every Sunday, in two classes. George Adam Gueding and Samuel Becker are appointed leaders. They are to meet alternately at the church and at Conrad Schnaebeli's, or wherever else, the leaders may direct.

*Knowledge of the existence of these minutes was first communicated to the author by Dr. J. H. Dubbs, by whom they were afterward translated and published, in connection with an article, in the *Reformed Quarterly*.

The ground and object of these meetings is to be, that those thus united may encourage one another, pray and sing in unison, and watch over one another's conduct. At these meetings they are to be especially careful to see to it that family worship is regularly maintained. All those who are thus united are to take heed that no disturbances occur among them, and that the affairs of the congregations be conducted and managed in an orderly manner.

Resolved to meet again on the first Sunday in October at D. Schreiber's. Done on the date above mentioned.

W. Otterbein.
B. Schwope.

October 2, 1774.

In the name of our Lord Jesus Christ.

At our meeting at David Schreiber's, at Pipe Creek, the following action was taken concerning our several congregations:

1. In the previously-mentioned congregations everything remains as at first arranged, without any change.
2. Several friends in Canawaken [Conewago] have agreed to hold meetings; but no leader has yet been appointed. They are to meet every Sunday; and it is determined that they shall be visited from time to time by one of the undersigned ministers.
3. The friends in Sharpsburg have formed a union (*haben sich vereinigt*). Mr. Stein (?), the school-master, is appointed their leader. Further arrangements are to be made at the earliest opportunity by Benedict Schwope and Mr. Weimer.
4. The friends in Funkstown and Hagerstown are to be visited and organized (like the above congregations) by the aforesaid ministers.
5. Resolved to meet next year in Frederick, on the first Sunday after Pentecost.

Done on the date aforesaid.

W. Otterbein.
W. Hendel.
Jacob Weimer.
Friederich Lud. Henop.
Daniel Wagner.
Benedict Schwope.

Fredericktown, June 12, 1775.

In the name of our blessed Lord. Amen.

We, William Otterbein, William Hendel, Frederick Henop, Jacob Weimer, Daniel Wagner, and Benedict Schwope, have met in this town, according to the resolution passed at our

meeting held last October at Pipe Creek, and after due examination the following was found to be the condition of the congregations or classes:

1. The friends in this town are at peace, and continue their private meetings twice a week, besides regularly attending the service in the church.

2. The friends at Pipe Creek are equally prosperous, appear serious in their conduct, and, it is hoped, derive a blessing from their meetings.

3. Those at Sam's Creek are at peace and appear serious.

4. Those at Antietam are again at peace, after a slight disturbance, and meet on Sundays.

5. Those at Baltimore are at peace; but it is to be feared and guarded against, that with their good order and regular meetings they do not take the appearance for the reality.

6. Those at Sharpsburg remain in their previous condition. They hold meetings. There is no reason to imagine evil, but it might be wished that their condition were more prosperous.

7. Those at Funkstown number only a few families, and as they live close together they meet according to their convenience. At this place progress is very desirable.

8. The friends at Canawaken (who were mentioned at our last meeting at Pipe Creek) continue to meet on Sunday, besides going regularly to church, as is our universal order. We have reason to hope for good results.

9. Certain friends in Hagerstown were interested, but none of them have come to our present meeting. We hope the Lord will kindle among them a flame of love and holy zeal.

10. Resolved, that our next meeting be held at Baltimore, on Sunday, October 15.

Finally, we observe that since our first meeting, which is now more than a year ago, no disturbance has arisen in anyone of the aforesaid classes and congregations—except a little trouble at Antietam, which has been covered up with the mantle of charity. In this may be seen the fruits of good discipline, in that at least three hundred souls have remained so long at peace, and we hope in the blessing of the Lord; and may doubtless be preserved in this condition. We hope and desire that the Lord, the merciful, would daily add to their numbers.

Written and done on the date aforesaid, by order of the United Ministers, by

BENEDICT SCHWOPE, *Secretary.*

BALTIMORE TOWN, October 15, 1775.

In Jesus Christ our Lord. Amen.

We, William Otterbein, William Hendel, Frederick Lud. Henop, Daniel Wagner, and Benedict Schwope, have met again, in this town, in accordance with the resolution adopted at our last meeting, in Fredericktown, on the 12th of June last.

1. The friends in this town are at peace. They observe the former regulations, and there is no change.

2. The friends in Frederick continue in their former state of prosperity; so also the class at P. Kemp's. Both have increased in numbers.

3. The friends at Sam's Creek continue at peace as previously. Friend Conrad Dotterer has been appointed leader instead of Martin Cassel, who lives too far away.

4. The friends at Antietam are at peace, and hold meetings according to our rules.

5. Those at Sharpsburg are at peace, and conduct themselves in accordance with the general rules of their meetings. It is well. Hopes of increase.

6. Those at Funkstown are at peace, and meet weekly.

7. Those at Hagerstown are at peace, and meet every Sunday.

8. The friends at Canawaken meet every Sunday, and are at peace.

9. The friends at Great Pipe Creek are thus far at peace (some troubles in the Stein family excepted).

10. The friends at Little Pipe Creek are in perfect peace, and we trust enjoy a blessing. Both classes at the Pipe Creeks meet every Sunday, and still have their first leaders.

11. Several friends in Germantown [Manchester, Maryland] have made application, and are to be served.

12. Resolved, that our next meeting be held in Hagerstown on the first Sunday after Pentecost.

BENEDICT SCHWOPE, *Scriba.*

JOHN RANGER'S, June 2, 1776.

In Jesus Christ our Lord. Amen.

We, William Otterbein, William Hendel, Daniel Wagner, Jacob Weimer, and Benedict Schwope, have held another meeting, according to the resolution adopted at our last meeting, held at Baltimore, on the 15th of October last.

1. The friends in Baltimore are prosperous, and meet as formerly. The congregation has, however, been considerably weakened by disturbances caused by the war.

2. The friends in Fredericktown are prosperous and at peace, and have increased in numbers. The class at P. Kemp's is not so prosperous. Steiner and Studel leaders.

3. The friends at Sam's Creek are prosperous.

4. The friends at the Antietam continue at peace, and are prosperous.

5. The friends in Sharpsburg were for some time careless, but have now become more active.

6. Those at Funkstown and Hagerstown have united. George Arnold, leader.

7. Those at Canawaken are prosperous and serious.

8. Those at Great Pipe Creek are prosperous and at peace. Leaders, Jost Maurer and Jacob Cassel.

9. Those at Little Pipe Creek are prosperous.

10. Beaver Dam. The friends are united and meet every Sunday.

11. At Peter Reitenauer's the friends meet every Sunday. Peter Reitenauer, leader.

12. Germantown is to be further supplied.

13. On Sunday, October 20, we will meet again in Canawaken, at Jacob Wilt's.

BENEDICT SCHWOPE, *Scriba.*

Doctor Hendel at this time was laboring at Tulpehocken, a place rather distantly removed from the general field indicated in the minutes. Mr. Henop was at Frederick, Mr. Weimer at Hagerstown, and Mr. Wagner at York. In connection with the conferences of the ministers, important Sabbath-meetings were doubtless held, as two of the dates above given fall upon the Sabbath, one on Monday, and two on Friday.

At the meeting, June 2, 1776, the last for which we have minutes, the following license was granted:

In the name of Jesus Christ. Amen.

We, the undersigned ministers of the Reformed Church, hereby announce and make known to whom it may concern, that Henry Weidner, is a member of the Reformed Church, and inasmuch as we believe that the Lord has called him into his vineyard, we allow him to preach the gospel, and hope that lovers of the truth will receive him in love; and we invoke upon him the grace and blessing of God.

Given in our ministerial meeting, at John Ranger's, June 4, 1776.

WILLIAM OTTERBEIN.
WILLIAM HENDEL.
JACOB WEIMER.
BENEDICT SCHWOPE.

The granting of this license seems to have been the most extreme, or the most advanced step of the "united ministers." The fact that Mr. Henop was not present at the meeting, and that Mr. Wagner, who was present, did not sign the license may indicate that the opposition from the side of the cœtus was manifesting itself so decidedly that further cooperation with the movement became hazardous. The cœtus at no time could have looked with favor upon it, and likely at first its notice was not so much attracted. Hendel and Wagner, too, while personally continuing on the best terms with Mr. Otterbein, came to regard with apprehension or disfavor the more and more decided measures that he deemed it necessary to employ.

All the ministers were members of the Reformed cœtus. Mr. Otterbein had before this been associated with others than Reformed, but his removal to Baltimore, and the progress of the Revolutionary War, temporarily separated him from his former associates. Besides, a work in the Reformed Church would have been impeded, if not made impossible, by connections beyond the church. Mr. Otterbein and his associates certainly expected to work a transformation throughout the extent of the Reformed Church. In 1777 we find awakened persons of all classes received into Mr. Otterbein's "societies," and other things that indicate that the movement in the Reformed Church had reached its limit. It is probable that the meeting appointed for October, 1776, was not held, or if so, that it was the last.

Mr. Otterbein and Mr. Schwope were the only ones of the "united ministers" that, on the discontinuance of the meetings, sought, on a wider scale, to carry out their purpose. Those that afterward confined their labors to the regular channel, accomplished in the Reformed Church, it must be remarked,

beneficent results. The "laymen," however, did not so generally withdraw from the work on which they had entered. Henry Weidner, already noticed, Adam Lehman, Leonard Herbach (Harbaugh), Peter Kemp, and George A. Geeting* were afterward active and successful preachers among the United Brethren. In subsequent times, in the districts in Maryland, Virginia, and Pennsylvania, in which the "united ministers" labored, Mr. Otterbein found a welcome field. The Maryland and Virginia Germans of the Reformed faith were especially destitute, as the aid received from Holland, by the plan on which it was contributed, was mostly to be expended in Pennsylvania.

This account of Mr. Otterbein's occupying a leading place among the "united ministers" explains much, but not everything, in his course. It does not explain the anterior union at Isaac Long's. It does not indicate the relations and limits of his subsequent course. It does demonstrate, however, the possibility of his sustaining a double relation, which double relation, in turn, made it possible, under the force of circumstances, for the line of attachments that at first was the more frail, practically to lessen or supplant in the end, the line that, at the first, was the stronger.

Between Mr. Otterbein and the early Methodists with whom he came in contact the relations were the most appreciative and cordial. It is to be remarked, however, that when he began to preach an evangelical experience, and even when he began to hold prayer-meetings at Tulpehocken, in 1758 and 1759, there were no Methodist preachers in America. Mr. Wesley, before his conversion, had spent some time in Georgia, and Mr. Whitefield had traversed the country, mostly through the South, preaching with unrivaled eloquence the stirring truths of the gospel. He, however, left no organization and appointed no preachers. Some persons converted under his labors, though, were unable to keep to themselves their glowing experiences, and involuntarily became preachers. We read of ministers being sought, in later times, to fill the places of these

*Some of these had begun to preach before 1774. George A. Geeting, for example, began to preach in 1772.

worn-out Whitefield or "new light" preachers. Robert Strawbridge, a Methodist local preacher, came to this country and settled at Sam's Creek, Maryland, between 1760 and 1765. Philip Embury began to preach in New York in 1766, and in the same year formed the first Methodist class in America.* Messrs. Boardman and Pillmore, the first missionaries sent out by Mr. Wesley, arrived in New York in 1769. In 1771 Mr. Francis Asbury and Mr. Richard Wright arrived.

Between Mr. Asbury and Mr. Otterbein there sprung up an almost romantic friendship. In 1772 Mr. Schwope and Mr Asbury first met, and through the former Mr. Asbury was made acquainted with the character and work of Mr. Otterbein.

In February, 1774, Mr. Asbury, as already related, wrote a letter to Mr. Otterbein to influence him to settle in Baltimore. On May 4, 1774, the very day on which Mr. Otterbein entered upon his work in Baltimore, Mr. Otterbein and Mr. Asbury first met. The latter made the following entry in his journal: "Had a friendly intercourse with Mr. O. and Mr. S., the German ministers, respecting the plan of church-discipline on which they intend to proceed. They agreed to imitate our methods as nearly as possible."†

Mr. Otterbein was at this time in his forty-eighth year, and Mr. Asbury was in his twenty-ninth year. Mr. Asbury had been preaching, though, since his sixteenth year. Mr. Otterbein was large and impressive in appearance; Mr. Asbury was medium in height, compactly built, and, in his appearance, boyish. At this time Mr. Otterbein knew little English, and Mr. Asbury, no German. Great as were the contrasts between these men, the things in which they were alike, though hidden more or less from view, were greater and more decidedly marked. They had yielded to the same truth; they had experienced the same things; they preached the same doctrines;

*That Robert Strawbridge formed in Maryland the first Methodist class in America is earnestly contended by many leaders and scholars in the Methodist Episcopal Church.

†The agreement to imitate must be understood of the most general features only. The Methodists did not then form a church either in Europe or America. Mr. Otterbein resisted the adoption of the articles and discipline of the Methodist Episcopal Church, after that church was organized. A subsequent remark of Mr. Asbury was that Mr. Otterbein "could only approve;" that is, he approved of the wisdom of the articles and rules themselves, but could not take it upon himself to introduce them.

they were each intrusted with a great mission. Mr. Otterbein was the greater in spiritual resource, and was possessed of larger preaching-talent; Mr. Asbury was greater in active power and had before him a clearer aim and a more inviting field. Each, however, in the respects in which he was inferior to the other still towered far above the forms of common men. While Mr. Asbury was nominally a member of the English Episcopal Church, the separation was already so great, on the part of the Methodists in general, that he experienced practically little embarrassment from this formal connection. In the holding of property and the management of their affairs, the Methodists were already a distinct people. Yet they positively refused to assume the administration of the ordinances. Mr. Asbury himself was still a layman. Mr. Otterbein had regular ministerial standing, and thus was under no embarrassment as regards the ordinances; yet his connection with the cœtus long restrained him from a fully decided course.

April 28 and 29, 1775, Mr. Asbury made the following entry in his journal: "Mr. Otterbein, the Dutch minister, accompanied me to I. O.'s, where we had a blessed and refreshing season. * * * I dined with Mr. O., the minister mentioned above, and spent the afternoon with him and Mr. S. [Schwope]. * * * They both appear to be sincerely religious, and intend to make proposals to the German synod this year to lay a plan for the reformation of the Dutch congregations."

June 18, 1776, he wrote, "Returned on Wednesday to Baltimore, and spent some time with Mr. O. There are very few with whom I can find so much unity and freedom in conversation as with him."

January 27, 1777, he wrote, "I have had an agreeable conversation with my friend Mr. Otterbein."

Their friendship being such, it is not strange that Mr. Asbury desired Mr. Otterbein to take a part in his consecration as a superintendent of the Methodists in America. The first Methodist general conference, as it may be called, met in Baltimore, December 25, 1784. Mr. Asbury was ordained deacon on the first day of the conference, by Doctor Coke, an elder ordained in the Church of England, and specially conse-

crated by Mr. Wesley superintendent of the work in America. Doctor Coke was assisted by Richard Whatcoat and Thomas Vasey, who were ordained as elders by Mr. Wesley. On the day following, Doctor Coke, assisted by the same elders, ordained Mr. Asbury to the office of elder. On the next day, Monday, Doctor Coke, assisted by the same elders, and also by Mr. Otterbein,* consecrated Mr. Asbury to the office of superintendent.

It lingered as a tradition in Baltimore that a committee from the conference waited upon Mr. Otterbein to secure his presence and assistance at the consecration, and that he said to the committee, "I must first consult with my God." When the committee called the next morning he expressed his willingness to comply with the wish of Mr. Asbury and of the conference.

Mr. Asbury often afterward referred to the presence of Mr. Otterbein at his consecration; and especially was this the case when the validity of his office was called in question.

The organization of the Methodist Episcopal Church was a great boon to the American Methodists. The power that this organization put into the hands of Mr. Asbury, and the sinews that it put into the arm of the Methodist movement, introduced a new era in the religious history of the New World. And yet those seem to be right that assert that the mode of organization, especially as it stood a few years later, transcended any definite thought that Mr. Wesley could have had, involving at once more of distinct churchly character than was consistent with the general direction that he sought to preserve to himself. It must be admitted, however, that it was not inconsistent with Mr. Wesley's temper and habit to submit great contingencies to the direction of infinite Wisdom; and further that divine Providence not unfrequently takes things out of the hands of the greatest providential leaders.

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*One of the elders who assisted at the consecration of Mr. Asbury was the Rev. Mr. Otterbein, a minister of the German Church. Having enjoyed an intimate acquaintance with this pious and evangelical minister of Jesus Christ, and having full fellowship with him as a laborious and useful servant of God, Mr. Asbury requested that he might be associated with Doctor Coke and the other elders in the performance of this solemn ceremony.—Dr. Bangs.

The friendship formed between Mr. Otterbein and Mr. Asbury was as intimate as it was firm and lasting. An incident or two will illustrate.

As Mr. Asbury was a non-juror, and in consequence of this and also in consequence of some expressions of Mr. Wesley on the right of England to coerce the colonies, Mr. Asbury, as well as other Methodist ministers, was regarded with suspicion by the American authorities. He was once, near Baltimore, actually arrested and fined. In this state of things, it is said that he was at one time sheltered and cared for at Mr. Otterbein's house.

A rather ludicrous story, contrasting rather strikingly with the great work in which these champions were engaged, is as follows: Mr. Asbury, as an exception for a man of his temperament, had written some verses, which some of his enthusiastic friends urged him to publish. He had some misgivings, but thought he could trust the judgment and candor of Mr. Otterbein. Mr. Otterbein examined the verses carefully, and when Mr. Asbury asked him for his opinion, he replied: "Bruder Asbury, I don't tink you was porn a boet." This honest expression was sufficient, and saved Mr. Asbury from having attached to his great reputation as a bishop the unenviable reputation of being the author of bad poetry.

The lapse of forty years and the marvelous and crowding changes that took place during that time, had no power to break or weaken the friendship of Otterbein and Asbury, entered upon thus auspiciously. In these pages we shall yet frequently see, side by side, the laborious Asbury and the venerable Otterbein.

CHAPTER XI.

PROGRESS OF THE RELIGIOUS MOVEMENT.

Antecedent Stages—Newcomer—His Preparation for the Work—His Account of his Connection with the Movement—Various Notes of Progress—Conference of 1789—Members of the Conference—Objects Sought—Confession of Faith and Rules—Conference of 1791—New Members—The Extent and Character of the Work—Mr. Otterbein's Presence and Assistance—The Antietam Meetings—Mr. Otterbein Present at Meetings of the Reformed Church—The Methodists Welcomed to His Church—Mr. Otterbein Wearing Out.

THE joint labors of Mr. Otterbein and Mr. Boehm belonging to the earlier period were, in consequence of the place and circumstances of each, but occasional, and not without considerable interruptions. Mr. Otterbein's visit to Germany, then his removal from York to Baltimore, and then the breaking out of the Revolutionary War, delayed the period of a closely united and general movement. The Mennonite and Reformed currents were to pass through a process of separate increase and definition before they were to unite. The preparation of the people came later than the preparation of the leaders.

Some laborers that were raised up under Mr. Otterbein or Mr. Boehm have already been referred to; but the first preacher that was raised up under the influence of the finally united elements was Christian Newcomer, who began his preaching in 1777. The relations of Mr. Newcomer to Mr. Otterbein, and to the work in which the latter was engaged, make it proper to give here a somewhat full account of his conversion and entrance upon the ministry.*

Christian Newcomer was born in Lancaster County, Pennsylvania, January 21, 1749. His grandfather, who came

*The main source is Newcomer's Journal, published in 1834. After an introduction relating to Newcomer's whole life, the Journal gives an account of his labors from 1795 to 1830. The omissions in this Journal are so many, even in regard to matter of the highest importance, that little, on any given subject, can be inferred from its silence.

to this country from Switzerland between 1719 and 1727, was Peter Newcomer. His father's name was Wolfgang Newcomer. The family were Mennonites. Christian Newcomer, when he was seventeen years of age, experienced in his soul the grace of God; but being without enlightened spiritual advisers, he lost his confidence and fell into partial indifference and worldliness. In 1770 he was married to Miss Elizabeth Baer. Not long afterward, during a severe illness, he was again able to rejoice in the conscious favor of God. He now felt constrained to tell every one of the blessing that he had received. Having at times, however, some misgivings, he determined to consult a Mennonite preacher in whom he confided, and walked eight miles for this purpose. In his Journal he says: "I related to him, with all the fervor of a new convert, what the work of grace had accomplished in my soul. My heart was full of the love of God, and my expressions were, perhaps, rather fervent; therefore, he could not understand me. He thought me hasty; said that I had formed too stout an opinion in this matter, and might very easily be in error in believing such professed experience. * * * We frequently differed in opinion during the conversation we had on the subject. On my side I maintained the assertion that a person could, and surely would, be conscious of the fact when God for Christ's sake had shown mercy to him a poor sinner, in granting unto him a free pardon for all his guilt; yea more, I contended that the promised seed of the woman should also bruise the serpent's head within us; that is to say, subdue the inclination to sin, and conquer the power thereof in our souls. This my friend would by no means admit."

Sometime afterward the minister fell sick, and Mr. Newcomer felt constrained to pay him a visit. When they were left alone the minister turned to him and said, "Christian, do you yet recollect the conversation and dispute we had together when you were here the last time, particularly in regard to the seed of the woman and the serpent?" Following Mr. Newcomer's response, the minister continued, "Since that time the conviction has darted through my mind like a flash of lightning, that the seed of the woman can and must destroy the head of

the serpent within me, in my heart. Yes, I do believe that by the power of our Savior Jesus Christ sin can and must be destroyed in my heart, if I shall be saved." Mr. Newcomer was led into his experience of divine grace, not by the counsels and assistance of men, but by the agency of the Holy Spirit, who seemed to be working independently in so many hearts, and in places separated by wide distances.

His home was about nine miles from Lancaster and about thirteen miles from the home of Martin Boehm. In his immediate neighborhood there were two divisions of the Mennonites, and prejudice of the most inveterate kind kept the different parties to themselves. There was a congregation, too, of those that were associated with Martin Boehm; yet the strong prejudice in the community kept young Newcomer from becoming acquainted with Mr. Boehm, or with the spirit of the congregation. Yet his was one of the hearts in which God's Spirit was laying the foundation for a great and wide-embracing work.

He, however, shrunk from the duty of publicly declaring to others what God had done for him. Even his neighbors urged him to preach. Ultimately, like Jonah,—a comparison used by himself,—he sought safety in flight. Having sold his farm, he moved to Frederick County,—after 1776 within the limits of Washington County,—Maryland. This removal took place in the spring of 1775. As might have been expected, disobedience to duty plunged him again into the abyss of doubt and wretchedness. From this deplorable state he was at length, while engaged in prayer, rescued. The following is the account of his experience: "Henceforward my peace flowed again like a river. With confidence I could now draw to a throne of grace, crying Abba Father. My whole soul was swallowed up in love to God. * * * Since the peace of God was restored again to my soul, the former call to preach the gospel, or rather not to preach but to tell to those about me what the Lord had done for me returned with redoubled power. It seemed to me to burn like fire in my bones that it was my duty, and that the Lord required at my hands, to exhort the people to seek the Lord their God, or be lost forever." What

an experience was his! Twice before had he been led into the light, and twice had he been thrown back into the darkness. As by the providence of God he had been led forward, and was now again rescued, he henceforth acted as one chosen of God, and to him alone accountable. In his own heart and life he was led to a profound appreciation of the great truths that it would be his mission to proclaim, and of those high spiritual ends that it would be his privilege and duty to seek. If at any time he felt discouraged in his work, he thought of the consequences of former disobedience, and feeling that his soul would be imperiled, addressed himself again to his work. He felt himself to be unworthy and without preparation; he had the care of a family; he had the management of a farm; he was already twenty-eight years of age; but when once in the field, there was henceforth with him no tiring or withdrawing until his earthly course was finished. What a contrast with this power of conviction in Newcomer we have, in our times, in the weakness of conviction that leaves to the ministry, to so great an extent, only those that are foot-loose, and those to whom worldly emoluments are closed! In more fortunate periods, the ministry has claimed the choice from the multitudes of converts. Mr. Newcomer's first public testimony was given while on a visit to Pennsylvania, before a Mennonite congregation of his old friends and neighbors. He was himself much affected, and every one present was deeply touched. After this, he was frequently called upon "to exhort and speak in public," and lest he should lose his "peace of mind" he consented.

Newcomer was a man of commanding figure, keen visage, and was possessed of a voice moderately strong. He was not a great preacher, save in the concentration and pressure of purpose that never failed to make itself felt upon the heart and will. A natural impediment, sometimes manifesting itself in his speaking, caused Otterbein at one time to say that he felt as though he would like to help him. Yet Christian Newcomer occupied a place that no one but himself was able to fill.

The account of his connection with the movement under Otterbein will be given in his own words: "Already for a

considerable time I had been acquainted with William Otterbein and George Adam Geeting, two preachers of the German Reformed Church,* and had frequently heard them preach in the neighborhood of my place of residence. These individuals, endowed by God, preached powerfully, and not like the scribes. Their discourses made uncommon impressions on the hearts of the hearers. They insisted on the necessity of genuine repentance and conversion, on the knowledge of a pardon of sin, and in consequence thereof, a change of heart and renovation of spirit. Many secure and unconcerned sinners were by their instrumentality awakened from their sleep of sin and death, were converted from darkness to light, and from the power of sin and Satan unto God. They soon collected many adherents and followers of the doctrines that they preached, from the multitudes that congregated to hear them. Those persons that held to and embraced these doctrines were by them formed into societies, and were called Otterbein's People, but the worldly-minded gave them the nick-name Dutch Methodists, which, in those days, was considered slanderous. As these men preached the same doctrine that I had experienced, and which, according to my views and discernment, so perfectly agreed with the doctrine of Jesus Christ and his apostles, I associated with them and joined their society; and, blessed be God, although I withdrew myself from the Mennonite Society, on account of the want of the life and power of religion among them, I never in any wise felt condemned for so doing. On the contrary, I have received many a blessing of God when assembled with my new brethren. The work of grace was now spreading very rapidly among the German population in the states of Maryland and Pennsylvania and from every quarter resounded the call, 'Come over and help us.' The harvest was great and the laborers few. About this time it was frequently required of me by my brethren to

*The name German Reformed for Otterbein and Geeting, was, for that period, altogether proper. But even in this paragraph Newcomer takes up the distinctive beginnings of the religious movement and insensibly merges them in the church in which he lived and wrought, that church furnishing their proper interpretation, and being, in his mind, entitled to include ts rudimentary beginnings.

attend meetings that were appointed by the people without my knowledge."

The account given is of value as illustrating the stage of advancement that, at this early time, the revival-movement had reached; for the beginning of Newcomer's preaching, as here referred to, dates from the year 1777. At the time to which the description applies, therefore, the Pietistic movement exclusively within the Reformed Church had ceased. All classes on turning from their sins were received into the now numerous "societies." Newcomer became an addition to the preachers already in the field. The connection with the Mennonite wing in Pennsylvania was now renewed and formed into a perfect bond. Boehm's expulsion, about this time, cut the last barrier that restrained him. With the close of the Revolutionary War the last impediments were removed.

Another record of the progress of the religious movement is to be found in the articles adopted January 1, 1785, for Mr. Otterbein's church in Baltimore. In the fourteenth article reference is made to the "various societies in Pennsylvania, Maryland, and Virginia" that stood "under the superintendence of Wm. Otterbein." The fifteenth article refers to the "preachers and exhorters" already in the field.

The account of Rev. J. W. Runkle, as given in the "Fathers of the Reformed Church," gives evidence, furthermore, that Mr. Otterbein's work was not without its clashing with the representatives and methods of the Reformed Church. In 1787 Mr. Runkle expressed a regret that, when the congregation in Loudon County, Virginia, desired to dispense with his services and secure those of the evangelical Weimer, already referred to as one of the "united ministers," Mr. Otterbein sided with the congregation. In 1790 and 1793 Runkle again complained that Mr. Otterbein and those holding his views sought to draw away "the religious portion" of his members.*

Some space will now be claimed by formal meetings held by Mr. Otterbein and his co-laborers. It is said that from

*Dr. Harbaugh says that Runkle "most decidedly disapproved of the wild movement which, in his time grew, into the sect of the United Brethren in Christ, as well as of all Methodistic extravagance in general."

1766* the preachers engaged in the revival-work came together as often as once a year, generally at a great meeting, to consult over their work and to encourage one another. It is certain that for some years before 1789 there were meetings at which the attendance of the preachers was a special feature. The discipline of the United Brethren Church adopted in 1815 contains the following: "Several great meetings were appointed and held annually. On such occasions Mr. Otterbein would hold particular conversations with the preachers then present, and represent to them the importance of the ministry, and the necessity of their utmost endeavor to save souls.

"At one of these meetings it was resolved to hold a conference with all the preachers, in order to take into consideration in what manner they might be most useful." The conference referred to was held in 1789, in Baltimore, in Mr. Otterbein's parsonage, and laid the first formal basis for the United Brethren. First, an account will be given of the preachers cooperating with Mr. Otterbein, and then some account of the proceedings, and the significance of the conference.

The members present were William Otterbein, Martin Boehm, George A. Geeting, Christian Newcomer, Henry Weidner, Adam Lehman, and John Ernst. The absent members were Benedict Schwope, Henry Baker, Simon Herre, Frederick Schaffer, Martin Crider, Christopher Grosh, and Abraham Troxel. Those already prominently introduced need not be noticed here.

Henry Weidner was born in Switzerland. His excellent talents had received fair cultivation. As early as 1785 he was an elder in Mr. Otterbein's church in Baltimore. He was a leader of one of the Baltimore "classes" in 1774, and was afterward licensed to preach by the "united ministers." He traveled and preached extensively. About 1790 he moved to Virginia. He ever remained dear to the heart of Mr. Otterbein. He died in 1811 near Baltimore.

*If the date 1766, as here given, has good historical foundation, the meeting at Isaac Long's would, with the greatest probability, belong to that particular year. The statement is in error as to some things, as for instance, in regard to the uninterrupted attendance of all the preachers. In its general character, or in some of its elements, however, the statement appears to be not without foundation.

Adam Lehman in 1774 lived on Sam's Creek, near the northern line of Frederick County, Maryland. While here he was one of the leaders of the Sam's Creek "class." At an early time there were many followers of Mr. Otterbein at this place. He afterward moved to near Frederick. Rev. Peter Kemp was his son-in-law. Mr. Lehman's preaching probably began about 1777. He died in 1823, aged ninety-one.

John Ernst began to preach prior to 1789, while living, as it seems, near the home of Martin Boehm in Lancaster County, Pennsylvania. About 1790 he began to preach at East Berlin, now in Adams County, and at other places. Mr. Otterbein, for a number of years, came regularly from Baltimore to administer the Lord's supper to the people that he served. Mr. Ernst is claimed as having been a minister of the Reformed Church, but he does not appear to have been ordained by that church, or to have been at any time other than one of "Otterbein's preachers."* He was a good man and an earnest and successful preacher. He died in 1804.

Benedict Schwope has already been referred to. At the time of the conference he was possibly already in Kentucky.

Henry Baker, at the time of the conference, was a member of Otterbein's vestry. Why his name does not occur in the list of members present is not explained. He afterward moved to Virginia, and still later to Tennessee, where he died at some time before 1812. He was a laborious and successful evangelist.

Of Simon Herre (Herr) little is known beyond the fact that he was introduced into the ministry immediately by Otterbein, and that he was highly esteemed by him. He labored in Virginia, though he doubtless belonged to the Herrs of Lancaster County, Pennsylvania, and would therefore have been originally a Mennonite.

Frederick Schaffer was originally a member of the Reformed Church. He was a diligent laborer and an acceptable preacher. He had the distinguished honor of assisting Mr.

*"It is certain that he was not [connected with the synod] during the first few years of his ministry in York County, from the fact that the church at Holtzschwam * * * was locked against him, on the very ground that he was not in connection with the synod, and that he belonged to what were called the 'Otterbein and Geeting People'—out of which grew the sect of the United Brethren in Christ."—Harbaugh.

Otterbein during the last days of the latter, of being one of the three formally ordained by him, and of filling his pulpit for several months after his death. He labored among the United Brethren until his death, which seems to have occurred about 1814.

Martin Crider has the distinction of having entered upon the work of preaching, after Otterbein and Boehm, the first among the ministers of the revival-movement. He must therefore have been already preaching in 1772. He was originally a Mennonite. His home was near Lebanon, Pennsylvania, where he died and was buried in 1826, at the age of eighty-six.

Christopher Grosh was of Moravian descent. His home was near New Holland, in Lancaster County, Pennsylvania. In many respects he was a superior man. He perceived the necessity of organization and system in advance of many of his brethren. Immediately about him there was a small circle of evangelical preachers, not all of whom went so far as directly to connect themselves with the United Brethren. While he was in the fellowship of these men, he was also importanty connected with the rise and progress of the United Brethren. Those that knew well his work have asserted that the part that he performed has never been properly recognized. He died in 1829.

Abraham Troxel was of the Omish section of the Mennonites. He learned, however, to distinguish between the grace of God in the soul and the cut and fastenings of garments. He was born in Lebanon County, Pennsylvania, in 1753. After being silenced by the Omish on account of his evangelical preaching, he became, in 1782, associated with the preachers of the revival-movement. For some time prior to 1804 he lived near the town of Lebanon. In 1804 he moved across the mountains to Westmoreland County, Pennsylvania. His home was about two miles from Mt. Pleasant. Living at this place he had the greatest influence in encouraging and helping the work in all the region beyond him. He died in 1825.

Undoubtedly to the names already given, the name of Leonard Harbaugh should be added. He was one of the

original elders of Mr. Otterbein's church in Baltimore. He was a prominent architect, whose skill is spoken of by Griffith in his Annals. He was the leader of one of the Baltimore "classes" in 1774. In 1812 Mr. Asbury spoke of him as "once famous, gifted, laborious, useful." He then added, "He is now only a great mechanic, alas!"

While the above list does not include the names of all the preachers engaged in the religious movement among the Germans prior to 1789, it yet gives a comparatively clear and full view of the strength and character of the movement. There were numbered among those present five on the Reformed side and two on the Mennonite side. Among those absent there were four on the Reformed side, three on the Mennonite side, and there was one representative from the Moravians. The people represented by these ministers were, however, much more diverse in their original church-connections.

Having thus looked upon the preachers of this awakening among the Germans, we next inquire the reason for the conference of 1789, and in regard to the work done. Before this time the movement was under the direction of Otterbein and Boehm, not in any formal way, but because it was to so large an extent a product of themselves, and because as yet it had no complete character apart from themselves.

The primary purpose of the conference was to gain a fuller knowledge of the field, to unify the work being done and to plan for larger and more permanent results. The time had come for concerted action and for the strength and security derived from organization. The purpose included something more than planning for the work immediately ahead and yet it did not contemplate any elaborate basis of creed or rules.* Prior to 1789 the licensing of preachers, the arrangement and supervision of work were left to individual determination and informal conferences in connection with great meetings. Beginning with 1789 there came to be more of regularity and accountability, more of facing to the future.

*The writer has become fully convinced that the creed and rules of discipline referred to this conference by Spayth, which reference was at first accepted by the writer as correct, are more properly accounted for in connection with a later development.

A second conference in 1791 at John Spangler's house,* eight miles from York, Pennsylvania, marked an advance in the work begun by the earlier conference.

The members recognized by the conference of 1791 were as follows: *Present*—Wm. Otterbein, Martin Boehm, George A. Geeting, Christian Newcomer, Adam Lehman, John Ernst, J. G. Pfrimmer, John Neidig, and Benedict Sanders. *Absent*—Henry Weidner, Henry Baker, Martin Crider, F. Schaffer, Christopher Grosh, Abraham Troxel. Christian Crum, G. Fortenbach, D. Strickler, J. Hershey, Simon Herre, J. Hautz, and Benedict Schwope.

Of a few of the new preachers an account will be given. John George Pfrimmer, one of the most talented and successful of Mr. Otterbein's co-laborers, was born in Alsace, an old French province recovered from Germany at the close of the World War, and came to Pennsylvania in 1788. He had been well educated. Not long after his arrival in this country he was awakened and converted under the influence of the widespread religious movement whose history we have been following. He soon felt himself called to preach, and in 1790 entered upon the work. First in eastern Pennsylvania, then in the Susquehanna valley, and as early as 1801 west of the Alleghenies, he preached with rare diligence, power, and success. After 1801 there was some alienation between him and the other preachers, apparently in consequence of the half-and-half relation that he sustained, for a time, to the Reformed Church. His earnestness and devotion to the same work in which they were engaged, however, soon again made him one with them. In 1807 he made a visit to Indiana, and in 1808 he settled in Harrison County of that territory, a few miles southeast of Corydon. He early became an important member of Miami Conference. He was informally ordained by leaders in the revival movement and in 1815 at the Miami Conference was ordained with the formal laying on of hands. Further notice will later be taken of him and his work.

*Mr. Spangler was a large land-holder and a substantial citizen. In church connection the family were Reformed. Mr. Otterbein and his colaborers won their way to the most substantial and best-to-do people; but at the same time they neither shrank nor despaired in the face of the greatest wretchedness and degradation.

John Neidig was born in Berks County, Pennsylvania, in 1765. Soon afterward his father moved to the neighborhood of Harrisburg. The Neidig family were, in Berks County, connected with the Reformed Church, but in their new home the younger members of the family became associated with the Mennonites and became members of that church. John Neidig when in his twenty-fifth year, was chosen by lot to be a preacher. He was naturally serious, and prior to his selection he had been seeking and praying for a clean heart. He felt burdened with the responsibility of the ministerial office. When he obtained the divine blessing, and when his spiritual eyes were opened, he declared evangelical truth with such pointedness and force that his Mennonite brethren would no longer tolerate him. Thus he was led to present himself for membership at the conference of 1791. Mr. Spayth gives the following description of him.

"Among all the brethren yet noticed, or hereafter to be noticed, Brother Neidig was the Nathaniel. He possessed an excellent spirit,—meek, gentle, just. Of them that were without, he had a good report. The virtues and graces requisite in an elder in the church of God were all exhibited in his character; and the clear light of his beautiful and holy life, which shed a luster along his pathway, was never extinguished, nor even suffered a momentary eclipse. As a preacher, he was able by sound doctrine to exhort and convince the gainsayers. His language was select and chaste, and his manner inimitable."

He was faithful in his attendance at the conferences, and was abundant in ministerial labors. From 1828 to 1831 he was pastor of Otterbein's congregation in Baltimore. He died in 1844.

The history of John Neidig is largely the history of the formation of the United Brethren Church. He was both Reformed and Mennonite. When the Mennonites disowned him the young people of the community as well as older people gathered about him and he came to have a large following known as Neidig's people (Neidig's Leute). It was not until 1840 that they came to be regularly "classed" and to be

served by regularly appointed preachers. A point of very great interest was the building of the "Neidig Church," in 1793 or shortly thereafter, in what is now the town of Oberlin near Harrisburg. Next to the "so-called schoolhouse" or meeting house at Antietam it was the first church built by the United Brethren of which we have an authentic account; Otterbein's church at Baltimore being recognized as an independent church. Fortunately the account of the building of the church, in the handwriting of John Neidig has been preserved. The church lot was not deeded at the time and the contributors to the building of the church were not definitely organized into a religious body but they were the same people that grew into the organized United Brethren Church and later received a regular title to the church property. The building, a stone structure, was for the times substantial and commodious. In the account of the subscriptions toward the payment for the church we have the only example that has come down to us from the period before 1800, of the name, The United Brethren (Die Vereinigte,) given here in the plural Die Vereinigten, translated The United or The United Brethren. It may not be agreeable to our pride to know that in the construction of the building between five and six gallons of whiskey were bought or donated for the use of the workmen. Yet here we have an insight into the times. It should be a source of gratification to us to know that the principles of the gospel, in connection with new conditions and new apprehensions, have carried the Christian church beyond the advice given by Paul to Timothy concerning wine, and beyond many of the customs regarded as innocent by the venerated fathers of our church as well as of other churches.

Christian and Henry Crum, twin brothers, were brought up not far from Frederick, Maryland. Their parents belonged to the Reformed Church. They were earnest, holy men, and both became itinerants. Their homes were subsequently in Virginia. Henry, however, was not a preacher in 1791. Christian labored extensively, and was acceptable and useful as a preacher. He was highly esteemed by Mr. Otter-

bein, who, toward the close of his life, made him a present of his Bible and hymn-book. He died in 1823.

John Hershey was of Mennonite descent. He lived at Hagerstown, Maryland. While he did not preach as constantly as some, he was yet a pillar in his community, and was generally in his place in the conferences.

Though for a time after 1791 there were no formal conferences, the ministers yet frequently met at great meetings, and, under the superintendency of Otterbein and Boehm, new men were licensed, and the work was carried forward with increasing success. George Benedum, forty-three years in the ministry, preaching first in Pennsylvania and afterward in Ohio, began to preach in 1794. Jacob Baulus, preaching the gospel first in Maryland and then in Ohio, through a period of fifty-six years, was licensed in 1795. Abraham Mayer, whose home was in Cumberland County, Pennsylvania, was for thirty years a monument of faithfulness. He began his ministry in 1796. Even the administering of the ordinances was conceded, on a cautious plan, to suitable ones among the preachers.

To indicate the nature and extent of the work that Mr. Otterbein's labors had been the chief instrument in setting in motion, and that he was now occupied in directing and watching over, a few extracts from Christian Newcomer's Journal will be introduced. Of course it is Newcomer himself whom we shall follow. The following is the first entry in the Journal:

1795, October 27. This morning I left home; rode through Mercersburg to Spruce Creek, where I stayed for the night.—28. This morning I am well by the mercy of God, and willing to do and suffer all things that the hand of my Maker shall lay on me. I had rather a restless night and when endeavoring to raise my thoughts to God, my mind was diverted so that I had but a small share of the spirit of prayer. Oh, what an impatient and unfit creature I am! Oh, the weakness and poverty of spirit! * * *—29. This day I traveled all the day long. About dusk, the path I rode led me up a tolerably high mountain. The ascent was very steep. I therefore got from my horse and drove him before me. Presently he commenced ascending at such a gate that I was unable to follow. By this time it had become dark, and I had lost

all sight of him; but, blessed be God, on the top of the mountain I found him waiting for me.

The next extract indicates the appointments included within what he calls his "circuit." At some of the places single appointments were made by special request of the people, or at his own convenience in making his trips. Other places were served regularly. The different preachers at this time had circuits about their own homes, which they served from year to year. The following is the extract:

1795, December 11. This morning I set out again from my home for the circuit, and spoke at the first appointment from John iii. 14, and at Virumbach's, in Virginia, at candlelight; the 15th at Frederick Kemp's, from II. Peter i. 5-7; 16th at Liberty, from John iii. 14-18; 17th at Bishop's, in the forenoon from Luke xvii. 12-19, in the evening, at a schoolhouse, from Romans i. 5; on the 18th at Shryack's, from John iii. 14; 19th at Degis', from Luke xvii. 14; 20th at Emmitsburg, from Psalms i. 1; 21st at Harbaugh's; 22d at Christian King's, from Psalms i. 5-7; 23d, returned home.

These appointments were situated in three different states, and yet they made up only about one-third of his circuit. It was a part of his work, also, in company with Geeting and others, frequently to visit the fields that were occupied by other preachers, or that were without regular preaching. Along the line of these trips several great meetings would be held. The following extract gives an account of a section of one of these trips.

1796, April 16. I left home for Pennsylvania.—17. I was at a place called Turkey; 18th, at the Monocacy.—19th. Held a meeting in the forenoon in what is called Paradise;* and in the evening at Strickler's † Here we had a two-days' meeting, on the 20th and 21st. Administered the sacrament of the Lord's supper Blessed be the Lord for all his mercies. I preached in the evening at Strasburg.—22d. I had an appointment at Mr. S.'s.—23d, 24th, and 25th, we had a sacramental meeting at Sinking Springs.† I preached the first day from the ninth psalm. Glory be to God, it was a blessed time.—26th. This day I came in company with Brother

*John Spangler's. York County. †Lancaster County.
†Berks County.

Geeting to what is called Berner's Church, but we were not permitted to preach therein. So Brother Geeting spoke in the grave-yard adjoining the church, to a numerous congregation, with remarkable power.—27th. We held a meeting at a place called the Black Ridge Church. Here we were also refused permission to preach in the church, and Brother Geeting spoke in the school-house adjoining.—28th. I preached at Mr. S.'s, from Psalms xxxiv. 15.—29th. Our appointment was at a church called Pibob's. Brother Geeting spoke in the forenoon, and I in the afternoon from John iii. 14.—30th. This day our quarterly meeting commenced at Brother Troxel's. I made the beginning by speaking from Luke xi. 21 and 22.—May 1. This forenoon Brother Geeting preached from the forty-seventh psalm. In the afternoon Brother Boehm gave an interesting discourse from these words: 'The Son of man is come to seek and to save that which was lost.'

A few extracts will now be given indicating something of the general work of Mr. Boehm and others:

1800, August 30. This forenoon Father Boehm preached in Hauser's Meeting-house. His son Henry spoke after him. In the afternoon they spoke at Geeting's Meeting-house. We tarried together at Hess'.—Sept. 1st. This morning my soul is particularly drawn out in secret prayer, for sanctifying grace. O Lord, sanctify me wholly and cleanse me from all sin, for Jesus' sake. We set out for Virginia, and came to Christian Crum's, where we stayed for the night.—2d. This day a great congregation was assembled here. Father Boehm preached first. I followed him. The Friend of sinners was present at the meeting. At night we held a meeting at Doctor Senseny's, in Winchester. Father Boehm preached with great power. A Methodist brother spoke after him in the English language. I stayed for the night with Mr. Lauck.—4th. This day we had a meeting at Abraham Niswander's. The people were very attentive. I trust some good was done. We rode to a Mr. A. Boehm's. I preached here from Heb. x i. 15. Henry Boehm followed me.—5th. This forenoon we held a meeting at Jacob Funkhouser's. Rode thence to Woodstock. * * * —11th. This day a great many people collected from far and near. I preached from Acts xiv. 22. Father Boehm followed me. He had not spoken long when quite unexpectedly several persons rose simultaneously to their feet, clapping and striking their hands, and with an ecstasy of joy shouting and praising God. At night we held meeting again, which lasted till past midnight. The house could not

contain all the people that assembled. Father Boehm baptized young Daniel Strickler and his companion.—12 h. This day we rode to Peter Biber's, n Augusta County. * * *—20th. This day a sacramental meeting commenced at Abraham Niswander's. Very suitable accommodations were made under the open canopy of heaven. I preached first, from Luke xxiv. 46 and 47. Brother Crum followed me. At night I preached at Senseny's, from the words, 'They that sow in tears shall reap in joy.' Met the class and had a very good time.—21st. This day a vast multitude of people was collected. Father Boehm delivered the first discourse. Some other brother followed him; but it appeared to me as if the power of darkness hovered over the assembly. The word spoken had not the desired effect. In the afternoon I preached from II. Peter i. 19, with considerable liberty. Henry Boehm followed me. * * *—23d. Today we had meeting at Hauser's where we met Brother Pfrimmer. Thence reached home."

Many entries like the following occur: "1799, June 1. Today a sacramental meeting commenced at Brother Isaac Long's. On our arrival at the place appointed we found Brothers Boehm, Pfrimmer, Neidig, Grosh, Crider, and Shuey. Brother Pfrimmer commenced the meeting. Other brethren spoke after him. At night we had a happy meeting at Abraham Hershey's.

Thus we have accounts of a field extending from Berks County in Pennsylvania to Augusta County in Virginia, and from Baltimore, Maryland, to Westmoreland County, Pennsylvania, which Newcomer visited in 1799.

We will now notice, through the aid of Newcomer's Journal, some of the instances in which Mr. Otterbein's presence and labors were afforded. It will be sufficient, for the most part, to refer to some of the great meetings* at Antietam,† which were always held at Whitsuntide, and which he almost invariably attended.

*The great meetings were sometimes held in groves, yet they were not camp-meetings. Sometimes they were held in barns and sometimes in private houses. The meetings were called great meetings, quarterly meetings, sacramental meetings, and two-days' meetings, according to the circumstances belonging to them. They did not have the form of our protracted meetings, yet they served the same purpose. They seldom exceeded two or three days in duration.

†This was at the home of Geeting, in Washington County, Maryland. Geeting lived on the Little Antietam, about a mile from where it empties into the Large Antietam. It was near by, on the Large Antietam, that the battle of Antietam, in the Civil War, was fought.

1797. June 3. This day the sacramental meeting commenced at or near the Antietam. Even at the beginning the Lord was present in power. In the evening we held a prayer meeting at brother Samuel Baker's. Several brethren from Baltimore were present. We had an excellent time.—4th, Sunday. This afternoon William Otterbein preached from Eph. ii. 1-6. Oh, how conclusively did he reason! How did he endeavor to persuade his hearers to work out the salvation of their souls! How did he endeavor to convince all of the necessity of vital, experimental religion, and a thorough change of heart! The congregation of people was unusually large, and all seemed to pay the most profound attention. Poor unworthy me had to exhort after him. Then Otterbein and Geeting administered the Lord's supper. Brother Troxel preached in the afternoon—5th. This day we had an exceedingly glorious time. A great number, both of males and females, young people and hoary-headed sinners, were convicted, and some happily converted to God.

1798. May 26th and 27th we had a sacramental meeting at the Antietam. Brothers Otterbein, Geeting, Grosh, Senseny, and myself were present. Honor and praise be to God for all his mercies. It surely was a warm time.

1799. May 11th. I attended a sacramental meeting at the Antietam. Wm. Otterbein delivered the first discourse. Oh, what a wonderful man he is to preach and declare the counsel of God—12th. This morning we had our love-feast, or professing meeting. Wm. Otterbein preached again with such power and unction from on high that all present were very much astonished. O Lord, grant that the word spoken may bring forth fruit unto eternal life. Otterbein and Geeting administered the sacrament, and we had a blessed time on the occasion.

1799. September 27th. Rode to Peter Kemp's, where I was rejoiced to see Father William Otterbein. Several neighbors collected in the evening, and we had a delightful little meeting.—28th. This morning we set off together for a two-days' meeting at Mr. J. D. Bishop's, on Fishing Creek. Father Otterbein preached first, then John Neidig. We had a blessed time—Sunday 29th. This day an extraordinary number of people attended the meeting. Otterbein preached with great energy and power; so did some of the other brethren.

1800. May 31st. Today I set out for the quarterly or great meeting, as it is generally called, at the Antietam. Father Otterbein was there and preached first, from Psalms cxviii.22-25. At night I spoke from Acts xiv. 22—Sunday,

June 1st. This morning we had our love-feast. On account of a heavy rain we could not have public preaching, as usual, under the trees. The meeting-house could not hold half the people collected. Preparations were quickly made to accommodate them in the barn of old Jacob Hess. Otterbein spoke first; I spoke after him. He and Brother Geeting distributed the bread and wine. The hearts of many believers and spectators were tendered. * * *—3d. Today I arrived at Peter Kemp's, where I found Father Otterbein. Some people were collected. I had to preach and he spoke after me —4th. This day we had a meeting at Fishing Creek. Otterbein preached with wonderful power.

Many years later the memory of these meetings was fondly cherished. The children were told to hurry and get their work done, as there was to be a great meeting and Father Otterbein was coming. When, from any cause, the meeting was to be held in the church, the children were left at home, to give room for older people. Frequently the people would be divided up and meetings would be held at three different places. At this time Otterbein was quite old, and as he was quite bald, he wore his study-cap under his hat, and when sitting on the platform in the grove he would remove his hat, but still wear the cap. On rising to speak, however, he took off the cap, and hung it on the branch of an overhanging tree.* The great power and sweetness of the gospel as it fell from the lips of Geeting long remained a cherished memory. Down to the present time, the great meetings at Antietam, now Keedysville, though modified somewhat of late, have been regularly held.

Mr. Otterbein made frequent visits to different places in Pennsylvania and Virginia, as well as in Maryland. Even before 1800 he established Sunday-schools and prayer-meetings in connection with these extended labors.† When he was absent from Baltimore on his preaching-tours his place was filled by some one of the preachers already prominently mentioned.

*At a still later time he kept the study-cap on while preaching, even when preaching in his church.

†Rev. Thomas Winters, speaking of Otterbein and his co-workers says, "They came up into that part of the country in which I lived, Washington County, Maryland; created quite an excitement there, started prayer meetings and Sabbath-schools." Thomas Winters received a license to preach from Otterbein in 1799.

While he did not find a place in the Reformed Church for the work that he felt himself called to do, and while he met with great oppositions and trials from that source, he was not without friends and sympathizers in that church. On his part, he not only returned the measure of sympathy received, but continued to love and seek to benefit those that resisted his desires and efforts. At different times he showed his Christian spirit, and his love for his ancestral church, by declaring the gospel, when opportunities were afforded him, from Reformed pulpits, and by affording his presence on various occasions. In 1796, at the laying of the corner-stone of the Second Street Reformed Church, in Baltimore, after a sermon by the pastor, Reverend Troldenier, whom Otterbein esteemed, the latter made a short address. At the funeral of this minister, in 1800, Mr. Otterbein took part. Other similar occasions could be named. His part, however, was much the same as that of Mr. Kurtz, the Lutheran minister in Baltimore, who participated at different times in the same meetings. When in 1818 Doctor Becker, the Reformed pastor in Baltimore, died, Reverend John Snyder, a successor of Mr. Otterbein, took part in the funeral exercises.

Mr. Otterbein's relations to Mr. Asbury and the Methodists continued as in the first place they began. Mr. Asbury often preached in his church. At the Methodist general conference of 1792, the great three-days' debate in regard to Asbury's powers in stationing the preachers was brought to a close at an evening session in his church. In 1786, Mr. Asbury made the following note in his journal: "I called on Mr. Otterbein. We had some free conversation on the necessity of forming a church among the Dutch, holding conferences, the order of its government, and so forth." The conversation on a "plan of church-discipline," already referred to, had reference to the local church at Baltimore, and its more immediate surroundings. The present conversation meant much more. Mr. Otterbein, though freely conversing with Mr. Asbury on this important subject, was far from passive to the influence of others. Mr. Schwope and Mr. Weidner, as well as Mr. Asbury, urged Mr. Otterbein to copy from the Methodist plan;

but Mr. Otterbein moved slowly, and sought to read for himself the divine will. This conversation was three years before the conference of 1789.

The aim of the present chapter has been to cause Mr. Otterbein to stand forth in his own actual environment. It will generally be conceded that, when a man creates largely the elements that make his sphere what it is, these are closely enough connected with his immediate self to deserve a recognition in an account of his life.

The history of Mr. Otterbein's life has now been traced, in most regards, down to the fall of 1800. We have followed him through years of toil and agonizing labor, and yet it scarcely dawns upon us that he is wearing out in the work—that he is even now a veteran. The fact of his diminished power to labor and endure is seen in the following entry, for the year 1797, in the Baltimore church-book: "Wm. Otterbein saw fit to be assisted by two elders. He chose Philip Bier and Christian Matioth." Of the three original elders, two had removed from Baltimore, and their places seem not to have been filled. Peter Hoffman still held his place. The choosing, in 1797, of the two elders meant more than the filling of vacant places. It meant that the services of elders were needed, in view of Mr. Otterbein's weight of years and the necessary demands from abroad, to relieve, as much as possible, his pastoral burden. But we must not think that his lease of life and labor was at the point of expiring.

CHAPTER XII.

OTTERBEIN AND THE REFORMED CHURCH.

Want of Congeniality—Growing Alienation—Condition of the German Churches—Various Testimonies—Facts in General—Why some Misunderstood Otterbein—Otterbein's Twofold Relation—Relation on the Reformed Side Vanishing—An Incident—Geeting's Expulsion—Synod of 1806—Another Incident—Contrary Testimonies Examined—Winters' Testimony—Aurandt's Testimony—The two Relations Incompatible—The Responsibility—Statements of Dr. Benjamin Kurtz, Bishop Asbury, and Dr. Zacharias.

IT seems necessary, at this point, that we look with some carefulness into Mr. Otterbein's relations to the Reformed Church. From the time that he attained unto a full evangelical experience, during his period at Lancaster, he met, in his endeavors to reach true spiritual results in his ministry, with difficulties and discouragements in the different congregations that he served. After his cooperation with converted ministers outside of the Reformed Church, he lost sympathy in the ranks of the Reformed ministry. When he went to Baltimore, his relations became decidedly anomalous. Though he continued a member of the cœtus, he served a congregation whose fundamental character was that of independence of the Reformed cœtus, and whose spirit and methods were utterly unlike anything existing in the German Reformed Church. His efforts, already spoken of, to infuse more of an evangelical spirit into the cœtus would not regain or increase to him the good-will of the Reformed ministry.

As early as 1772, through his immediate agency, laymen were brought into the work of preaching, and after the war of the Revolution these lay preachers were brought into close cooperation with other preachers that had been led into the field as the result of the meeting that took place at Isaac Long's. Meantime new accessions had been made to the

preaching force. Otterbein and Boehm were the leaders. In 1786, Mr. Otterbein had reached a point at which he was ready to engage in a "free conversation" as to the necessity of forming a church among the Germans. His great aims were to secure the conversion of the people and to build up a spiritual church-membership. The methods that he used and encouraged with a view to the accomplishment of these ends, including the employment of zealous and capable converts in preaching, and the introduction of the class-system into every community where there were awakened and converted people, were the occasion of his conflicts and trials.

It would be pleasant indeed to suppose that he did not, in so good a work, meet with these oppositions; but devout, retiring, conciliatory man that he was, with none of those elements that mark men that desire to rule, or head a party, how could we account, except on the ground of the most serious opposition, for even his slightest and most temporary separation from those in whose fellowship he had been laboring.

The condition of the German churches, as described by writers in those churches themselves, was sufficiently deplorable Doctor Helfenstein, of the Reformed Church, gives the following incident, which indicates the way in which revivals were regarded:

In the year 1790, my father, minister in Germantown, departed this life. An invitation was sent to Reverend Anthony Hautz to visit that church. He did so. They gave him a call. He accepted it, returned home, and shortly afterward gave them notice that he declined it. The reason he gave was, that if the Reverend Helfenstein had his difficulties in the congregation, how could he be able to manage them? The difficulties were the prayer-meetings that were at that time introduced into the congregation. There was then a great revival in the church. Numbers were awakened, and met together in prayer-meetings. To this there was great opposition, and much commotion was caused in the congregation.

Doctor Nevin of the same church, in his twenty-eighth lecture on the Heidelberg Catechism, published in 1842, gives the following statements in regard to the early condition of the Reformed Church: "To be confirmed and then to take the

sacrament occasionally was counted by the multitude all that was necessary to make one a good Christian, if only a tolerable decency of outward life were maintained besides, without any regard at all to the religion of the heart. True, serious piety was indeed often treated with open and marked scorn. In the bosom of the church itself it was stigmatized as *Schwaermerei, Kopfhaengerei,** or miserable, driveling Methodism. The idea of the new birth was treated as a Pietistic whimery. Experimental religion, in all its forms, was eschewed as a new-fangled invention of cunning impostors, brought in to turn the heads of the weak, and to lead captive silly women. Prayer-meetings were held to be a spiritual abomination. Family worship was a species of saintly affectation, barely tolerable in the case of ministers (though many of them gloried in having no altar in their houses), but absolutely disgraceful for common Christians. To show an awakened concern on the subject of religion, a disposition to call on God in daily secret prayer, was to incur certain reproach. * * * The picture, it must be acknowledged, is dark, but not more so than the truth of history would seem to require."

The above description was not given in the interest of "sects," as further statements in the same lecture show. After speaking of the losses from the German Reformed Church to the Presbyterians and others, Doctor Nevin says, "With the vast inroads that have been made on our territory by ranting and fanatical sects, of different names, we have less reason to be pleased. Specially noticeable under this character are two forms of religious exorbitation that started forth originally from the Reformed Church itself, and have since acquired very considerable volume, made up in great measure of German material, though not all gathered from the Reformed connection. Otterbein of Baltimore, at a comparatively early period (1789), became the founder of one of these organizations. In the first instance, he was a good man who seems to have been driven into a false position by the cold, dead temper that he found generally prevalent in the regular church." He then

*Favorite epithets were "*Strabblers*" and "*Knie rutscher*," the latter being applied to Otterbein's Baltimore congregation.

speaks of the movement begun by Winebrenner as originating "with less purity of intention."

Dr. Benjamin Kurtz, of the Lutheran Church, in the *Lutheran Observer* of January 12, 1855, says, "Some thirty-five years ago, when God in his mercy sanctioned our labors with a glorious outpouring of his Spirit, and for the first time in our ministry granted us a mighty revival, the opposition of the world and the devil was almost unparalleled. A revival in the Lutheran Church was a new thing in that day. We had never heard of but one, and that was in Brother Reck's church in Winchester, Virginia. He can testify to the bitterness, malevolence, and awful wickedness that characterized the adversaries of such divine visitations in those days of ignorance, hardness of heart, and spiritual blindness."

The slowness to understand and to fall in with what some truly saw to be the duty of the hour, is not the reproach of the German churches alone, but is to be set down to the blindness of all the old churches of the period.* The Congregationalists honor Jonathan Edwards, but they do not seek to extenuate the treatment that he received. The cause of his difficulties, too, was, in a large sense, his views of church-membership and his connection with revivals. In the Presbyterian Church, the Tennants were "secretly despised by the synod generally;" and in 1741 the synod wrote, "We excluded the four Tennants, Blair, and others." Mr. Erskine was "hated" in the Presbyterian Church in Scotland. Yet today the Presbyterian Church records all of these names in the lists of its worthies. The Episcopal Church of England acknowledges the mistreatment that it so liberally bestowed upon John Wesley. Joseph Cook says that the great contribution that American Christianity has made to the churches of Europe is the presenting of a method for efficient revival-work. Europe perhaps thinks that it cost America nothing to develop and mature such a plan.

*Many of the representatives of these old churches are now commendably active in revival work; and the tenacity with which they adhere to Bible truth in forming anew the divine impress upon the heart, and their unswerving application of biblical rule to spiritual experience and outward life will do much to protract the day of revivals down to the distant future. These things being thus, would it not be sad if those that call themselves in a special sense the children of Otterbein should now allow themselves to be outstripped in the work of gathering the spiritual harvest?

Some in the Reformed ministry sympathized with Mr. Otterbein and his work. Others, who themselves may have been good men, doubted the propriety of the methods used by him, and perhaps had their doubts as to the character of the results attained.* Connected with the very highest efforts and highest products of Christianity there have been specious counterfeits and serious abuses. Ages of spiritual quickening have also been ages of imposture and grotesque combinations. But these developments do not condemn such quickenings themselves. Luther said to some that had suddenly outgrown the conditions of healthful spiritual life, and that alleged the Spirit as their guide, "I slap your Spirit on the snout." The language was not particularly severe for Luther to use, and not too severe to be applied to some people in more recent times. John Wesley, when troubled by the caprice of those that took their own uncertain impulses for the Spirit's promptings, and whom he called mystics, using the term mystic in its least favorable sense, spoke as follows: "All other enemies of Christianity are triflers; the mystics are the most dangerous. They stab it in the vitals, and its most serious professors are most likely to fall by them." Asbury said that "diabolical impressions may sometimes resemble those made by the Spirit of God," and that "all impressions, dreams, visions, and so forth, should be brought to the standard of the Holy Scriptures, and if they do not perfectly correspond therewith, they should be rejected." Mr. Otterbein recognized these perils as clearly as any one, and sought the authorization, producing cause, and rule for spiritual exercises beyond and far above the deceitful sphere of the human heart. Some of his fellow ministers did not care to understand his aims, or the necessity and warrant for his measures. They only knew that his zeal

*Dr. James I. Good in his History of the Reformed Church in the United States published in 1911, has a chapter on Revivals in the Reformed Church. He first refers to the pietistic movement, already described, in which Otterbein, Hendel, Wagner and others had a part. He refers to many great and beneficent revivals but his examples are chiefly taken from the period this side of 1827. He indicates at length the oppositions and misunderstandings in the Reformed Church in regard to revivals, the whole case being made to turn on the kind of a revival, as to whether it is quiet and orderly or attended with demonstrations. A distinction as to revivals certainly has to be made but the attempt to make the distinction often reveals more what the critic is than what the revival is.

reproached their indolence, and his spiritual preaching their formal notions.

An evidence that seems to be against the idea of Otterbein's vital relationship to the religious movement now tending more and more toward church character is the fact that Mr. Otterbein's name appears in the lists of those present at the sessions of the Reformed synod in 1791, 1797, 1800, and 1806. Of the nature of his attendance in 1791, 1797, and 1800, we know little. In regard to his attendance in 1806, we know that his name ought not to be included. Not taking into account this instance, then, his attendance at the sessions of the synod in the last twenty-three years of his life would stand, present three times during the first ten years, and during the last thirteen years, or after the important United Brethren conference of 1800, never present. It seems, however, that Mr. Otterbein did sustain a double relation. As to which relation was the nominal one, only now and then rising to something like reality, and which relation was the virtual one, only now and then confronted by apparent contradiction, the entire chain of events hereafter described will indicate.

After Mr. Otterbein became pastor of an independent congregation he could at no time, in a practical sense, be considered a full member of the synod; but the extent to which he continued his connection was, as an incident or two will show, a matter of offense to his opponents in the synod. At a comparatively early time, as a Mr. G. was returning from a session of the synod, he was met by one of his parishioners, a bitter enemy of revivals, when the following conversation passed:

P. "Well, what have you done with Mr. O.?"
G. "Oh, nothing—nothing at all."
P. "Nothing! Why did you not throw him over the fence?"
G. "Ah! he was too heavy for us."

We now come to the expulsion of Mr. Geeting in 1804. Mr. Geeting had not been present at the synod since 1797. On motion of Rev. Christian L. Becker that he be expelled from the synod "without delay," he was forthwith expelled.

His offense was the same as Mr. Otterbein's—not greater, not different. Mr. Otterbein paid no respect to the action of the synod. At the session of the United Brethren conference in the fall of 1804, after his expulsion took place, Otterbein and Geeting were both absent on account of the prevailing "great sickness and mortality." In 1805 they were together at the conference, and subsequently their relations were close and unbroken. While their spheres of work were somewhat different, and while, in slight respects they may have differed in the character of their work, Mr. Otterbein's approval was ever upon the zeal and labors of Mr. Geeting.

The list of ministers present at the session of the synod of 1806 includes, without good reason, as already said, the name of Mr. Otterbein. Notwithstanding the synod that year met in Baltimore, Mr. Otterbein did not present himself at the session until requested to do so by a special committee. The account of this last visit to the synod, as given by Mr. Lawrence, is as follows.

Bending under the weight of four-score years, and leaning upon a long staff, which he carried to support him, he went with the committee. When he arrived, an opportunity was given him to speak. He arose and addressed the synod in a most feeling manner, and strove to impress the minds of the ministers present with the importance of experimental religion,—of the new birth, and the great necessity of preaching it to the people distinctly and plainly, as men who must give account to God. After he had taken his seat, Mr. Becker, who, about that time, assumed the pastoral charge of the German Reformed church in Baltimore, arose and opposed the views he had advanced, and answered him roughly. Mr. O. heard him through with his accustomed meekness, and then, taking his cane and hat, he bid the preachers farewell, bowed, and retired never to return again." His last words to the members of the synod were, "Goodby, brethren (*Adieu, Brueder.*)

Following upon this scene on the floor of the synod, either in 1806 or 1807, we have the following occurrence and conversation: In company with a Mr. Schwatkee, a member of his vestry, Mr. Otterbein was on a visit to Old Town. While in the Falls bridge they met Rev. Christian L. Becker, who after offering Mr. Otterbein some cold civilities, interrogated him

thus: "Will you persist in your conduct, holding *schwaermer versammlungen* (fanatical meetings)? Mr. Otterbein meekly replied that he would continue his course. Becker continued, "The synod will certainly exclude you. I am determined to have you expelled. We cannot suffer such wicked fanaticism among us." (*Wir koennen solche heilose Schwaermerei unter uns nicht dulden.*) Otterbein replied, "The synod is too late; the exclusion is past." As they separated Otterbein exclaimed, "*O welche Blindheit*,—Oh what blindness!"

The testimony most relied on to show that Mr. Otterbein's full connection with the German Reformed Church was unbroken from first to last is that of Thomas Winters, a minister that was at first associated with Mr. Otterbein and his co-laborers, and that afterward became a regular minister in the Reformed Church. Let us notice his testimony. The following is an extract from his testimony as taken down a few years before his death, which occurred in 1863, by Rev. P. C. Prugh, "at the special request of Doctor Harbaugh." "During this time [between 1809 and 1814] I was strongly urged to go into the organization of a new church, called the United Brethren in Christ, which was then in process of formation, and which did actually come into being; but like the great Otterbein whom I greatly loved and esteemed for his piety and talents, I preferred rather to live and die in the Reformed Church."

If Mr. Winters' relations before 1814 were the same as those of Mr. Otterbein, it will be of interest to find out what those relations were. In 1799 Mr. Winters received from Mr. Otterbein and his co-laborers license to preach. He continued to preach in Maryland on the authority of this license until 1809, when he became settled in Ohio. Here his zeal and diligence continued undiminished. When the first United Brethren conference was formed in Ohio, in 1810, he was a member of it, and was present at the first session. In 1812 he was one of those that "willingly gave themselves to travel." The same year he and Daniel Troyer were sent as fraternal delegates to the Methodist conference at Chillicothe. In 1813 he and Henry Evinger reported that they had formed a "circuit consisting of forty-seven appointments, and that many other

places requested preaching." He received as salary one hundred and thirty-two dollars and six cents, besides a small dividend from two other sources, with a slight "advance" payment. During the first part of the next year he and Mr. Evinger again labored on "Twin Circuit," and during this time made considerable progress in collecting a volume of German hymns for the use of the United Brethren. In the spring of 1814 he made a visit to Maryland, and was present at the session of the old United Brethren conference, which met May 24, of that year. It was at this session that the Baltimore congregation made its report of the death of Mr. Otterbein, and at which his first regular successor was appointed. After Mr. Winters had completed his visit in Maryland he returned to Ohio, and was present at the conference that met August 23, at Andrew Zeller's, near Germantown. From some cause he had determined to seek admission to the ministry of the German Reformed Church. The minutes of the conference of 1814 say, "Brother Winters declared that he, from this time forth, would not belong to the brotherhood,* and was dismissed (*entlassen*)." To most persons it will be sufficiently apparent that in 1814 Mr. Winters made a radical change from the course that he had hitherto pursued.

Mr. John Dietrich Aurandt, who received license in the same way as did Mr. Winters, and about the same time, is likewise often referred to as indicating by his course the relations of Mr. Otterbein. What, then, was his course? In 1800 he was present at the conference of the United Brethren. In 1801 he sought "examination and ordination of the Reformed synod." Hereupon the synod, among other directions, directed that he should abstain from "attending on the so-called 'big meetings.'" He seemed reluctant to make the separation required of him, and was again present at the conference of 1802. On the authority of his license, he continued to preach for some time; but in 1806 he again made application to the synod, and received license for one year. But while the synod was dissatisfied with him on account of his connection with

*Up to this time and even later the word brotherhood (Bruederschaft) for the denomination was in common use.

the United Brethren, the conference of the United Brethren was no less dissatisfied with him because of his course before the synod. The minutes of the conference of 1803, which were signed by Mr. Otterbein, contain the following: "Complaints were presented against D. Aurandt. Brothers Snyder and Neidig were appointed to investigate the matter." The conference of 1807 declared that "for the present" it would "have nothing to do with Dietrich Aurandt." It was during this same period that the conference resolved to have nothing to do with J. G. Pfrimmer, whose relations to the German Reformed Church were similar to those of Mr. Aurandt, though Mr. Pfrimmer "again received permission to preach" from the conference of 1805.

From these facts it is apparent that even at this early day the double relation that before 1789 or 1800 was entered into on the one side and connived at on the other came to be looked upon as in itself incompatible. If Mr. Otterbein and those that had stood with him in the Reformed Church were unfaithful to the true mission and demands of the church, they should be held responsible. If the Reformed Church, as represented by its synod, had been unfaithful to the mission of the church and the call of the hour, it should bear its responsibility. Whatever might be the decision on this point, practical connection with both sides was now out of the question.* The proceedings of the synod indicate more of a knowledge of the "big meetings" than of the conference of the United Brethren; and these meetings were therefore made to mark the antagonism. The moment was reached when neither party could afford to have its acts discredited or negatived by the course of the other party. If any blame must be charged, it must fall principally to an earlier period. There might be vacillation on the part of a few, as in the case of J. G. Pfrimmer and D. Aurandt, one of whom went one way and one the other; or there might be an after-change from one side to the other, as in the case of Thomas Winters; but none that had been

*In reference to the expulsion of Geeting, Doctor Dubbs speaks as follows: "We can hardly resist the conclusion that Geeting expected this action, and did not desire it to be different."

longer or more profoundly in the religious movement were ignorant of their true position and proper alliances. It is not meant, however, that Mr. Otterbein and his associates became freed from temporary misgivings, that they ceased to turn with burdened hearts toward the churches of their fathers, or that they became indifferent to the way in which they, in their reputation and influence for good, were made to suffer.

On the statement to the effect that Otterbein never intended to found a new "sect," it is unnecessary to dwell. All this is readily admitted, and much more. But what, in the earlier part of his ministry, he did not intend as to the raising up of a new denomination, Providence brought about, and coming to recognize a higher purpose than his own, he did not place himself athwart it. It is also granted that in consequence of some facts in Mr. Otterbein's connections being more or less hidden from general view, statements have been by some innocently made as to Mr. Otterbein's course that are nevertheless far from tenable.

Dr. Benjamin Kurtz has left the following testimony as to the light in which Mr. Otterbein was viewed by the public: "During the latter part of his life he was no longer regarded as a minister of the German Reformed Church." Dr. Benjamin Kurtz went to Baltimore in 1815, as the assistant of his uncle, Dr. J. D. Kurtz, who as the pastor of the Lutheran church in Baltimore was twenty-seven years a most intimate friend of Mr. Otterbein.

Mr. Asbury's testimony in reference to the German fathers, and especially Otterbein, given in 1812, while Mr. Otterbein was yet living, was as follows: "Pre-eminent among these is William Otterbein, who assisted in the ordination which set apart your speaker to the superintendency of the Methodist Episcopal Church. William Otterbein was regularly ordained to the ministry in the German Presbyterian Church. He is one of the best scholars and greatest divines in America. Why, then, is he not where he began? He was irregular. Alas, for us! the zealous are necessarily so to those whose cry is 'Put me into the priest's office, that I may eat a morsel of bread.' Osterwald has observed, 'Hell is paved with the

skulls of unfaithful ministers.' Such was not Boehm, such is not Otterbein; and now his sun of life is setting in brightness. Behold the saint of God leaning upon his staff, waiting for the chariots of Israel!"

A statement of Doctor Zacharias, pastor at Frederick, Maryland, from 1835 to 1873, gives to Mr. Otterbein, from a candid Reformed standpoint, his proper position. After saying that "he became the founder of the sect of the United Brethren," he added, "but he was never separated formally from the German Reformed Church." In some historical sermons preached by Doctor Harbaugh, this latter statement is identically repeated. But while it is allowed that he was never formally separated from the Reformed Church, the reader will see in the account of his last years, as given in the following pages, in what direction his real relations lay.

It has been far from pleasant to the writer to dwell so long on these disputed points, but as assertions contrary to what he fully believes to be the facts as to Mr. Otterbein's relations are continually being made, on what seems to him little other or better ground than the retention of Mr. Otterbein's name on the roll of the synod, he has deemed it necessary to show the fallaciousness of the assumptions put forward. Nothing begets worse feelings than an "it is" met by an "it is not." If the writer has erred, in any respect, he trusts that in the facts here given his readers will find such materials as will assist them in forming for themselves a correct opinion. The positive evidence as to Mr. Otterbein's relations lies not so much in what any one has said of him, as in the whole tenor of his later course.

CHAPTER XIII.

OTTERBEIN AND THE UNITED BRETHREN.

Conference of 1800—The Election of Bishops—Minutes of 1801—Minutes of 1802—Minutes of 1803—Minutes of 1804—Minutes of 1805.—Otterbein's Preaching at Conference and Big Meetings—Otterbein Sick—Partial Recovery.

THE present chapter, as compared with the corresponding chapter in the Life of Otterbein, will be found to be considerably modified and enlarged in order to show more fully the transition of the religious movement into church character.

The first regular annual conference of the United Brethren met in 1800. The minutes of the successive sessions give but a partial view of the business transacted, but the impression that they make of the spirit of the early preachers and the trend of events justifies the including here of the minutes entire of a number of the sessions of the conference. The minutes seem to have been taken down on loose sheets by George Adam Geeting and to have been copied by him into the record-book, still preserved, a short time before his death in 1812.

The following are the minutes of the session of 1800, together with the words introductory to the entire series of minutes:

PROTOCOL
of the
UNITED BRETHREN IN CHRIST
(*Von Die Vereinigte Bruederschaft zu Christo*)

"Sanctify them through thy truth; thy word is truth." Do it, Lord Jesus, for the sake of thy suffering and death. Amen.

This book was obtained the 13th [of May,] 1812.

Here now follows what the *United Bretherhood in Christ Jesus* from the year 1800—the *United* till 1800—have done in their annual conferences, how the preachers and church members should conduct themselves.

September 25, 1800, the following preachers assembled at the house of Frederick Kemp[1] in Frederick County. Maryland: William Otterbein, Martin Boehm, John Hershey, Abraham Troxel, Christian Crum, Henry Caum, George Pfrimmer, Henry Boehm, Christian Newcomer, Dietrich Aurandt, Jacob Geisinger, George Adam Geeting, Adam Lehman.[2]

Each person spoke first of his own experience, and then declared anew his intention with all zeal, through the help of God, to preach untrammeled by sect to the honor of God and [the good] of men.

1. Resolved that two preachers shall go to Smoke's and investigate whether D. Aurandt should baptize and administer the Lord's supper.

2. Resolved that yearly a day shall be appointed when the unsectarian (*unparteiische*)[3] preachers shall assemble and counsel how they may conduct their office more and more according to the will of God, and according to the mind of God, that the church of God may be built up, and sinners converted, so that God in Christ may be honored.

3. The meeting was opened with prayer, then a chapter read, a short discourse delivered by Brother Otterbein, and then again closed with prayer.

To this record of the proceedings of the conference, Newcomer's account may be subjoined: "25. This morning we set out early; came to Brother Peter Kemp's where the conference was to be held; found Father Otterbein, Boehm, and twelve other preachers there. The conference was opened with singing and prayer by Otterbein and Boehm. The former gave a powerful exhortation. Then were all the brethren present separately examined respecting their progress in the divine life, and their success and industry in preaching. 26. This forenoon Father Otterbein preached from Amos iv. 12. Boehm spoke after him. After transacting some other business the conference closed with prayer."

1. All other references give Peter Kemp's as the place of meeting. Peter Kemp was the son of Frederick Kemp. After the death of his mother he made a home for his father in the family homestead which came to him by his father's will at his father's death in 1804. So one and the same place is meant.

2. And probably also Jacob Baulus. To the list of members present Spayth adds the following list of members absent: John Neidig, Frederick Schaffer, Martin Crider, Christopher Grosh, Abraham Mayer, G. Fortenbaugh, David Snyder, Adam Riegel, A. Hershey, Christian Hershey, of Pennsylvania; John Ernst, M. Thomas, of Maryland; Simon Herre, Daniel Strickler, John Senseny, Abraham Hiestand, I. Niswander, of Virginia.

3. For the different names given the United Brethren see page 265.

Section 2 of the minutes indicates a deliberate determination to enter upon a wide and far-reaching work to which the "unsectarian," untrammeled by any sect or church would devote themselves. At this time the name the "unsectarian" (unparteiischen), had already become a party name.

It will be noticed that there is no reference to the election of bishops. To the secretary, George A. Geeting, it probably seemed an unnecessary work formally to elect to the office of bishop persons that were already, by the calling of Providence, virtual bishops. But the evidence from other sources that the conference did not neglect this matter of form is abundantly sufficient. The first General Conference, which met only fifteen years later, some of the members having been members of the conference of 1800, said in regard to those that comprised the conference of 1800: "They there united themselves into a society which bears the name of the United Brethren in Christ, and elected William Otterbein and Martin Boehm as superintendents, or bishops." Henry Boehm, who was present, and was recognized as a member of the conference, says, "They elected bishops for the first time. William Otterbein and Martin Boehm, my father, were unanimously chosen."* In the eighteenth section of the minutes of 1802, as hereafter quoted, Otterbein and Boehm are called superintendents. The word used is *eldesten;* but that office, and not order, is meant no one will question. The United Brethren have always used the terms bishop and superintendent as equivalents. In 1805 Otterbein and Boehm were reelected bishops† their election in 1804 having been prevented by the general sickness of that year, and the small attendance at the conference in consequence. After Otterbein and Boehm became, on account

*"Reminiscences." pp. 55 and 56. Henry Boehm, known as the centenarian of the Methodist Episcopal Church, was in 1800 keeping a regular diary, and his statements relating to the events of 1800 are based upon that diary. After he had been at the United Brethren conference, and at the Methodist general conference of 1800, and had witnessed the settled order and discipline of the Methodists, he made up his mind, as he says, 'to enter their itinerant ministry."

†Newcomer's statement is"Father Otterbein and Martin Boehm were elected presidents." He uses the term "president" for himself in connection with the session of the Miami Conference, 1813 and 1814.

of old age, incapable of attending the sessions of conference, there came to be much confusion and many differences. There was need of an active bishop, and in this character Newcomer, in 1813, was elected. The death of Martin Boehm and of George A. Geeting during the previous year made this election necessary. To show that Newcomer's election meant, not the election of the first bishop by the United Brethren, but the election of an active bishop, Newcomer's own words are sufficient. He wrote, "The brethren elected a superintendent, or bishop, who is to have charge of the whole society; if possible, to attend all of the annual conferences of the United Brethren in Christ."

The home of Peter Kemp, where the conference met, was a regular preaching place and also a home where Otterbein, Newcomer and others of the preachers were often entertained. The place is two and a fourth miles west of Frederick, Maryland. The house of Peter Kemp was a large stone house and is still a substantial and comfortable dwelling. While Mr. Kemp was likely engaged to some extent in preaching at this time, he was not a regularly recognized preacher until the following year.

The following are the minutes for 1801:

September 23, 1801, we again assembled at Peter Kemp's in order to counsel together and instruct one another how we might be pleasing to God and useful to our fellowmen.

The following preachers were present: William Otterbein, Martin Boehm, Christian Newcomer, Daniel Strickler, George Adam Geeting, Peter Senseny, John Neidig, David Long, Abraham Mayer, Frederick Schaffer, Jacob Geisinger, John Hershey, Thomas Winters, Ludwig Duckwald, David Snyder, Peter Kemp, Matthias Kessler, Christian Crum, Abraham Hershey, Michael Thomas.

1. After prayer, Otterbein gave a discourse. He said that salvation depends on Christ alone and his mercy, and that whoever here becomes free from sin and a party spirit has God to thank. Thus he declared his mind, and then each of the preachers spoke of his experience, and then was the following resolved.

2. A letter was read from Rev. Pfrimmer, and it was resolved to make no answer, because that seemed right to every one.

3. A letter was received from Aurandt at Smoke's, and resolved to grant his desire and to notify him through Christian Newcomer.

4. Today's session closed with song and a hearty prayer that God would bless us and make us true and faithful laborers in his vineyard. Oh, that the Lord would send upon us all his Holy Spirit, that we might proclaim with power the word of God. Amen.

1. The 24th of September, 1801, we again assembled in God's name in Peter Kemp's house; and first a chapter of the Revelation of John was read, namely, the fourteenth chapter. Then followed singing and hearty prayer that each one might be willing to preach the gospel and that he also be careful, and that he also so walk as he preaches to others.

2. The preachers were examined as to whether they are willing according to their ability to labor in the work of the Lord, through the grace of the Lord.

3. It was asked who are willing to take charge of a circuit and preach at the appointed places. Then the following preachers offered themselves: Christian Newcomer, David Snyder, Michael Thomas, Abraham Hershey, Daniel Strickler, Abraham Mayer, Frederick Schaffer, David Long, John Neidig, Peter Kemp.

4. Resolved that each preacher, after the sermon, shall hold conversation with those that would be converted, be they who they may, if they are determined from the heart to give themselves to God.

5. Resolved that the preachers shall be brief and avoid unnecessary words in preaching and in prayer; but if the Spirit of God impels, it is their duty to follow as God directs. O God, give us wisdom and understanding to do all things according to thy will. Amen.

1. At nine o'clock we again came together. We began the session again with singing and hearty prayer that God would bless us with wisdom and understanding and with hearty love to God and one another. Amen.

2. Resolved that our preachers' meeting [conference] next year shall be October 5, 1803, at David Snyder's, and whoever of the preachers cannot come shall write to the conference.

3. Resolved that the last Sunday in August a great meeting shall be held at Sleepy Creek.*

*Sections. 1, 2, and 3, belong to the minutes of 1802 for October 8.

4. Our present meeting was now closed; and indeed with a hearty prayer, which may the Lord out of grace grant for Jesus' sake. Amen.

MARTIN BOEHM.
WILLIAM OTTERBEIN.
GEORGE ADAM GEETING.

Of this session Newcomer writes: "Nineteen preachers were present. At night we had a most excellent meeting at H. R.'s; the Lord visited us in mercy. The mother of the family and several others were converted to God. 24. This day many topics were discussed in the session of the conference; a general unanimity of love prevailed among the brethren. 25. Father Otterbein preached this day with uncommon perspicuity and power; his text was in the Epistle of Jude. The force with which he pointed out the greatness, the importance, and responsibility of the ministerial office will never be forgotten by me. The impression made on my poor heart, will, I trust, abide with me as long as life shall last."

The following is a copy of a license to preach granted at the time of this conference, though no account of the same is given in the minutes:

We, the undersigned, hereby witness that David Snyder, in West Pennsboro Township, Cumberland County, Pennsylvania, stands among us as a preacher of the gospel, by our consent. Given by us at Peter Kemp's, Frederick County, Maryland, September, 24, 1801.

W. OTTERBEIN, V.D.M.
MARTIN BOEHM.

The conference met in 1802 at the home of John Cronise near the home of Peter Kemp. The following are the minutes of this conference.

At Cronise's, in Frederick County, [Maryland], we the following preachers, came together to hold counsel: William Otterbein, Martin Boehm, Christian Newcomer, John Hershey, Christopher Grosh, Abraham Troxel, Henry Crum, Michael Thomas, Dietrich Aurandt, David Snyder, Peter Kemp, Matthias Kessler, George Adam Geeting.

1. We began our meeting with singing, then with right hearty prayer to God that the kingdom of God might come

and the will of God be done on earth as in heaven. May God will to send us preachers the grace of love to love God and men.

2. Each of the preachers spoke of his condition, how it is with him in his preaching and how his purpose is further to do in his office, to call heartily upon God for his help, and that ever he might through humility give to another higher esteem than to himself. May God give to us preachers grace that we may become very humble to the honor of God and the good of men.

3. Resolved that Valentine Flugle have a certificate from us that he is allowed to exhort and persuade the people that they be converted. The Lord give him his blessing.

4. Resolved that we write to Pfrimmer that for the present we will have nothing to do with him.

5. At the close of the session Ludwig Duckwald and William Ambrose from Sleepy Creek, Virginia, arrived.

6. October 7 the sermon began, which was preached by Otterbein and Boehm, on Hebrews xiii. 17, with great blessing. To God be all the glory for this. May the sermon never be forgotten by us preachers and all the hearers.

7. The first thing that was taken up was that John Miller with our approval shall exhort the people to incite them to good works as much as he can through God's grace.

8. It appeared that in the matter of the recording of names, twelve votes were in favor and nine against.[1] It is therefore with consent laid over for the present.

9. The preachers shall establish prayer-meetings where they preach, if it is possible.

10. It is permitted to Ludwig Duckwald to baptize and to administer the outer signs of the Lord's supper according to God's Word.

11. On the 26th of September there was a sermon preached by our Brother Otterbein, from the fourteenth verse to the end of the Epistle of Jude, and that with great blessing. In the afternoon our consultation was resumed.*

12. A proposal was made relating to the collecting of a sum of money for poor preachers. Nothing, however, was done.

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[1] Of twelve votes nine were against, is doubtless the right statement.

*Section II must belong to the minutes of 1801, the correct date being September 25. The occasion of some of the confusion in the minutes of 1801 and 1802 is found in the temporary loss of a part of the minutes, but more in the advanced age of Mr. Geeting, and the interval of twelve years from the time of the taking of the first minutes to the time when the minutes were recorded.

13. Resolved that if a preacher does anything wrong or scandalous, the nearest preacher shall go and talk with him alone. If he refuse to hear or heed, said preacher shall take with him one or two more preachers. If he refuse to hear them, he shall be silent till the next conference.

14. Resolved that George Adam Geeting in the spring and fall shall visit the societies on Frederick Circuit.

15. Resolved that Christian Newcomer visit Cumberland Circuit twice yearly.

16. Resolved that Martin Boehm twice yearly visit the circuits in Pennsylvania beyond the Susquehanna, to ascertain the condition of things in their societies.

17. Resolved that Jacob Baulus and Valentine Baulus shall make house visits in Middletown and Fredericktown and their vicinity.

18. Further, it is laid down as a rule [*v st gesetzt*] that when one of our superintendents [or elders, *eltesten*] dies, namely Otterbein or Martin Boehm, who now are appointed to the place [*gesetzt sind*], then shall another always be chosen in his stead. This is the wish of both, and all of the preachers present unanimously consent and are agreed that it be thus.†

Now for this time is the session closed in God's name.

MARTIN BOEHM.
WILLIAM OTTERBEIN.

This yet here to mention: Peter Senseny, Ludwig Duckwald, John Neidig, are authorized to baptize and administer the Lord's Supper, with all belonging thereto.

Newcomer records the following regarding this conference session: "Today our conference commenced at John Cronise's with singing and prayer by Father Boehm. Otterbein addressed the brethren in his usual manner. The preachers present were all examined separately, and many other things transacted. At night we had meeting here and at Kemp's. 7. This day Otterbein preached on Hebrews xiii. 17, with great energy and power. Boehm followed him. Their discourses were particularly addressed to the preachers. * * * *

†The following account from a later source purports to give more definitely the attending circumstances: "He (Otterbein) at this conference spoke as follows: 'Dear brethren, I am far advanced in years. My strength is failing. I do not expect to be with you long. My work will soon be finished and should I be called away by death, choose one from your number to take the place I now occupy. Be faithful to God. He is with us and he will be with you.' " The account proceeds. "Martin Boehm rose and uttered the same sentiments and made the same request."

8. This morning the conference met again; in the afternoon Father Otterbein closed the same by another address. He exhorted us particularly to be careful and preach no other doctrine than what is plainly laid down in the Bible."

The following are the minutes of the conference of 1803:

1. October 5, 1803. We assembled at David Snyder's, in Cumberland County, Pennsylvania. The preachers present were the following: William Otterbein, Martin Boehm, Christian Newcomer, David Snyder, John Hershey, Peter Kemp, Abraham Mayer, Christopher Grosh, Christian Crum, Valentine Flugle, John Winters, Frederick Schaffer, George Adam Geeting, George Benedum.

We began the session with the reading of the second chapter of First Timothy, and then with singing some verses of a hymn, and with prayer. Thou, dear Saviour, bless our coming together to the honor of thy name and to the edification of us all. O Lord, answer us for Jesus' sake. Amen.

2. Each one of the preachers spoke as to his condition, how it stood with him; and of his renewed determination in upright love with all, with earnest determination in uprightness toward one another and bound together in love, to walk in the ways of God; to preach the gospel through the power of Jesus. Amen.

3. Resolved that Daniel Strickler and Christian Crum shall call the preachers in Virginia together and with one another determine how they should preach and rightly arrange their plan. The Lord give them wisdom and power from above.

4. October 6, at two o'clock, our session again began with the reading of a chapter and with prayer. In the forenoon there was preaching by Otterbein and Boehm.

5. The work in Maryland was considered. It was left to the preachers in Maryland themselves to arrange.

6. Resolved that Martin Boehm and Grosh place the preachers in order in Pennsylvania as may tend most to the honor of God, and the benefit of the hearers and the bettering of the church of God.

7. Resolved that David Snyder and Abraham Mayer and Benedum shall make their own arrangement, how they shall serve their preaching places, as may be best for the kingdom of God. May the Lord help them. Amen.

8. It is ordered that Christian Newcomer and Henry Crum go to Christian Berger's[1] and preach the gospel in his

[1] In western Pennsylvania.

part of the country, wherever they can find an entrance, to the praise of our Lord Jesus Christ.

9. Resolved that the preachers named shall give to Christian Berger authority to baptize, but nothing more at this time.

10. October 7, we began our session again with the reading of the fourteenth psalm, and very hearty prayer.

11. Concerning Brother Flugle, it was resolved that Brother Hershey visit his place to administer the Lord's supper.

12. There being a complaint against D. Aurandt, resolved that Brother Snyder and Brother Neidig, should go thither and make an investigation.

13. Resolved that our next conference again be held at David Snyder's, if the Lord will, the first Wednesday in October, 1804, and a great meeting Saturday and Sunday following. The Lord grant it his blessing.

At length it was resolved that concerning the recording of the people's names every one has the freedom to do according to his understanding, and that they love one another as brethren. Further, it was resolved that the preacher after the sermon should converse with awakened souls as in the circumstances it might seem proper.

WM. OTTERBEIN.
MARTIN BOEHM.
GEORGE ADAM GEETING.

A number of interesting points present themselves in connection with this session of the conference. Cumberland County in which the conference was held, while not new territory for the United Brethren, was not the earliest occupied. The earlier centers in Pennsylvania were Lancaster County and adjoining counties, east of the Susquehanna, and York County and adjoining counties west of the Susquehanna. Points in Cumberland County were on the way from parts of the districts earlier occupied to Maryland and Virginia, and thus preachers on their journeys began the occupation of the field. Doctor Eberly claimed that the earliest preaching place was at John Shopp's, near Shiremanstown, Anna Hershey whom he married in 1787, through her family, being connected with the United Brethren. Two of the ministers present at the conference, Abraham Mayer and David Snyder were residents of West Pennsboro Township in Cumberland County, where the conference met. The former began to

preach in 1796 and must have been associated with the United Brethren much earlier. He was a Mennonite and continued to wear the Mennonite costume. He was a laborious and efficient preacher up to the time of his death in 1826. His house was a preaching-place and a home for ministers. Mr. Snyder's license to preach was granted in 1801. He was probably of Mennonite connections. Newcomer first visited his home in 1797. He, as was Mr. Mayer, was the owner of a valuable farm. On his own land he erected at his own expense a substantial church, possibly as early as 1810. It was in his home, nine miles southwest of Carlisle that the conference of 1803 met. He gave a large amount of his time to preaching. He and his noble wife were among the first large givers to the work of the church. He died in 1819.

It will be noticed that the matter of enrolling the members, which could not command in its favor a majority of the votes at the preceding session, was now left to the judgment of each preacher. Nevertheless it was many years before the recording of the names of members became general.

It will be noticed further, on how much more comprehensive and settled plans, the division of the field and the work of the preachers were arranged. Virginia, Maryland and eastern and western Pennsylvania were provided for.

Following the conference there was a sacramental meeting at which Otterbein and Boehm preached.

The following is the brief record of the conference of 1804:

October 3, 1804, the conference met at David Snyder's. Few preachers came, however, on account of the prevailing sickness and mortality. Present, Christian Newcomer, Martin Boehm, Frederick Schaffer, David Snyder, Matthias Bortsfield.

They counseled together and resolved, the Lord willing, that the next conference be held near Middletown, Maryland, on Wednesday before Whitsunday, 1805.

The following are the minutes of the session of 1805, the last that Mr. Otterbein was permitted to attend:

1. May 29, 1805, we, the following preachers, assembled at the house of Christian Newcomer. Both our [superin-

1 The conference, according to appointment and the statement in Newcomer's *Journal*, met at Jacob Baulus's, near Middletown, Maryland.

tendents] were present—Otterbein and Boehm. John Hershey, George Adam Geeting, Daniel Strickler, Frederick Schaffer, Peter Kemp, Lorenz Eberhart, George Benedum, David Snyder, Christian Crum, Frederick Duckwald, William Ambrose, Jacob Baulus, Jacob Geisinger, Christian Berger, Abraham Mayer, Christian Newcomer.

2. We began the session with hearty prayer. Otterbein gave a short address. May the Lord Jesus grant his blessing to the same. Amen.

3. The assembled preachers resolved through the grace of Jesus Christ to urge forward the work of God with more earnestness than ever before. O dear Saviour, help us, poor and unworthy, for the sake of thy suffering and death. Amen.

4. According to the confession of the preachers the grace of God was with them and their work. May the Lord bless them in their office. The Lord make each one very faithful.

5. Pfrimmer received permission to preach among us.

6. The following preachers arrived: Ludwig Duckwald, Daniel Troyer, Jacob Dehof.

7. At eight o'clock, May 30, we again assembled. A portion from God's Word was read, followed by prayer to God in the name of Jesus, and thus the session began.

8. With the advice and consent of the preachers Newcomer determined to preach the whole year in Maryland and a part of Pennsylvania; and Christian Crum in Virginia. Resolved that each receive forty pounds yearly.[1]

9. Resolved that George Adam Geeting shall be present at the usual great meetings in Maryland and on this side of the Susquehanna in Pennsylvania.

10. It was decided by the preachers' meeting that Geeting should not take up his residence at Hagerstown, but that Hagerstown should be served by our preachers.

11. The preachers who preach where they desire, according to their inclination, shall have no compensation. When, however, they receive money, they shall bring the same to the conference, to be given to the regular preachers.

12. It is allowed in our preachers' meeting that Frederick Duckwald, of Sleepy Creek, and Christian Berger, of Westmoreland, baptize, administer the Lord's supper, and solemnize marriage.

13. The conference will be held next year at Lorenz Eberhart's, the Tuesday before Whitsunday, 1806, and that there on the Saturday following, a great meeting shall begin. May the Lord be with us.

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1 A pound in State currency was $2.67.

14. With this the session was brought to a close after the reading of a chapter and an exhortation that we should live to the honor of God. WILLIAM OTTERBEIN.
MARTIN BOEHM.

The home of Jacob Baulus, near Middletown, where the conference met, was one of the early preaching places for the United Brethren. In the neighborhood the United Brethren had a church building said to have been built in 1801. This is said to have been succeeded a few years later by another church building occupied by the Methodists and United Brethren in common. In the Journal of Bishop Roberts of the Methodist Episcopal Church for the year 1804, it is said that on Frederick Circuit which he served that year "the followers of Otterbein were very numerous" and that "at a place called Middletown he preached several times in their meeting-house." But even with a meeting-house open to them the members of the conference may have met in a large room in the house of Jacob Baulus, such as was provided in many private houses for religious meetings. Jacob Baulus began to preach in 1795 and preached extensively about his home in Maryland, but his largest service was given in building up the work of Christ's kingdom in northern Ohio.

The reference to Geeting not taking up his residence in Hagerstown is explained by the fact that in 1805 the United Brethren had provided for themselves a meeting-house in Hagerstown and that regular preaching should be provided. But the conference did not endorse at this time, and in the circumstances existing, a settled pastorate.

The following note from Newcomer's Journal in regard to the session of 1805, with its bearing on the position of Otterbein and Boehm as bishops, has already received attention: "Today our Annual Conference commenced at Bro. Jacob Baulus'; twenty-one preachers were present. Father Otterbein and Martin Boehm were elected presidents. The character of all the preachers present was examined, and some other business transacted."

The proceedings of the conferences subsequent to the session of 1805 will be reserved for consideration in connection

with Part Second of this history. Let us now return and gather as best we may some items lying nearer Mr. Otterbein's personal position and more immediate labors. Here we are again compelled to fall back on Newcomer's Journal; and to a considerable extent we shall be led over the ground already outlined. But we are approaching so close to the end of his laborious career, that everything that lies within our reach is to be sought and treasured. Mr. Newcomer's allusions to Mr. Otterbein do honor at the same time to the qualities of his own mind and heart, and give a noble reflection to the closing days of a life grandly devoted to the work of saving the lost. These allusions will be mainly found in connection with accounts of great meetings and conferences.

The Sabbath following the conference of 1800 Mr. Otterbein was present at a great meeting. Mr. Newcomer makes this note: "Father Otterbein preached from Revelation iii. 7-12: 'And to the angel of the church in Philadelphia write: These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth; I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name.' He spoke with astonishing clearness and perspicuity, and appeared to be inspired with the gift of interpretation."

Mr. Newcomer made the following note in reference to the great meeting at Antietam for 1801: "May 24. Father Otterbein preached this forenoon with such power and grace that almost every soul on the ground seemed to be pierced to the heart. We had a large congregation, and the attention of every soul was riveted to the spot. * * * 25. Today we had truly a day of grace and of the outpouring of the Holy Spirit—a Pentecost as in days of old."

In 1802 Otterbein was present at the great meeting at the Antietam. Newcomer says: "June 5. Today our meeting commenced. Father Otterbein preached the first sermon, from Mark x. 29-31. After preaching we had a small conference with the preachers present." Newcomer, after referring

further to the success of Otterbein's preaching, gives an account of an extended tour made by Otterbein and others through Virginia. Under date of June 12, Newcomer says: "This day a sacramental meeting commenced at Jacob Funkhouser's, in Shenandoah County. Otterbein, Strickler, and Crum were present. Otterbein delivered the first discourse; I followed, and Brother Strickler concluded. At night we had meeting at Christian Funkhouser's. We had a great time. Eight souls were happily converted, and many others were crying for mercy. I lodged at John Funkhouser's—Sunday, 13. A great congregation assembled today. Otterbein spoke first, from Daniel vii. 13 and 14. I cannot but always be astonished and lost in amazement at the power and energy with which this servant of God declares the counsel of his Master."

The following paragraph, for the year 1804, will give us a glance into the character and workings of Mr. Otterbein's church in Baltimore. Geeting, Newcomer, and Peter Kemp, made one of their many visits to Baltimore, and the paragraph shows how they were engaged: "February 11. This evening we arrived at Father Otterbein's, in Baltimore. Several of the brethren were there awaiting us. I went home with Peter Hoffman—Sunday, 12. This forenoon Brother Geeting preached from Revelation xxi. 6 and 7, with great power. In the afternoon I preached from Acts xii. 11. At night we had a prayer-meeting at Smith's; had a blessed time, and stayed there for the night. 13. Today we visited several friends; also the Rev. Mr. Dashields of the Episcopal Church. At night we had meeting at Bender's. A great many people were assembled. 14. This day we again visited the members of the society in the city, also the Methodist Bishop Whatcoat, who happened to be here. At night Brother Kemp preached in the church. I gave an exhortation. * * * 15. This forenoon I met a class—all sisters—at Mr. King's. At night another class met at Otterbein's—all brethren. 16. This afternoon I met another class—all sisters. At night I preached. * * * 17. This evening we had a meeting at Michael Grubb's. 18. I preached at Hoeflich's." The meetings not in the church were held in the houses of members.

In December, 1805, Newcomer received intelligence that "Father Otterbein was very ill," and "that in all probability he could not recover from his illness." He hastened to his side. On the 17th of December he made the following entry: "This morning Otterbein was somewhat better. We held a long conversation together. Among other things, he said if we would only prove faithful to the work that was so auspiciously begun the Lord would certainly be with us, and continue unto us his blessings. Toward evening his pains increased. He inquired of those around his bed whether I was present. Being answered in the affirmative, I drew to him, and asked what he desired. 'O Christian,' said he, 'my pains are so severe and incessant that without the assisting grace of God I must sink, for my strength will be shortly exhausted. Do pray that the Lord may graciously lend me his assistance, and if according to his will, cause my pains to moderate.' We sung a few verses of a hymn. Brother Ettinger, who was also present, and myself prayed and besought a throne of grace in his behalf. Before we had concluded, the pains abated, and in a short time he fell into a slumber. After commending him once more to the divine mercy in fervent prayer, I bid him, in all probability, a last farewell, and on reaching him my hand he said with great emphasis, 'The God of Abraham be with thee and bless thee. Remember me at a throne of grace.'"

A few days afterward the vestry of Mr. Otterbein's church placed upon the record this action: "It was found that our preacher was too old to attend the meetings and to act as president, and Peter Hoffman was elected president *pro tempore*." It was at this time that Mr. Otterbein made the will that was probated eight years afterward. He subsequently regained some of his wonted strength. There is no account, however, of his being, after this sickness, farther from Baltimore than to the place of Mr. Leonard Yundt, who lived four and one-half miles out of the city, on the Frederick road. Mr. Yundt often sent in his carriage for him, and he would go out and spend the day.

Instead of Mr. Otterbein's going out now to assist "his preachers," they came to assist him. Again and again New-

comer, Geeting, and others went to Baltimore to preach and to assist on sacramental and other occasions. The following are a few of Newcomer's entries: "1808, April 16. We rode thirty-eight miles to Baltimore. I lodged with Father Otterbein. Sunday, 17. This forenoon Brother Geeting preached. I gave an exhortation. Otterbein and Geeting administered the sacrament. In the afternoon I preached."—"1808, October 2. Brother Baulus preached this forenoon. Otterbein and myself administered the sacrament."

We must not think that all of Mr. Otterbein's energy was gone, and that all efficient service was at an end. In December, 1809, Mr. Newcomer was at Baltimore, and heard him preach "with great power and unction from on high." In 1810 he sent a letter to the conference, and represented the United Brethren in important negotiations. In the minutes of 1812, the last that the pious Geeting lived to record, a list including twenty-six names is given of the "brethren that were authorized to administer all of the ordinances of God's house," the first name, as a matter of course, being that of William Otterbein. The account of the events of the year 1813 is reserved for the final chapter.

CHAPTER XIV.

FRIENDLY RELATIONS—DEATH OF BOEHM AND GEETING.

An Incident—A Plan of Cooperation with the Methodists—Organic Union not Thought of—Early Friendliness—Priority in the Work—Ranke's Description of Popular Movements—Comparative Disadvantages of the United Brethren—Unfair Classification—Review of Boehm's Life—Incidents—The Hollingsworth Paper—Boehm's Alleged Withdrawal from the United Brethren—Review of Geeting's Life.

AN incident will indicate the honored position that Mr. Otterbein gave to the disciples of John Wesley. Rev. John Christian Smith, a junior preacher among the United Brethren, once spent three or four days with him at Baltimore. The conversation turning upon the Methodists, Mr. Otterbein asked him if he had ever seen Methodism in the Bible. He answered that he did not know, unless there might be an application in Psalms lxviii. 11-13: "The Lord gave the word: great was the company of those that published it. Kings of armies did flee apace: and she that tarried at home divided the spoil. Though ye have lain among the pots, yet shall ye be as the wings of a dove covered with silver, and her feathers with yellow gold." Mr. Otterbein then turned to Zechariah viii. 20-22: "Thus saith the Lord of hosts; It shall yet come to pass that there shall come people, and the inhabitants of many cities: and the inhabitants of one city shall go to another, saying let us go speedily to pray before the Lord, and to seek the Lord of hosts: I will go also. Yea, many people and strong nations shall come to seek the Lord of hosts in Jerusalem, and to pray before the Lord." Both of the passages given would fitly indicate not only his view of Methodism, but also his view of the demands of the time and the method of supply.

We will notice Mr. Otterbein now as representing the United Brethren in negotiations looking toward a closer union with the Methodists. For a number of years this close union had been, by some, earnestly desired. In 1809 a committee

was appointd by the Baltimore Conference of the Methodist Church, in session at Harrisonburg, Va., to confer with Mr. Newcomer and "ascertain whether any, and if any, what union could be effected between the Methodist Episcopal Church and the United Brethren in Christ."* The conference then, in open session, discussed the matter, and gave their decision to Mr. Newcomer, in the form of a written resolution, which he "was to deliver to Wm. Otterbein in Baltimore." The conference also addressed a letter to the United Brethren conference. Mr. Newcomer then communicated with Mr. Otterbein, and soon afterward visited him in Baltimore. The United Brethren conference, which met soon afterward, gave a friendly answer to the overtures of the Methodists. The letter giving this answer was signed by Boehm, Geeting, and Newcomer. The next session of the Baltimore Conference was held in Baltimore, in the spring of the following year, and during the session, the subject of the union received no little attention, both from Methodists and United Brethren. Martin Boehm, Christian Crum, Christian Newcomer, and Mr. Otterbein in concert with his vestry, on the part of the United Brethren, took the matter under consideration. Mr. Newcomer makes the following note in regard to the assembling of the vestry: "Today the vestry of Otterbein's church assembled, to take into consideration a communication of the Methodist conference. Otterbein was president of the vestry. The communication related to the subject of a closer union between the two societies; namely, the Methodist and the United Brethren." "Terms of accommodation," as they were called by the Methodist conference, relating chiefly to the use of churches and to class-meetings and love-feasts, were agreed upon.

Indeed, it was not difficult to form such a "union." The United Brethren had little thought of entering the English field, and the Methodists, at that time, had not the least

*The exact title, "The United Brethren in Christ," was not in use until a few years later. In 1834 when Newcomer's Journal was translated from the German into the English it was easy to give the title, "The United Brethren in Christ," as then in established use. The Methodists in and following 1809 used the title, "The United Brethren," or "The German United Brethren."

thought of a distinct work among the Germans. The merging of the two societies into one was, as much from considerations on the one side as on the other, impossible, and was not thought of. Some, in more recent times, have thought that a complete union might have been accomplished. Their mistake grows out of their overlooking the early origin, composition, and, to a degree, the confirmed ways of the United Brethren; and, on the other side, their overlooking the belief of the English population that the use of the German language was soon altogether to cease. Other points they likewise overlook. Methodist writers have not been properly aware of the extent to which organization and discipline belonged, at an early time, to the United Brethren. Quinn's Journal by J. F. Wright, and Bishop Roberts' Journal by Charles Elliot, and other published works, are in error on this point. Even Bishop Asbury was not aware that the United Brethren had kept any record of their proceedings. References from a United Brethren source to opposition to a form of discipline, should be understood of a printed discipline and the extent of the matter that it was feared would be incorporated. In the same way, opposition to classing meant opposition to things connected with classes. There was, however, much diversity among the United Brethren. Yet some that are sometimes spoken of as United Brethren were not, in the early period, strictly such. From the absence of printed regulations, advanced organization, and customary ecclesiastical language, many have been led to overlook elements in the rise of the United Brethren that were really primitive and important.

The great friendliness, in early days, of Methodists and United Brethren can hardly be appreciated by their successors of the present generation. Mr. Spayth, who entered the United Brethren conference in 1812, in referring, nearly forty years afterward, to this early joyous fellowship, said: "I confess it is hard for me to get away from this sunny spot. The love, I trust, still burns within my breast. I can look back and see the smiles and cordial shakes of the hand—hands now cold in death, while mine writes and trembles—and the hearty and joyous welcome when Methodists and United Brethren

met." Many on the side of the Methodists have used similar expressions. But whatever may have been the benefit, at the time, of the "treaty of amity and friendship," and whatever benefits in the most comprehensive and enduring way may have been secured, the gain, as regards church-extension and numerical increase was wholly with the Methodists.

Otterbein and Boehm were preaching the grand evangelical truths that brought about conversions and revivals before there was a Methodist class or a Methodist preacher in America. In regard to the independent beginnings of the general revival culminating in the eighteenth and nineteenth centuries, Doctor Blackburn, in his Church History, has the following: "Almost contemporaneously the omnipresent Spirit, who breathed where he listed, was giving new life to multitudes of people through the labors of Christian David among the Moravians, the Pietists in Germany, Antoine Court in France, Jonathan Edwards in New England, certain pastors in Scotland, Howell Harris in Wales, and Whitefield and Wesley in England. The widely-extended work had begun before the Wesleys made any really popular impression." In some of these cases there was not independence as regards the leaders, but in regard to the preparation of the people there was yet a preparation in individual hearts. In addition to the examples given, one might refer to Cocceianism and Labadism in Holland, perhaps to Jansenism in the Catholic Church, and a United Brethren would not fail to mention the movement under Otterbein. Otterbein may have been dependent, in a measure on influence from Holland and from the Pietists, but Wesley received even more influence from the Moravians, and not less from the Pietists. Yet both, by assimilating the influence that they received, and by adding something from themselves, gave the character of independence to the movements connected with their names. The added elements, however, were far from being altogether of themselves; they belonged to the age and the conditions of society. As these men shared the peculiarities of their age most consciously, they were specially qualified for leadership.

An illustrative quotation in regard to the preparation of the people will be introduced from Ranke's History of the Popes. The passage, though on a somewhat different subject, gives us a vivid view of the seemingly spontaneous preparation of society for great changes, through causes that lie as much beyond man's observation as they lie beyond his ability to supply or control them. We would say, doubtless, that the preparation for modern evangelical Christianity came from God, and yet secondary causes are not to be ignored. When men's minds are hard to move, and religion languishes, ought we not to think of a forming or returning force that will list society to a more hopeful plane? If the religious impulses of an age seem in time to wear themselves shallow, it yet remains a fact that artificiality and worldliness become at the last insupportable. The paragraph also indicates the tendency to likeness in form, and at the same time the possibility of great diversity. The following is the passage: "We are not to believe that the influence of public opinion on the world has begun to make itself felt for the first time in our own day; through every age of modern Europe it has constituted an important element of social life. Who shall say whence it arises or how it is formed? It may be regarded as the most peculiar product of that identification of interests which holds society in compact forms, as the most intelligible expressions of those internal movements and revolutions by which life, shared in common, is agitated. * * * It obtains the mastery over men's minds by the force of involuntary convictions. But only in its most general outline is it in harmony with itself; within these it is reproduced in greater or smaller circles innumerable, and with modifications varied to infinity."*

Undoubtedly for the general evangelical movement there was a wide and ripened preparation in society, resting in those deep conditions that God has ordained whereby man is to be held within the limits of hope. Undoubtedly, also, no one man, or any limited number of men, or any single manifestation, should be exalted over the whole field of renewed

*Vol. I. p. 99.

spiritual life. With this digression, let us return to the parallel movements of the Methodists and the United Brethren.

Especially in preaching in the German districts of Pennsylvania, Maryland, and Virginia, Mr. Otterbein and his colaborers were many years in advance of the Methodists. When the Methodists appeared in the communities that had been occupied by the German evangelists, they always met with a hearty welcome, and every facility was offered for their largest success in preaching and in winning souls. As the young people grew up and became acquainted with the English language, the door for English preaching became wider and wider*

John Wesley had given to the Methodists many of the best elements of the Anglican Church. Their system became developed and was thoroughly proved under the eye of Mr. Wesley himself, who ranks as one of the best organizers and administrators that England has produced. With the confidence inspired by unprecedented success on the other side of the water, Methodism entered, in the New World, upon a still more vigorous and successful career. With the Germans the case was very different. Instead of building so much on historic Christianity, it was with them more as if the Master had again gone down to the shore of the sea, and come forth at the head of a new band of Galilean fishermen. In some circumstances, something of this kind may be necessary, yet it always has its disadvantages. The aversion of the German mind, too, to a thorough discipline, with which Luther in his time had to contend, lingered with the Germans of America. The embarrassing circumstances, likewise, that belonged to the beginning of the movement, gave rise to such a type for the work as put, in subsequent times, sad limitations on its progress. The circumstances of a German people in a country prevailingly English, with the proverbial difficulties arising from the attempt to substitute the English for the German language, go far in explaining losses and slowness of growth.

*Quinn, a pioneer of the Methodist Church, in his journal for 1802, in allusion to four of "Mr. Otterbein's societies," says: "They had voluntarily placed themselves under our watch-care for the purpose of obtaining English preaching, for the benefit of their neighbors, and of their rising families, who were losing a knowledge of the German language."

But taking the conditions among the Germans as they were, perhaps better, all in all considered, could not have been done.

After Methodism had become everywhere known, and had excited the opposition and ridicule of a certain class of society, the United Brethren, as their preaching was attended with like phenomena, were called in derision Dutch Methodists. Newcomer says that they were thus called by the "worldly-minded." They, however, never accepted the designation. There are German Methodists, but they are not the United Brethren. Nor are the United Brethren an offshoot or branch of Methodism, though a certain class of writers, from motives that are perfectly transparent, persist in thus classing them. In early times, when the German fathers had occasion to refer to both societies, their designations were the "English brethren" and the "German brethren."

As this chapter and the two preceding chapters trace, though on different lines, the life of Mr. Otterbein down to the close of 1812, a little space will now be given to two of his co-laborers, who, in 1812, were called from labor to reward. These devoted co-laborers were Martin Boehm and George Adam Geeting. In regard to Martin Boehm, too, there are some points that connect themselves somewhat with the general subject already considered. In giving a running review, more or less of repetition of earlier statements will be unavoidable.

Martin Boehm was born in 1725. He was chosen minister in 1756. He did not, however, enter upon ministerial duties at once. In 1759 he was chosen full minister, or bishop. He had now the privilege of administering the ordinances as well as of preaching. When he was asked what he should preach, he was told that he should preach "repentance and faith." Ominous words! He was led into the truth by reflecting on the doctrines that he himself preached. A journey to Virginia, by bringing him in contact with the disciples of Whitefield, brought a great blessing to him. Through several years his sphere of preaching became wider and more crowded. Intensifying opposition was also excited. Between 1766 and 1768 he met Otterbein at Isaac Long's. After temporary

separations and the gradual overcoming of difficulties lying in the stage and nature of the work and the disturbed condition of the country at large, the widening circle of the labors of Boehm again touched the likewise extending circle of Mr. Otterbein's labors. Henceforth their labors were united. But as Mr. Boehm had no settled charge over particular congregations, his itinerant labors, especially in Pennsylvania, were more constant and extensive. Beginning with 1789 he was present at every conference of the United Brethren down to 1809, with the exception of those of 1806 and 1808, being present in 1809 for the last time. In 1800 and 1805 he was, with Otterbein, elected bishop. In 1810 he was present in Baltimore when the relations of the United Brethren and the Methodists were being considered. About 1805, however, his more active labors ceased; and with reason enough, for he was seventy-nine years of age. In his later years he was, in his appearance, truly venerable. Notwithstanding his many hardships, he retained to the last, considerable bodily vigor and freshness of countenance. In his preaching he was unctuous, magnetic, and strikingly effective.

A few incidents in regard to Mr. Boehm may not be out of place. On one occasion he was to preach on the Conewago, in Pennsylvania. A Mr. Brand had opened his house for meetings. His neighbor, Mr. B. Carper, was highly offended at this, as Boehm and those associated with him were generally regarded as "false prophets and deceivers." It was said that they had "such bewitching powers over the people" that when they once had a start in a family or neighborhood, no one knew where the mischief would end. Carper resolved that he would kill the preacher, and so went to Brand's house, and stationed himself at the door to wait the close of the meeting. At the same time he had an opportunity to listen to the discourse. It appeared to him that Brand had told the preacher all about him. In an instant a fearful trembling came over him. In another moment he turned and fled toward his own house. The tones of the preacher and the face with "a large beard" followed him, and he found no rest until he was a new creature in Christ.

At a meeting held by Boehm in an open field near York, Pennsylvania, a great many people were in attendance. In those days of horseback riding, large boots with spurs were worn. Among those present was Dr. Peter Senseny, who walked about the grounds having his legs ensconced within a large pair of riding-boots and spurs. Boehm in dwelling upon the wickedness of the times exclaimed, "Some sinners are going to hell with boots and spurs on." These words echoed in the heart of Senseny until he was led to make his peace with God. He afterward moved to Winchester, Virginia. He was for some years an honored preacher of the gospel.*

At one time Boehm, in company with some others, all on horseback, was on his way, as it seems, to a Sabbath-afternoon appointment. As they passed along and turned about the corner of a hedge they came upon a company of forty or fifty boys, called together by a game of ball. Boehm turned his horse toward them, got their attention, and gave them a short sermon on the sin of Sabbath-breaking. The boys soon quit the ground, and the reproof of Boehm led to the conversion, soon afterward, of a number of the young people in the community.

We now turn to the death of this honored veteran. On the 23d of March, 1812, at his own home, Martin Boehm, the co-laborer of Otterbein, the laborious and good Martin Boehm, fell asleep in Jesus. A few days after his body was placed beneath the sod, Bishop Asbury arrived upon the scene, and in a fitting funeral discourse paid a noble tribute to the departed. Martin Boehm at the time of his death was in his eighty-seventh year. He had been a preacher of the gospel for fifty-five years.

A great deal of attention has been given by different writers, to a paper relating to Mr. Otterbein and Mr. Boehm and their German associates that was published originally, in 1823, in the *Methodist Magazine*. The paper has generally been supposed to have been written during the life of Bishop Asbury by its author, Francis Hollingsworth, the transcriber of Bishop Asbury's journal. But this was not the case.

*For this and the preceding incident see Huber's Autobiography

Bishop Asbury, shortly before his death, requested Mr. Hollingsworth to draw up an account of the German preachers and their work. Mr. Hollingsworth, in his introduction to the article referred to, expresses his regret that Mr. Asbury had not put the necessary materials at his disposal. The "Hollingsworth paper" has value for historical purposes, yet it must be used with discrimination. It contains, in the first place, an account of Martin Boehm, some of the facts for which were gathered by Mr. Hollingsworth. It then gives a list of questions proposed by Mr. Asbury, in 1811, to Martin Boehm, and the answers to the same as taken down by Henry Boehm. It then gives some parts of the sermon that was delivered by Mr. Asbury on the occasion of the death of Martin Boehm. The observations of Mr. Asbury, however, are not given without the "alteration and substitution of a few sentences and words." Finally there is given a list of questions proposed by Mr. Asbury to Mr. Otterbein, with the answers thereto by Mr. Otterbein. This last paper will be again referred to at the proper place.

No comment is necessary in regard to the part originating with Mr. Hollingsworth. The answers of Martin Boehm to Asbury's questions must not be regarded as at all full, or even carefully considered. For example, the answers make Martin Boehm to say, after speaking of his esteem for the Methodists, "Several of the ministers with whom I labored continued to meet in a conference of the German United Brethren;" whereas, but one session of the United Brethren conference had been held between the session of 1809, when he was himself present, and the time when the answers to the questions were taken down. Other statements are equally vague or inaccurate.

In regard to what was gleaned from Mr. Asbury's sermon, it is only necessary to state that it cannot be expected that a sketch could be drawn up, in the short time allowed before the preaching of a funeral sermon, free from mistakes and one-sidedness. Bishop Asbury told what he knew best, and told it appreciatingly and without prejudice. The sketch should be taken for all it purports to be—a hasty sketch, slightly revised by one that confesses himself to have been little acquainted

with the matters treated. The statements contained in the Hollingsworth paper may be of value when they fall harmoniously within a known outline; but no one would interpret a vague and incomplete statement against a line of concurrent acts.

It is proper to consider here the allegations, sometimes made, as to Mr. Boehm's connection with the Methodists. In 1775, according to a statement made by Henry Boehm, more likely though about 1777, Methodist preachers first began to call at the home of Martin Boehm. As regards any public labors in Lancaster County, there were none before about 1780. Rupp says that "in 1781 Methodist ministers first visited" the county, and that "in 1782 Lancaster Circuit was formed." The wife and some of the children of Martin Boehm early united with the Methodists. Some of the family, however, continued with the United Brethren, and some of the descendants of Martin Boehm have been United Brethren ministers. In 1791 a chapel was built on land then owned by Jacob Boehm, the same having been deeded to him eight years before by his father. The deed for the church-lot was first made to Christian Herr, a zealous member of the United Brethren society and at whose house a number of United Brethren conferences were held. The lot was the next day deeded to a board of trustees, Martin and Jacob Boehm being two of the number, in trust for the Methodists. Some of the persons made trustees lived in other communities.

Undoubtedly the matured plans and assured permanency of the Methodists had, in ten short years, thoroughly won the confidence of Martin Boehm and his German neighbors. The basis for the work in the community was United Brethren and German; the form and governing character came to be Methodist. Both societies continued for some time in the fullest and freest use of the house. Some of the great preachers of early Methodism found their way to Boehm Chapel, Bishop Asbury among the number. Methodism at that time was a rising tide of overwhelming force. Father Boehm enjoyed to the fullest the eclat of its great successes. Especially was he enraptured when he saw his youngest son Henry a successful

Methodist preacher, and at length the traveling companion of the apostolic Asbury.

But no one needs to be told that the Methodist system was rigorous. Persons not members were allowed to be present at the class-meetings only "every second meeting," and then at the most only "twice or thrice." At love-feasts persons were not allowed under any pretext to be present "oftener than twice or thrice," unless they became "members." Within the memory of men yet young, doors have been closed upon sires not Methodists, while their children have enjoyed the privileges of a Methodist class-meeting. No one needs to complain of this. Such was the rule. This rule, however, was not at first enforced in regard to the class-meetings at the Boehm meeting-house. But in 1802 it was thought necessary that Martin Boehm's name should go upon the class-book, if he was to be admitted to the meetings. He not unwillingly agreed to this. This need not be called unfairness on the side of the Methodists, and certainly was not duplicity on his part. Henry and Christian Crum, Asbury informs us, were "members of both societies." Yet if it were not for this testimony of Asbury, no one would now know that their names ever went upon a Methodist class-book. Other examples of such a connection could be given. After 1809, by the plan adopted between the United Brethren conference and the Baltimore and Philadelphia conferences of the Methodist Church, it was no longer necessary to go through these forms in order to obtain the privileges named. Martin Boehm's cordial relations with the Methodists, from first to last, and this joining, in old age, a Methodist class, under the circumstances named, are the sole basis for the statement made by some that for thirty-two years he was connected with the Methodists. As Martin Boehm continued years after he joined the local Methodist society in 1802 to work in the closest fellowship with the United Brethren, being present at the conference of 1809, and at that conference signing the communication to the Methodist conference, and as after this and before his death he missed only two sessions, any one can see where his relations were. Rev. Isaac P. Cook, now deceased, a Methodist that was well versed in early

Methodist and United Brethren history alike, said to the writer, one year ago, that he considered Mr. Boehm's relations to the Methodists to be but nominal.

George Adam Geeting we have met at almost every step. He has already been called the first complete and well-known product of the revival among the Germans. Next to Otterbein and Boehm, he subsequently stood as the chief exponent of the work. His labors were incessant. He never wavered and never tired. He missed only one session of conference—that of 1804. He it was that was called upon to bear the chief opprobrium of the new movement. If he were preaching in our day, no one would think of calling him a fanatic. Mildness, good judgment, and excellent facility in suiting himself to occasions, characterized him.

Spayth says of him: "Brother Geeting was like an early spring sun rising on a frost-silvered forest, which gradually affords more light and heat until you begin to hear the crackling of the ice-covered branches and the dripping of the melted snow as if it were a shower of rain, and until a smiling, joyous day appears. * * * His winning manners and shining talents secured for him universal respect and esteem, good congregations, and what was much more important, access to the hearts and consciences of those who came to hear him. He would follow the sinner in his devious paths, showing the severity of God's holy law in a manner that made stout hearts to quail and tremble; and then, with feelings and language peculiar to himself, present to the stricken-hearted a loving Savior, and in tones so beseechingly sweet, that the effect was invariably a congregation in tears."

When speaking of the opposition that he met, he would say, as the tears came to his eyes, "For the hurt of the daughter of my people am I hurt."

He was Mr. Otterbein's closest personal friend. Otterbein loved to be at no other place as he loved to be at Geeting's on the Antietam. There is something deeply pathetic in the attachments of these two men, ministers in the same great work—attachments that were not broken or impaired through the most critical and troubled times. Bishop Asbury knew

Geeting well, and placed his encomium upon him. Henry Boehm, who often heard him preach, calls him "a splendid preacher," the "most splendid orator among the United Brethren in Christ." After old age had robbed Mr. Otterbein of some of his wonted power, sometimes his out-door audiences would scatter somewhat from the stand, but when Geeting would rise to speak, as was long remembered by those that heard him, his magnetic power and melting tones would draw the people compactly about him.

On the 28th of June, 1812, this servant of God calmly fell asleep. Accompanied by his wife he had gone to Baltimore to spend a week or two with Otterbein. He preached once more in Otterbein's pulpit. Becoming indisposed, he shortened his visit and set out for home. He put up the second night about thirty miles from Baltimore, at a public-house kept by a Mr. Snyder, where on similar visits he had often stopped. He became worse during the night. He spoke to those about him of the Christian's hope. Toward morning it became evident that the end was near. Mr. Spayth may tell the rest: "He became silent, and then said, 'I feel as though my end had come. Hark! hark!—who spoke? Whose voice is this I hear? Light! light! what golden light! Now all is dark again! Please help me out of this bed.' They did so. 'Now let us sing—

Komm' du lang verlangte Stunde,
Komm' du Lebensgeist von oben;
O wie soll mein froher Munde
Jesu deine Treue loben.
Wann mich deine Liebesmacht,
Dir zu dienen frei gemacht.'

TRANSLATION.

Come, thou long expected moment,
Come, thou Spirit from on high,
'Tis thy call, my Lord and Master;
How shall I express my joy,
When thy grace and power of love,
Bids me rise to climes above?

"He now sunk on his knees, leaning against the bed, and prayed fervently, giving thanks to God for his abundant

mercy toward him, his unprofitable servant. A prayer, this was, offered up at the very gate of heaven, and in it, mark you, there was no doubt, no fear, no desire for a longer stay on earth; but God the Father was confidently asked, for the sake of Jesus Christ our Savior, to look upon him, to hear and accept this his petition, to receive his poor servant, and to take him to himself, for the sake of the great love wherewith he had loved him, and delivered him from all evil.

"He was helped into bed again, and, in about fifteen minutes, while his hands were calmly folded, his ransomed spirit fled." He was in the seventy-second year of his age, and had spent forty years in the ministry.

The death of Christian Newcomer, who ended his labors with his life eighteen years later, was similar to that of Geeting. But to attempt a further account of this persevering associate of Mr. Otterbein, and so largely the successor to his burdens, is beyond the present purpose.

In the next chapter will be given some incidents of Mr. Otterbein's life, and in the next following will be given any of Mr. Otterbein's papers not already given that are still extant and accessible.

CHAPTER XV

DOMESTIC LIFE—MISCELLANEOUS INCIDENTS.

Situation at the Parsonage—The Drucks Family—Domestic Incidents—Personal Habits—Benevolence—Otterbein and His Carriage-Boys—Otterbein in the Family—As Preacher and Pastor—Oppositions—Figures—Freemasonry—Unfavorable Incidents.

IT is proposed to give in this chapter facts in regard to Mr. Otterbein's more private life, and miscellaneous incidents for which no suitable place has been found in the preceding pages. Some of the things given may be wanting in dignity and illustrative quality, or, for some other reason may be deemed unsuitable to appear here. But it may be supposed that in consequence of their being what they are they have been handed down; and from the scantiness of our knowledge as to Mr. Otterbein's every-day life, it is deemed best to present such examples as have survived thus far the accidents of time. Thoughtful persons will consider, too, that the life of no one, however great or however engaged, is constantly attended with imposing circumstances.

When Mr. Otterbein went to Baltimore his wife had already been dead six years. For forty additional years he was to walk alone. The parsonage that was erected for him in 1786 was a small cottage of four rooms. For years Miss Elizabeth Schwope kept house for him. After his death she was married to a Mr. Brevett. The house stood close to the street, in front of where the present parsonage stands. Mr. Otterbein's study was on the side of the house next to the church. He possessed a good library, and spent much of his time, when at home, in his study. While his manner of life was simple, it was also, in every way, what was required of a person in his position. He cultivated flowers, and the children that had occasion to come to the parsonage were made glad by a bouquet plucked by his hand. Everything was kept scrupulously clean. Even the barn where he kept his cow had frequently to undergo a thorough whitewashing.

Some facts in reference to domestic life at the parsonage were handed down by Catharine and Elizabeth Drucks, who served in his house as domestics. The Drucks family, consisting of father and mother, one son, and three daughters, were redemptioners; that is, when they came to America their time was sold to pay their passage-money. Catharine subsequently worked at Otterbein's. She was afterward married, and finally came to Cincinnati, Ohio, where members of her family still live. When Catharine left the parsonage, her sister Elizabeth took her place; and so great was Otterbein's esteem for her that he made her a gift through his will. His household effects were for the most part divided out to those that had served in his house. By these persons he was ever remembered for his uniform kindness.

Mr. Otterbein would always have all that lived with him to attend church. It is said that he would go to market every Saturday, and that as long as turkeys could be had he would bring a small one home. This he would have prepared and partially roasted, and when church-time came it was placed in a small oven moderately heated, there to remain until the family returned from church.

He was very precise as to his dress and appearance. When away from home and having occasion to have washing done, he would sometimes, or at some places, stand by and tell how his shirt-bosoms should be ironed.

In earlier times he wore a pulpit gown while preaching, but not in later times. In later times, too, instead of the regular clergyman's suit, he wore the usual citizen's suit.

He was very systematic and regular in his habits. In the management of the house everything was under strict system. He was very regular in the matter of family worship. The first part of every Friday it was his custom to fast, and during this time he always remained at home. On Friday afternoons he met his catechetical class. Among the children he was always tender, solicitous, and impressive.

Toward the close of his life he always went to Andrew Bruner's on Friday evenings, and there took his evening meal. Mr. Bruner was for some time a member of his vestry. He

was a sugar-refiner, and always kept Mr. Otterbein supplied with loaf-sugar, of which he was very fond. It was his way to take the sugar into his mouth and then drink his coffee over it, a habit in which he was not alone. A daughter of Andrew Bruner, Mrs. Hoffman, still living in 1884 at the age of eighty-six years, remembered much of Mr. Otterbein. She was baptized and catechised by him.

After a time it was thought that Mr. Otterbein ought to have a better parsonage. When the street that ran west of the church was changed from its diagonal course, considerable space was left in front of the church, which was afterward used for building-sites. On the corner above the church, a commodious and substantial parsonage was erected. Mr. Otterbein, however, preferred to stay in the cottage, and directed that the new parsonage should be rented, and the money given to the poor.

His kindness toward the poor manifested itself in constant deeds of charity. Two old ladies that were members of his church, Mrs. Rupp and Mrs. Hess, he almost kept out of his private means.

The following is an example of his liberal spirit: A suit of clothing was much worn, and his friends sent him cloth for a new suit. Still the old garments were worn. When asked if his tailor had forgotten him, he wiped a tear from his eye, and pointed to some indigent persons opposite his house. After this incident, some of his friends frequently furnished him with suitable kinds of cloth for distribution.

Another incident, showing that with him true humanity and true Christianity were one, may be given. He frequently called upon John Hildt, a member of his vestry that had a conveyance, and said, "John, hitch up; I will ride out." He then would have him drive from one store to another, to stores belonging to persons out of the church as well as to those belonging to his own members. He would ask the owners in a plain simple way to give him so much flour, sugar, or cloth, as the case might be; and so great was his influence over the people in general, that his requests were never refused. He would have Mr. Hildt take him from one poor person to an-

other, until the several cases of want were relieved. He would then say, "Now John, drive me home again." This same course he would repeat as often as similar cases of want presented themselves.

His kindness of heart showed itself in many other ways. Major George Grandstaff, who died in 1878 at the age of ninety-one, was sometimes sent, when a boy, to bring Mr. Otterbein from Hagerstown, Maryland, to meetings that were appointed in the Shenandoah Valley in Virginia, the distance between the points being eighty-five miles. He often related how, when the weather was bad, Mr. Otterbein took him between his knees and wrapped his great coat about him.

The same disposition expressed itself in the form of a general principle on another occasion. A boy had been sent by his father to take him from York County, Pennsylvania, back to Baltimore. During a slight rain, the carriage was driven up before a substantial farm-house, where Mr. Otterbein had frequently stopped. A low fence in front was to be crossed by walking over inclined planks, leaning from each side to the top of the fence. As the man that came out to greet them started down the incline, his feet, from the slipperiness of the plank, went out from under him, and he came down flat upon his back. This was too much for the boy, and he broke out into an unrestrained laugh. Mr. Otterbein turned to him with a look that at once subdued his mirth, and said in words that the boy always remembered, "Never laugh at another person's misfortune."

With some of the boys that were thus sent to take Mr. Otterbein back and forth the task was not so pleasant. Some had a fear of him because he seemed to them such a holy man, and because he talked to them in regard to their souls. Also, when unconverted men took him from place to place he pressed the matter of their salvation so upon them that, as some of them expressed it, it seemed that the end of the journey and the chance to get away from his dreaded presence would never come. Some of them did not get away from the dread that he inspired until they were new creatures in Christ.

In the family, Mr. Otterbein was always sociable, taking notice of every person present, even to the youngest. He frequently visited Rev. Adam Ettinger's. Mr. Ettinger had been a minister in the Reformed Church, but afterward sided with the United Brethren. His son, also named Adam, afterward a minister among the followers of Jacob Albright, relates that as Mr. Otterbein was making the acquaintance of the different members of the family he came to him. He then said, "And what is your name?" "Adam," was the reply. "Adam?" said Mr. Otterbein. "Oh! Adam ate the apple." While always making himself agreeable, he yet always inspired reverence and esteem.

When spending an evening at a place his custom was, when the hour for worship came, to call about him the members of the family and any others that might be present; and he then would read a portion of God's word. He would then inquire separately of each one old enough to understand such matters, in regard to his or her religious state. He would then give such advice and instruction as the case of each seemed to require. After this acquaintance with the condition of each he would offer a prayer in which the wants of all would be remembered.

Mr. Otterbein's preaching has already been referred to, under different forms. Yet an incident or two in this line may be added. The following was related by an old lady, who, when a girl, heard him preach in Hagerstown. "I never saw him or heard him preach except that one time. He was not what I would call a loud speaker, though he spoke plainly and with much power. He preached on repentance and the way of salvation, and I never heard the way laid down so plainly as he laid it down that day. I was forced to weep all the time that he was preaching. I well remember as he closed the Bible how he stretched his hands out toward the congregation and said, 'This is the way, and long have I desired to come and to tell you of it.' Some did not like the sermon, but it was the first sermon that reached my heart."

When very old, he was once preaching to an out-door audience, and as he proceeded, owing perhaps in part to the

difficulties under which he spoke, his bodily strength became almost fully exhausted. He raised his eyes and hands toward heaven and exclaimed, "O Lord, help me this one time more to preach thy word." From this point in his sermon on to its close, he was able to speak with great spirit and power.

Mr. Otterbein was an excellent pastor. His labors in this capacity went much beyond the circle of his members. He believed in personal work, and in meeting men in the condition in which they stood. His method with a skeptic will illustrate. A Mr. Zollicoffer, descended from a noble Swiss family, was skeptical and brought his difficulties to Mr. Otterbein. This and that he could not understand. Mr. Otterbein asked him if he could understand how his finger-nails grew. It was difficult for the skeptic to see how so common a thought could have a bearing upon his difficulties. But as he reflected he was convinced of the folly of seeking first to remove all difficulties. He was converted soon afterward, and became one of Mr. Otterbein's principal members.

A fault-finding professor once visited him, and became garrulous in his complaints against his brethren. In the midst of his harangue, Mr. Otterbein touched him on the shoulder and said, "Stop, brother, I perceive that you have got into the devil's office!" meaning that he had become an accuser of the brethren.

Mr. Otterbein would not be the Otterbein of history if no smell of fire should be found on his clothes. A few incidents will be given showing some of his less happy experiences. He, in company with a man that in 1841 was still living in Baltimore, went out to a certain place where he was to preach. They found the doors and windows of the house all closed, and a large collection of people outside. Otterbein asked, "Why is the church not opened?" The answer was, "We dare not hear you, for you are a Methodist." He did not wait to argue, but went upon the church steps and began to sing. While he sung the doors were opened, and he went in and preached, not failing to rebuke the people for their sins. One of the elders was a drunkard. In the midst of his remarks Mr. Otterbein said, "If a drunkard should meet a dog, he

ought to lift his hat and say, 'Thou hast more sense than I.' " This was in the time before drugged liquors and the feverish life of more recent times had made it so difficult for men to control themselves. Later the chief odium came to be on the drink-seller. The effect of Mr. Otterbein's sermon—of the spirit back of it rather than of a few severe words in it—proved highly wholesome in the community.

The above instance was not the only case of Mr. Otterbein's being locked out of a church. Among other instances, he was locked out of the church at Sharpsburg, Maryland, on an occasion when he was to preach a funeral discourse.

At one time some opponents of Mr. Otterbein in Baltimore induced a person of vile character to give out reports damaging to his reputation, and then to go to one of his class-meetings to face him down and to throw confusion into the meeting. But the effort was so far from successful that the bold sinner, under the spirit of the meeting, came under conviction and confessed to the conspiracy.

Mr. Otterbein was much given to speaking through figures or symbols. He once visited a Mr. Martina. During the conversation he asked him where he attended church. On receiving his answer Mr. Otterbein replied, "As the beast, so is the food." The answer continued to ring in Martina's ears, and finally led him to seek more and truer light. He became a sincere Christian and a very active worker.

Mr. Otterbein was once asked what he thought of the use of an organ in church. He replied that it put him in mind of a boy in the street riding a stick. In other words, the organ would not help much.

At one time there was trouble in a Methodist church in Baltimore over the introduction of an organ. The case was referred to Otterbein for decision. His decision was against the use of the instrument, and this decision was accepted by all concerned.

A minister once asked him what he thought of introducing political matters into the pulpit. He answered, "He that goes upon the sea will be tossed about by the waves, and whether he will get to shore time must determine."

His opinion of freemasonry will be of interest to many. The subject was once brought up in his vestry. Otterbein answered: "A freemason cannot be a Christian," which settled the question. Notwithstanding the many differences in regard to this and kindred subjects, that, in later times, appeared in the church that Otterbein was the chief instrument in founding, the spirit of Otterbein's view has strongly prevailed especially in regard to ministers. Mr. Wesley, whose parallel with Otterbein can be shown at a hundred points, gives the following in his journal: "I went to Ballymena and read a strange tract that professes to discover the inmost recesses of freemasonry, said to be 'translated from the French original lately published at Berlin.' I incline to think it is a genuine account. Only if it be, I wonder that the author is suffered to live. If it be, what an amazing banter upon all mankind is freemasonry!"

As an offset against any undue praise, and as a specific against undue exaltation of the past, what may be called unfavorable incidents or facts may not be without a value. A few such facts connected with the life of Mr. Otterbein, all that are known to the writer, are these: Otterbein had the habit of smoking. Many occupying similar stations used tobacco in some form, Bishop Asbury among the number. Likewise, along with even the best men of the times, Otterbein's temperance principles, though strongly marked, did not prevent him from allowing a restricted place to the manufacture and use of intoxicating drinks. Another fact, not at the time regarded as at all derogatory, is that when in 1789 the tower to the Baltimore church was to be erected and the bells purchased, by a special act of the Maryland legislature, permission was given for the raising of money by a lottery. Many churches in Pennsylvania and Maryland received like "acts of grace," as any one can see by looking through the documents belonging to that period. Lotteries were not then what they have been in more recent times. But let no one frame an apology for tobacco, stimulants, or lotteries. Let us be grateful that our age, on all these subjects, can show an improved sentiment.

CHAPTER XVI.

OTTERBEIN'S EXTANT PAPERS.

Scanty Literary Remains—Destroyed his Papers—Letter on Doctrine and Discipline—Letter on the Millennium—Letter on the Theater—Letter to an Intemperate Man—Latin Sermons—Sermon Sketch—Books.

MR. OTTERBEIN wrote little, and of this little the very least has been handed down. His disinclination to writing appears in the brevity and condensation of his entries in the church-books at the various places where he served as pastor. He was a preacher, and not a writer. When he wrote it was to serve a present practical purpose. A number of letters written by him were preserved for a time, but outside of what have already been inserted or referred to, only about half a dozen are known to be now in existence. The original autographs of four of these are preserved at the publishing house of the United Brethren in Christ, at Dayton, Ohio. Many letters written by him were doubtless, at the time of his death and for a time afterward, in the hands of individuals in different places. It is scarcely strange that so few of these are now extant.

What is strange is that of papers that must have been in his own hands scarcely anything remains. Letters written to him by various persons, some records of his work, and papers on different subjects must, to some extent at least, have been collected in his hands. His aversion to writing, and the indisposition of some persons of his type of mind to preserve papers after their first use has been served, would account for scanty remains, but not for such a complete absence of papers of these several classes. Only one letter to him has been handed down. This was a letter written by a German count. His goods were divided out; yet many of his books along with a few articles belonging to the house, were left at the parsonage, and if papers had been in existence they would have been pre-

served at the same place. Little care was taken, however, by his successors, of what was left at the parsonage. Yet if there had been papers stored away, there would certainly have been some mark of their subsequent history.

All of this lends support to the statement purporting to have come from Rev. John Hildt, that Mr. Otterbein, within the last year of his life, in the presence of Mr. Hildt, destroyed his papers. There seems to be no room to doubt that some papers, at least, were thus destroyed. The fact that Mr. Otterbein a short time before he died turned over to John Hildt simply his ordination certificate, and perhaps his letter of recommendation from the Herborn faculty, seems to indicate that a few papers of this character were the only ones that were selected for preservation. The reasons for his course were doubtless his well-known modesty, and his determination to leave his reputation, as well as the work of his life, to that Providence to whom he had committed his life, his all.

The four letters referred to above, will now be given. Some of them, perhaps all of them, were gathered by Rev. Wm. Brown, who between 1825 and 1828 was pastor of Otterbein's congregation in Baltimore, and who between 1833 and 1837 held the office of bishop. The letter immediately following was written in German, and is without date or signature. It appears to be one of several letters written in reply to a captious opponent of the work in which he was engaged. The person addressed may have been a minister. The subjects presented in the letter are sanctification, justification, and church-discipline. The letter is as follows:

You ask what sanctification is, and what is accomplished thereby. Here the best thing for us to do would be that we both pray for the spirit of sanctification, since before we do this we cannot by any means comprehend it. The word of God speaks, however, plainly enough, making a difference between justification and sanctification. And this difference accords also with reason; for, is it not one thing when Pharaoh takes Joseph from prison, and another when he enrobes him in kingly apparel and sets him a prince over the whole land of Egypt?

You ask what faith is, how we live by it, and how, through it, we live continually free from sin. That you descend so

low as to ask what faith is astonishes me, especially as you otherwise are so high-minded. But what it is to live by faith, let your children, who perform the duties the mother enjoins, and who live meantime without caring for bread, tell you. He that denies the possibility of living without sin, denies God, and deserves no other answer than the one the Savior gave the Sadducees—"Ye do err, not knowing the Scriptures, nor the power of God." (Matthew xxii. 29).

That there is a difference, too, between conversion and sanctification we have eternal witness in the Bible and the types therein contained. God acts according to his free and unlimited power and wisdom, calling one directly, another indirectly; pulling some at once fully from destruction as a brand from the burning, while with others the work proceeds more slowly.

Concerning the assurance of the forgiveness of sins, and wherein the same consists, David gives us from his own experience sufficient information in Psalms xciv. 19, ciii. 3-5, cxvi. 1-8. And how plainly does Paul speak thereof in Romans v. 1-3, viii. 15-23. I have, however, never preached that a person must be converted in a moment, and consequently you blame me for something that has no foundation in fact.

That justification and the pardon of sin are one and the same gracious gift is clearly seen in Acts xiii. 38 and 39, and at that we shall have to leave it. The pardon of sin is a pronouncing just, a setting free. If, for instance, your neighbor owes you a sum of money, and he comes to your house with a friend that pays the money for him, what will you do? You will now acquit your neighbor. This you know. You ask how this is accomplished, and what faith we must have before we receive with certainty the pardon of sin. These are questions with which you discredit yourself not a little, and if you do not reveal ignorance, then the spirit of an impure mind. You ask how soon this work is accomplished. Do you mean what length of time God requires before he justifies the sinner or pardons his sin? Then I must tell you, you know not what you ask. But that I may not leave you in the dark, I will point you to the high-priest in the Old Testament, who pronounced the lepers clean. This will make it plain to you how soon God may pardon a man's sin. And if you are still unable to understand, then think of your neighbor whom you acquitted of his indebtedness as soon as his friend had paid the money for him. Then ask him if he knows that he is acquitted, and how long it was until he knew it.

But if the sense of your question is how much time the act itself of justification or pardon requires, then I must simply ask you again, how much time, how many hours or days did it require you to acquit your neighbor after his friend paid the debt for him? And if this is not sufficient, then ask a judge who by a grant of pardon spared the life of a thief, how many days he required for this purpose,—whether he acquitted the prisoner partly one day and partly the next, and so on until at length he was fully acquitted. I hope you may here see yourself in your ignorance.

On the matter of church-discipline you complain. I find the best discipline in Matthew xviii., and will in the future do all things in accordance therewith. Therefore your question on this point was unnecessary.

Your questions are herewith answered. You will likely think my answers unbecoming and derisive. I have for a long time spoken in a friendly way with you, and you have become unbecoming, and I find it now time to answer foolishness with foolishness. But I mock you not, but would show you that while you think yourself smart, you make yourself to scoff and mock.

The next letter, rather part of a letter, is on the subject of the millennium. It is written in English and shows that Mr. Otterbein, at the time when it was written, had fairly mastered the English language. The words are appropriate and the constructions good. The orthography, though, represents the words as a German would pronounce them. The letter gives the generally-accepted doctrine on the subject presented. The following is the letter:

The subject upon which you request me to give my opinion has employed the minds of many pious men; and Christians are divided upon it. They generally believe—and that is my opinion too—that there is in prospect a more glorious state of the church than ever has been; and this we call the millennium. Some of them believe that Christ will personally reign in his church on earth a thousand years; but the best and most judicious divines do not believe that. And in this I agree with them. And, with respect to the resurrection of David, I do not see one sentence in divine revelation to countenance this opinion.

Some of the divines have gone so far as to fix the precise year when this glorious state of the church will begin. I think it wise in all to be cautious about forming opinions upon all

subjects that the Scriptures do not decide. The divines agree that before this happy time the antichrist, the man of sin, will appear (II. Thessalonians ii. 3, 4), and that in his time Christians will be persecuted—the antichrist will persecute them—in a manner they never have been persecuted from the foundation of the world.

It appears from Revelation, and it is the opinion of the best divines, that before the millennium begins the seven vials of the wrath of God will be poured out, and that the scattered Jews will be, must be gathered, and the fullness of the gentiles brought in, before the millennium can be accomplished in its full extent. It is certain that these great events will come, and they seem to be at the door. The prophecies will be fulfilled, and they are fulfilling from day to day, and you may live to see great things. But what to do now? Hear what Christ says: "Therefore be ye also ready, for in such an hour as ye think not the Son of man cometh." And that is the best thing we can do—make our calling and election sure. The grace of the Lord be with you. My respects to Mr. Hubler, your father, mother, and sister.

Your obedient servant,
W. OTTERBEIN.

The next letter, also written in English is on the subject of the theater. On the 26th day of December, 1811, the theater at Richmond, Virginia, took fire during an exhibition, and seventy-two persons lost their lives. The wife and daughter of a cousin of Mr. Otterbein's were among the unfortunate votaries of pleasure that thus came to an untimely death. The present letter was written by Mr. Otterbein to his cousin soon after his great bereavement.

BALTIMORE, February 16, 1812.

DEAR COUSIN:—I lament the untimely death of your beloved wife and daughter. It is shocking to think of it. A hundred immortal souls have been hurried, and that unexpectedly, in less than an hour's time, into an awful eternity! Did that happen by chance? The wicked and unbelieving may imagine it. The Christian, who believes in a world-governing God, and in the divinity of the Bible, sees the hand of the Almighty, without whose will not one hair could fall from our head, even on such a calamitous night. Do the inhabitants of Richmond see this? I wish they may, but I fear not many will. The committee made a resolve to abstain from all worldly pleasure—dancing for example—for four months.

Only four months! And what afterward? May they then play and dance again? It seems so. But this appears from another resolve: the committee hope that their calamity will be a warning, that no theater should be permitted to be opened until every facility has been provided for the escape of the audience. Oh, shame! How God-offending and God-mocking is this resolve. If they had made a resolve against the building of another play-house they would have done honor to themselves, to God, and to religion.

And what do the play-actors say? It is surprising! They are sorry; and what for? Is it for the souls that perished on that terrible night, and of whose blood they are guilty? By no means. These deluded and hardened sinners are sorry but for the loss they have suffered They are afraid that they will be banished from Richmond. Oh, may this prove to be true! Oh, that you actors may be banished, not only from Richmond, but from every town and city in America! The angels in heaven would rejoice at this. Woe unto you, you devoted servants of the devil! Unhappy men! You have destroyed hundreds in Richmond. You are guilty of their blood, and the righteous God will certainly require it from your hands in the day of judgment. Tremble! Oh, tremble! How will you escape the damnation of hell except you turn and repent? May the Lord give you grace.

And what do you say, my dear cousin? You have lost a beloved wife and a dear child. Do you see and feel the hand that lies so heavy on you? I know you do. But do you see and feel that terrible evil, the sin, that brought this calamity upon you? Awake! my dear cousin, awake. The Lord has blessed you with the temporal things of this world. But what are all these but vanity? I know you would give your houses and all your silver if you could call back your wife and child. It is impossible. Thank God that you are alive yet. Adore the hand that has afflicted you. Pray for grace. Oh, don't neglect that! Cry aloud! The Lord is merciful. Pray for grace to repent and believe. W. OTTERBEIN.

The remaining letter was addressed to a man that in 1804 was a member of Mr. Otterbein's church in Baltimore, but that afterward left Baltimore, and fell into intemperate habits. While the letter says nothing of total abstinence in general — the necessity of this not at that time being generally apprehended—it certainly urges total abstinence upon persons in the condition of the person addressed. The letter was written

in German, and for energy of exhortation and godly interest in an enslaved soul, it furnishes a truly lofty example. The letter will be given in German, as well as in English, in deference to the request of certain friends, who desire to have some of the expressions of Otterbein in his original German.

BALTIMORE, Juni 5, 1807

FREUND HOEFLICH!—Soviel Muehe mir auch das Schreiben machet, so bin ich in meinem Gewissen gedrungen dieses wenige zu schreiben. Ich habe wohl nichts weniger vermuthet, denn von Zeit zu Zeit solche unangenehme Nachricht zu erhalten. Ihr seid, seitdem Ihr Baltimore verlassen habt, dem starken Getraenk ueber die Maszen ergeben. Ihr waret schon bei einigen eurer Freunden, da Ihr noch bei uns waret, desswegen in Verdacht; da wir aber nicht gewiss davon waren, daher hoffeten wir, es geschaehe Euch Unrecht an dem, somit, dass wir besser von Euch gedacht denn es war. O, wie sehr kraenkt uns das! Ueberall muessen wir hoeren, der Hoeflich ist ein grosser Saeufer. Ists moeg ich! Ein Mann der die Wahrheit erkennet und bekennet, ist so schrecklich verfallen. Dashaben wir nicht vermuthet. Wir hofften, Ihr wuerdet ein Salz in eurer Nachbarschaft sein, ein Licht und Leiter. Es ist das Gegentheil. Mein Freund, Ihr bringet Euch in Unglueck. Ihr kraenket eure Familie, eure Kinder verachten Euch. Doch das ist das Wenigste. Ein Mann der Gott mit dem Munde bekennet, und verleugnet Ihn mit seinen Werken, das ist schrecklich. O Hoeflich! Ihr gehet verloren. Das ist nicht alles; Ihr schadet dem Christenthum und indem Ihr den Gottlosen in seinen Suenden steifet, so reizet Ihr Andere, und machet Euch an Ihrem Blute schuldig, damit Ihr Euch ein schreckliches Urtheil zuziehet. Erzittert, und schlaget in Euch. Entweder muesset Ihr Euch entschliessen zur Hoelle zu gehen, oder Ihr muesset aufgeben. Es ist nicht anders, und das wisset Ihr und glaubet es. Hoeflich! Hoeflich! Bessert Euch schnell. Gebet auf. Es ist Zeit. Gebet auf, sonst wird Euch Gott aufgeben, und dann, O wehe! Ihr fraget: Ist mir denn noch zu helfen? Es ist, ja es ist. Eure Kraft ist zu wenig; die Kraft des Allmaechtigen aber vermags. Ihr muesset aber das starke Getraenk aufgeben. Ihr muesset es ganz aufgeben. Und duerft Ihr Euch besinnen? Ists nicht besser hier Durst leiden denn in der Hoelle duersten, und das ewig, und Pein leiden. O, entschliesset Euch. Das muss Ich Euch sagen: Ihr werdet Arbeit kriegen. Der Satan wird Euch nicht so leicht los geben. Indessen duerft Ihr nicht bange sein. Der Allmaechtige Heiland wird Euch beistehen.

Wagets auf Ihn, Er wird Euch durchhelfen. Betet, betet, rufet laut, haltet an. Sagets eurer Frau und Kinder, sagets euren werthen Freunden dass sie Euch helfen beten.

O, wie viel besser waeret Ihr mit eurer Familie in Baltimore geblieben. Da war dieser hoellische Geist noch gebunden. Ach, Gott wolle sich ueber Euch erbarmen. Das ist mein Wunsch und Gebet fuer Euch und euer Haus. Ich gruesse Euch und euer Haus, die Christina, die Mary, Grimbe , Wahl, und alle andern.

W. OTTERBEIN.

TRANSLATION.

BALTIMORE, June 5, 1807.

FRIEND HOEFLICH:—Although writing causes me much trouble, I feel bound in my conscience to write to you these few lines. I had not thought to receive from time to time such unpleasant news from you. You are, since you left Baltimore, above all measure in the habit of using strong drink. Some of your friends had a suspicion of your drinking while you were yet in Baltimore; but as we were not sure about it we hoped you were wronged in this, because we thought much better of you than the facts warranted.

Oh, this pains us very much. We must hear all around, "Hoeflich is a great drunkard." Is it possible? A man that knows the truth and confesses it, fallen so awfully! This we had not expected. We hoped that you would be salt in your neighborhood—a light and leader. Alas! it is to the contrary.

My friend, you bring yourself into great calamity. You bring sorrow upon your family. Your children will despise, scorn you. But that is the least consideration. For a man to profess God with his mouth and to deny him with his works—that is awful. O Hoeflich, you will be lost. But that is not all. You hurt the cause of Christ; and besides strengthening the wicked in their ways, you entice others and become a partaker of their sins, and make yourself guilty of their blood, whereby you bring upon yourself an awful judgment. Tremble, and turn! You must either decide to go to hell or give up drinking. There is no other way; and this you know and believe. Hoeflich, O Hoeflich, turn quickly. Leave off; it is time. Give up drinking; otherwise God will give you up, and then, oh, woe!

You ask, "Is there any help for me?" There can be; there must be; there is. Your strength is too feeble; but the power of the Almighty is sufficient. But you must give up strong drink. You must give it up entirely. And dare you hesitate? Is it not much better to suffer thirst in this world

than to thirst in hell through eternity? Oh, resolve to quit drinking.

One thing I must tell you, Satan will not let you loose very easily. But you need not fear. The almighty Savior will help you. Venture upon him; he will sustain you. Pray, pray; call aloud; persevere. Tell your wife and children, tell your dear friends, to help you pray.

Oh, how much better would it have been if you had stayed with your family in Baltimore. At the time when you were here this hellish spirit was yet bound. Oh that the Lord may have mercy upon you is my wish and prayer, for you and your house. I greet you and your family; also, Christina, Mary, Grimbel, Wahl, and others.

Your friend,
W. Otterbein.

A small manuscript-volume of Latin sermons that was left by Mr. Otterbein in the parsonage is believed to belong to the period of his preparation for the ministry, or to the time of his ministry in Germany. The book was preserved until 1853, but cannot now be found. Prof. John Haywood, in 1851, examined the collection, and translated one of the sermons. This sermon was based upon II. Peter ii. 4-9, with special reference to the 9th verse. Its aim was edification. Mr. Otterbein's Latin scholarship is well attested. He read the Latin down to the time of his death with as much ease as his own vernacular. He was likewise thoroughly conversant with the Hebrew and Greek. He was also acquainted with the Dutch, and must have had some knowledge of the French.

We have but one sermon sketch coming from Otterbein. It is the outline of a sermon preached by him at the conference of 1801. As Mr. Otterbein selected his texts with great judgment, the text used on that occasion will be quoted entire, in connection with the brief outline that has been handed down. His text was Jude twentieth to the twenty-fifth verse inclusive:

20. But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost.

21. Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.

22. And of some have compassion, making a difference.
23. And others save with fear, pulling them out of the fire; hating even the garment spotted by the flesh.
24. Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy,
25. To the only wise God our Savior, be glory and majesty, dominion and power, both now and ever. Amen."

The leading topics of this discourse were:

1. The sanctity of the ministerial office.
2. The character of the men that should take upon them this office. They must be men of faith, of prayer and full of the Holy Ghost.
3. The duties of the office.
4. Its great responsibilities.

With reference to this discourse of Otterbein, Newcomer wrote: "The force with which he pointed out the greatness, the importance, and the responsibility of the ministerial office will never be forgotten by me."

It is said that Mr. Otterbein possessed a large library. He certainly esteemed books. When the second volume of his brother's work (George Godfrey's) on the Heidelberg Catechism was published, he had fifty copies brought to this country. Of his books there yet remain a few at Baltimore. One of these is a history of the martyrs, published in 1571. The list begins with Abel and closes with an account of Melancthon. Another work is the Berleburg Bible-commentary on the Old Testament. This is a mystical work, but it contains much that is good. At Berleburg, where this commentary was produced, John Daniel Otterbein served, in different capacities, for a number of years. Others of Mr. Otterbein's books are preserved at different places.

From the contents of this chapter it will be sufficiently evident that the services of Mr. Otterbein were not in the line of literature. His whole power was exerted immediately upon men and upon the features of the times. His life was a constant grapple with forces that were to be overcome and with souls that were to be won.

CHAPTER XVII.

OTTERBEIN'S LAST YEAR.

Asbury's Visit—Newcomer in Baltimore—Ordination of Newcomer, Hoffman, and Schaffer—Dr. Harbaugh's Views—Wm. Ryland—The Last Hour—The Last Words—The Funeral—Those Participating—His Age—His Tomb—His Congregation—His Will—Tributes of Asbury, Dr. B. Kurtz, Dr. Zacharias, and John Hildt—Henry Boehm's Description—Pictures of Otterbein—His Life-Work—His Retrospect—His Vision of the Future—The Key to His Life—His Name Growing Brighter—Recent Words—His Answers to Asbury's Questions—His Aim and Reward.

MARCH 22, 1813, Bishop Asbury came to Baltimore. In the evening he called upon Mr. Otterbein and remained over night with him. He made the following entry in his journal: "I gave an evening to the great Otterbein. I found him happy and placid in God. He says the commentators are mistaken—that the vials are yet to be poured out." Almost every man that meets this wicked world face to face asks himself, What is to be the outcome? Some persons suddenly roused from deep slumber form untenable and pernicious theories as to the future. Yet at least a partial view of what is in reserve for our world, drawn in spirit and substance from the Scriptures, is important for all. Mr. Otterbein often turned to the Scriptures, and, by the aid of prophecy, sought to forecast the character of the times to come. Henry Boehm, who was with Bishop Asbury at Mr. Otterbein's, says, "This was an evening I shall ever remember. Two noble souls met, and their conversation was rich and full of instruction. They had met frequently before; this was their last interview on earth."

A few days after this interview, Christian Newcomer and Christian Crum visited Mr. Otterbein in Baltimore. June 19, Mr. Newcomer was again in Baltimore. He says: "Found Father Wm. Otterbein weak and feeble in body, but his mental

powers as strong as ever." This statement ought to be an abundant answer to the statement made by some writers, that "in the latter part of his life his judgment failed." Mr Newcomer during his visit preached in Mr. Otterbein's church, as also did Mr. Dashields, an Episcopal minister, of whom we shall hear more presently.

From this time until October, Mr. Otterbein's health continued gradually to fail. Yet he was able, for the most of the time, to attend to his ministerial duties. He was sinking from old age. His fund of vitality was gone. To the weakness of old age there was added a distressing asthmatic affection. Not long before the first of October Rev. Frederick Schaffer, one of the fruits of Mr. Otterbein's ministry at Lancaster, "in a particularly providential way," came to Baltimore, and from this time forward Mr. Otterbein was relieved from the work of preaching. The news of Mr. Otterbein's failing health was everywhere heard with sorrow by his brethren. Deep concern in regard to the future of the work begun, filled the hearts of the brethren in Ohio. It was everywhere desired that before Father Otterbein should depart he should give to the brethren raised up under him formal ordination by the laying on of hands. They had specifically received the privilege to administer the sacraments. Along with Otterbein they had administered the sacrament of the Lord's supper at Baltimore and elsewhere. They had even officiated in the administering of this ordinance at Methodist meetings along with Methodist bishops. But the contempt that was by some heaped upon their ministerial functions would be still greater when Otterbein should be taken away.

When news reached Joseph Hoffman, already so useful and subsequently so mighty in the ministry, that Father Otterbein was dangerously ill, he determined to visit Mr. Newcomer, who lived ninety miles distant, and consult him as to the propriety of their going to Baltimore and receiving formal ordination before the departure of Father Otterbein. Mr. Newcomer consented to go, though the matter of receiving ordination does not seem to have so much concerned him. October 1, they arrived in Baltimore. The account of what

followed will be given in Mr. Newcomer's words: "Old Father Otterbein is weak and feeble in body, but strong and vigorous in spirit, and full of hope of a blissful immortality and eternal life. He was greatly rejoiced at our arrival. He informed me that he had received a letter from the brethren in the West,* wherein he was requested to ordain me, by the laying on of hands, to the office of elder and preacher of the gospel, before his departure, adding, 'I have always considered myself too unworthy to perform this solemn injunction of the apostle, but now I perceive the necessity of doing so before I shall be removed.' He then inquired whether I had any objection to make, and if not, whether the present would not be a suitable time. I replied that I firmly believed solemn ordination to the ministry had been enjoined and practiced by the apostles; therefore, if, in his opinion, the performance of the act would be thought necessary and beneficial, I had no objection to make whatever, but would cheerfully consent—only one observation I wished to make; as Brothers Joseph Hoffman and Frederick Schaffer were present, that he should ordain them at the same time. To this he readily assented, and immediately appointed the following day for the performance of this solemn duty. 2. This afternoon the vestry and several other members of the church assembled at the house of Father Otterbein. The venerable man addressed us in so spiritual and powerful a manner that all beheld him with astonishment. It appeared as if he had received particular unction from above to perform this solemn act. After addressing a throne of grace with great fervency for a blessing, he called upon Bro. Wm. Ryland, an elder of the Methodist Episcopal Church, who had been invited for the purpose, to assist him in the ordination. We were accordingly ordained to the office of elders in the ministry, by the laying on of hands. John Hildt, a member of the vestry, had been appointed secretary. He executed certificates of ordination to each of us, in the German and English languages, which certificates were then signed by Father William Otterbein, and delivered

*According to a formal resolution adopted by the conference in Ohio.

to each of us. At night we preached in the church. I lodged with Otterbein."

The following is a copy of one of these ordination certificates:

Know all men whom it may concern that Joseph Hoffman, this 2d day of October, 1813, in the presence of the subscribers, leaders of the congregation in Baltimore, by the Rev. William Otterbein, in conjunction with, and with the assistance of William Ryland, an elder of the Methodist society in Baltimore, by the laying on of hands, is duly and solemnly ordained. We desire and pray that his labors in the vineyard of the Lord may prove a blessing to many souls.

Given this 2d day of October, 1813.

(Witness) JOHN HILDT, *Secretary.*

WILLIAM BACKER. { SEAL. }

BALTZER SCHAEFFER. { SEAL. }

A True Copy.

GOTTFRIED SUMWALT. { SEAL. }

JACOB SMITH. { SEAL. }

WILLIAM OTTERBEIN.

Mr. Otterbein delivered his address to the candidates sitting in an arm-chair, to which it had been necessary to assist him. One point in his address was a solemn injunction against being precipitate in the ordinations that it would devolve upon them to confer. He had again to be assisted when he rose to his feet to place his hands on the heads of the candidates. Through the ordination of these three ministers, especially of Mr. Newcomer and Mr. Hoffman, both of whom served as bishops, ordination has been conveyed to several thousand ministers—to all that have been ordained by the bishops of the United Brethren Church or by persons who have been ordained by the bishops of the church.*

The presence and assistance of Rev. Wm. Ryland, of the Methodist Church, recalls the presence and assistance of Mr. Otterbein at the consecration of Bishop Asbury. Concerning Mr. Ryland a few words will be in place. By birth

*The case of persons ordained by Bishop Carter would be an exception.

he was an Irishman. He became a traveling preacher in 1802. He was five times elected chaplain of the United States senate. He was pronounced by the statesman Wm. Pinckney the greatest pulpit orator he had ever heard. General Jackson greatly admired him, and gave him a chaplain's commission in the United States navy. In this position he served for the last seventeen years of his life. He was a man of precious spirit. No more suitable man could have been chosen by Mr. Otterbein.

Doctor Harbaugh's views as to Otterbein's seeing the necessity of giving "validity to an abnormal ministry" by ordination conferred at the last moment, as to his holding on to the religious movement, "not to organize it, but to prevent its organization," as to his "silently mourning" over mistakes made in "the heat of former enthusiasm," and so forth—these views, did they possess a grain of serious foundation, would be entitled to a careful consideration. His views and theories on these points, however, are the purest fiction. That Mr. Otterbein was acting cordially and positively in solemnly ordaining three of his brethren, was characteristic of the spirit of his life, and in full accord with all of his later acts. The reason for his not ordaining at an earlier time was his characteristic humility, and not a belief that it would be improper. Nor did the necessity for conveying formal ordination first, at this time, come into his mind. He said, "I have always considered myself too unworthy to perform this solemn injunction of the apostle."

The day following this ordination, it being Sunday, Mr. Hoffman and Mr. Newcomer preached in Mr. Otterbein's church, and Mr. Schaffer assisted them in administering the sacrament. "A great many persons came to the table of the Lord with contrite hearts and streaming eyes." The following day Mr. Newcomer and Mr. Hoffman left the city. Otterbein exhorted them to faithfulness, told them that God would be with them, and carry forward the good work through their instrumentality. His last words to them were, "Farewell. If any inquire after me, tell them I die in the faith I have preached."

For nearly six weeks Mr. Otterbein continued slowly to fail. It now became evident that the last hour had come. Rev. Dr. Kurtz, of the Lutheran Church, offered up at his bedside the last vocal prayer, at the close of which Otterbein responded, "Amen, amen: it is finished." His last quotation from scripture was, "Lord, now lettest thou thy servant depart in peace according to thy word, for mine eyes have seen thy salvation." It now appeared that he was on the verge of departing, but rallying once more he said slowly and distinctly, "Jesus, Jesus—I die, but thou livest, and soon I shall live with thee." Then, addressing his friends, he continued, "The conflict is over and past. I begin to feel an unspeakable fullness of love and peace divine. Lay my head upon my pillow, and be still." Spayth adds, "Stillness reigned in the chamber of death,—no, not of death, the chariot of Israel had come. 'See,' said one, 'how sweet, how easy he breathes.' A smile, a fresh glow lighted up his countenance, and behold it was death.

'He taught us how to live, and, oh! too high
A price of knowledge, taught us how to die.' "

It is scarcely too much to say that in the long list of dying utterances of eminent saints nothing can be found more profoundly fitting or truly sublime than the dying words of Otterbein. When the scaffolding of our earthly life is rudely struck by the hand of Death, there is no foundation of hope anywhere, no principle of life anywhere, save in Jesus, who is the resurrection and the life. That he lives is the pledge of our resurrection, yea, the pledge that we shall not die. In Otterbein's death it seemed that eternity overlapped, beyond its wont, the shore pressed by aching hearts and tired feet. It is better to die under the hush of the Almighty than to be occupied to the last moment with cares and labors unwisely, perhaps perilously deferred. Otterbein died as he lived—with commanding composure and subdued greatness.

His death took place at 10 p. m., on Wednesday, November 17, 1813. The funeral services took place on Saturday morning. The body was carried into the church at a quarter before 10 o'clock. At 10 o'clock Rev. J. D. Kurtz, of the

Lutheran church, Otterbein's friend and for twenty-seven years his co-laborer in Baltimore, preached a discourse in German from Matthew xx. 8—"Call the laborers and give them their hire." It was a fitting text for one that had spent sixty-five years in the ministry. After the discourse in German by Doctor Kurtz, Rev. Wm. Ryland, of the Methodist Church, spoke in English. The members of the different churches in the city were in attendance in large numbers. Almost all of the ministers of the city were present. Rev. George Dashields, of the Episcopal Church, conducted the ceremony at the grave.

Let us notice those that, doubtless by Mr. Otterbein's arrangement, took the leading part in these solemnities. Doctor Kurtz was the son of Rev. J. N. Kurtz, Otterbein's neighbor at Tulpehocken. His character is illustrated by a remark that he made. He was told that the Methodists were organizing churches among German Lutherans. He replied, "And is it not better that they should go to heaven as Methodists, than to be neglected and overlooked as Lutherans?" He was one of the founders of the General Synod of the Lutheran Church, which has always been noted for its evangelical character.

Rev. George Dashields, though an Episcopalian, often preached for Mr. Otterbein. He also to some extent made itinerant tours, and sometimes visited and cooperated with the German evangelists. His revival tendencies seem to have been disapproved, and to have excited opposition in the church to which he belonged. In 1816 he changed his church-relations. The character of Rev. Mr. Ryland has already been referred to.

It will be observed that none of Mr. Otterbein's co-workers among the United Brethren took a part in the funeral services. Frederick Schaffer, though beloved by Otterbein and the congregation, could better take the place of a mourner. Christian Newcomer, Joseph Hoffman, Christian Crum, and Jacob Baulus were specially engaged in Pennsylvania. When Mr. Newcomer reached home and found a letter informing him of the death of Otterbein he wrote, "He is called to his everlasting home, where he rests from his labors, and his works will follow him." No Reformed minister took part in the

services. Rev. Christian L. Becker was still serving as pastor of the Reformed Church.

When Bishop Asbury received the sad news of the death of his friend he exclaimed, "Is Father Otterbein dead? Great and good man of God! An honor to his church and country. One of the greatest scholars and divines that ever came to America, or born in it. Alas, the chiefs of the Germans are gone to their rest and reward, taken from the evil to come."

At the time of his death he was eighty-seven years, five months, and fourteen days of age. He had been a minister sixty-five years, reckoning from the time he became a candidate; or reckoning from his ordination, sixty-four years. He was buried in the yard by the side of the church, between the church and Conway Street, at the right of the entrance from the street. A large marble slab was placed flat upon the grave, and over this, supported by four square pillars at the corners, was placed a second slab. The inscription to his memory was on this second horizontal slab. In 1913 these slabs were removed and a suitable upright monument was placed at the head of his grave.

After his decease his congregation continued to be served by Rev. Frederick Schaffer until the next meeting of the United Brethren conference, when a committee from the congregation made a full report to the conference of the facts connected with his death, and presented the request of the congregation that a minister be sent them by the conference. This was according to the wish of Otterbein.

Mr. Otterbein's liberality had been such as to leave little property to be disposed of by will. The only items in his will looking to his individual property are the following: "I desire that my just debts and funeral expenses may be paid as soon as may be after my decease. I devise and give to Miss Elizabeth Drucks, now living in my family, and as a testimony of my esteem for her, the sum of fifty dollars. I give, devise, and bequeath all the residue of my property, personal or mixed, to my friend Elizabeth Schwope, as a small but the only compensation in my power for her faithful services and uncommon attention to me for many years past."

In March, 1814, four months after the death of Otterbein, Mr. Asbury came to Baltimore to attend the session of the Baltimore Conference. By request of the conference, and certainly at the hearty desire of the stricken congregation, he delivered in Otterbein's church a fitting discourse in memory of the departed. The following is the note that he made in his journal: "By request, I discoursed on the character of the angel of the church of Philadelphia, in allusion to William Otterbein, the holy, the great Otterbein, whose funeral discourse it was intended to be. Solemnity marked the silent meeting in the German church, where were assembled the members of our conference and many of the clergy of the city. Forty years have I known the retiring modesty of this man of God, towering majestic above his fellows, in learning, wisdom, and grace, yet seeking to be known only to God and the people of God."

A few additional testimonies, coming from widely-contrasted sources, will now be given. The following is from Dr. Benjamin Kurtz of the Lutheran Church: "Otterbein, that true and living witness, whose memory I hold dear, and cherish in my heart of hearts, was still laboring in faith and patience, and with great success, when I commenced preaching the gospel; but a short time before my arrival in Baltimore, the Master had called him home. The pious part of the community still delighted in calling to mind his unctious sermons, his holy walk and conversation, and his wonderful success in winning sinners from the error of their ways, as well as in encouraging the weak and building up believers. My uncle, Rev. J. D. Kurtz, a true man of God, was a co-laborer of the sainted Otterbein, on terms of intimacy with him, and preached his funeral sermon. He often spoke to me about him, and always indicated the profound regard and ardent affection he entertained for him. In Washington County, Maryland, and in adjacent parts of Virginia (where I spent the first sixteen years of my ministry), Otterbein was well known. He frequently visited that section, and everywhere I met with living seals of his ministry. The devotion and enthusiasm with which those who had been converted under his preaching spoke of his

power in the pulpit, of his spirit and holy conversation in personal intercourse, and of his untiring labors to lead sinners to Christ, was really refreshing, and filled my heart with love and admiration for that chosen and distinguished servant of the Lord. I knew a number of the early preachers that had been converted by Otterbein's instrumentality, and preached in company with some of them, on funeral and other occasions. They were all men of God, and though not learned, like Otterbein (who was a scholar as well as a saint), they were faithful, devoted, and eminently useful. If ever there was a true revival-preacher, Otterbein was one."

Doctor Zacharias, the pastor of the Reformed church at Frederick, Maryland, wrote in 1847 the following: "Mr. Otterbein was a ripe scholar, and a devoted and pious man, who lived in God and God in him. By his agency a new life was brought into the church, at first as a mustard-seed, but later as a tree whose branches afforded a grateful resting-place to many. * * * He was respected and revered even by those who disapproved of his measures, and throughout life his character stood unsullied by a single stain."

Before his toilsome career was brought to a close, his devotion to his life-work, his sacrifices, and manifold labors had won a recognition from even his opponents. He was blessed by the poor whose sad condition he had relieved from some of its shadows, and about him gathered with their kindly presence and pure-hearted appreciation, the choicest spirits of the times. His fidelity had been put to the severest test, but at the last it was suitably recognized and rewarded.

The breadth of his sympathy and practical philanthropy is shown by the fact that in 1803 he served with Bishop Carroll of the Catholic Church and Rev. J. D. Kurtz of the Lutheran Church with six others as trustees of a Female Charity School of the County of Baltimore.

Mr. John Hildt's account of his first acquaintance with Mr. Otterbein about 1800, has such tenderness and life-likeness that it will be inserted in full: "Nearly half a century has passed since I became acquainted with Mr. Otterbein; and never will I forget the impression made upon my mind when I

first saw and heard him. It was on Good Friday, in the forenoon, when, by the persuasion of a friend, I entered the church where he officiated. A venerable, portly old man, above six feet in height, erect in posture, apparently about seventy-five years of age, stood before me. He had a remarkably high and prominent forehead. Gray hair fell smooth down both sides of his head, on his temples. His eyes were large, blue, and piercing, and sparkled with the fire of love that warmed his heart. In his appearance and manners there was nothing repulsive, but all was attractive, and calculated to command the most profound attention and reverence. He opened his lips in prayer to Jehovah. Oh, what a voice!—what a prayer! Every word thrilled my heart. I had heard many prayers, but never before one like this. The words of his text were these: 'Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached in his name, among all nations, beginning at Jerusalem.' As he proceeded in the elucidation of the text and in the application, it seemed that every word was exactly adapted to my case, and intended for me. Every sentence smote me. A tremor at length seized on my whole frame; tears streamed from my eyes; and, utterly unable to restrain myself, I cried aloud.

"On the following Sabbath I again went to Mr. O.'s church, when he took special notice of the young stranger, and gave me an invitation to visit him on the next day. I complied with the friendly request, with some reluctance, it is true, but was received with such unaffected tenderness and love, and addressed with so much solicitude for my salvation, that my heart was won."

The following is the description of his person by Henry Boehm, as he appeared at the conference of 1800: "In person he was tall, being six feet high, with a noble frame, and a commanding appearance. He had a thoughtful, open countenance, full of benignity, and a dark-bluish eye that was very expressive. In reading the lesson he used spectacles, which he would take off and hold in his left hand while speaking. He

had a high forehead, a double chin with a beautiful dimple in the center. His locks were gray, his dress parsonic."

There are three independent pictures of him. The one representing him in a study-cap was ever tenderly loved by those that witnessed the last years of his ministry. The one usually seen in lithograph form represents him in middle life. The third picture was made in 1810 for Peter Hoffman, one of his elders. This picture has recently been secured for the Church at a cost of several hundred dollars. Aside from these three pictures, there is a photograph of a wax bust, giving a profile view. All of the pictures substantially agree, the differences resulting from difference in age, position, or dress.

The work of Mr. Otterbein has already been presented in its various phases and outlines. This is not the place to enlarge upon the importance and greatness of the work that was put in motion by him. Let it suffice to say that up to the time of his death, fully one hundred preachers had been raised up and introduced into the work of preaching a living gospel, and that the movement had already extended over large parts of several great states, finding its way many hundred miles beyond the field of Mr. Otterbein's personal labors. That he stood at the head of this great work, as far as the same was brought under a common form, no one can doubt.

It is a fact not to be ignored that in his last years many troubles came to his heart in view of the position and course that he had been led to take. The fact that he stood in his old age sundered from dear and venerable historic associations wrung from him the deepest anguish that it is possible for the heart to feel. His sorrow was not the bitterness of repentance over mistakes into which he had been precipitated. His sorrow was not over the outcome of his course and efforts, but over the condition of things that had led him, without his planning, into a new and untried way. There is no evidence of even a momentary faltering in his attachment to those that had been led into the revival movement by him, and to the cause to which they with himself stood committed; but how gladly would he have embraced also all that in earlier times had stood to him as brethren.

In the forced seclusion of his last years he had to fight no ordinary battles. He asked in great anxiety, "Will the work stand, and endure the fiery test?" Within the last year of his life he sent for Christian Newcomer and Jacob Baulus, that he might see them once more, and that he might converse with them on the state of religion and the interests of the work that lay so near his heart. In conversation with them he said, "The Lord has been pleased graciously to satisfy me fully that the work will abide."

What—as a final judgment—was the chief factor in Mr. Otterbein's life, the key to his character and career? It was not a form of philosophy; it was not a type of theology; it was not enthusiasm. The true explanation of his devoted life and sustained labors is to be found in his deep perception of the moral contrasts presented in the Scriptures. This was the basis; other things rested upon his foundation. He saw men as lost, and, by the widest contrast imaginable, beheld them redeemed. He appreciated the unspeakable difference between a soul unrenewed and a soul renewed. The difference was one of quality, fundamental character—not one of moral shading. Others were thinking of educating a new man out of the old man; he believed in nothing short of a new creature in Christ. By the aid of the Scriptures he read moral truth in its primitive courses. He saw that the difference between unbelievers and Christians must be carried, on the part of Christians, to a joyful and assured knowledge of salvation. He regarded this as necessary not only for the proper joy and comfort of believers, but also as necessary for the triumphs of the church. To deny the possibility of this assurance was to go against the Scriptures, and to cast away the essential consistency of Christianity. Why should not so great a change as that from death unto life, from the disfavor to the favor of God, have a witness in man's inmost experience? From such preceptions there could be but one result. Could any man have this deep and living view of moral qualities and conditions—qualities and conditions so boldly presented and strikingly contrasted in the Scriptures—and remain an ordinary Christian, or an ordinary force in the work of saving men?

His convictions were deep and powerful, active and unyielding. While he startled and moved others, he himself was deliberate and composed. He had both the courage and the confidence of his convictions, and could therefore afford, when outward display would avail nothing, to possess his soul in peace; and when in action, all of his power could be turned, with no wasting upon himself, directly upon the work to be done.

Mr. Otterbein's place in history is becoming more clear and his name more honored as the years go by. The ideas that he sought to advance are now firmly enthroned in the heart of Christians everywhere. The ideas of a conscious experience of the grace of God, a spiritual church-membership, a converted ministry, and the social element in religious life, are no longer the symbols of divisions in the church. But the world does not forget those that won for these ideas their recognized place. Revivals, the promotion of which required in him a martyr-spirit, have now an open field and the authority of multitudes of the greatest names.

A bishop in the Methodist Episcopal Church South recently said, "If Otterbein had preached in the English language he would have headed the general evangelical movement in this country." The remark contemplates, it may be said, more his fitness and position in time, than his disposition toward leadership. Rev. George Lansing Taylor, a Methodist divine, in an ode written in 1875, speaks of Otterbein as—

"Scholar, apostle, and saint, by Asbury loved as a brother;
Sage in counsel, and mighty in prayer as Elijah on Carmel;
Founder and head of a people, a godly, fraternal communion."

No fitter conclusion can be given to this attempt to trace the life of Mr. Otterbein than by giving the list of questions and answers, already referred to as forming a part of the Hollingsworth article. The questions were submitted by Bishop Asbury, and the answers were undoubtedly written by Mr. Otterbein's own hand. The answers were given in 1812. They begin with his home in Germany and come down to the very close of his life. The answers are strikingly and admirably characteristic, and to one that has already obtained some

knowledge of Otterbein's life they need no comment. The following is the list:

To the Rev. William Otterbein—

Sir:—Where were you born?

Answer. In Nassau-Dillenburg, in Germany.

Question. How many years had you lived in your native land?

Ans. Twenty-six years.

Ques. How many years have you resided in America?

Ans. Sixty years the coming August.

Ques. Where were you educated?

Ans. In Herborn in an academy.

Ques What languages and sciences were you taught?

Ans. Latin, Greek, Hebrew, Philosophy, and Divinity.

Ques. In what order were you set apart for the ministry?

Ans. The Presbyterian form and order.

Ques. What ministers assisted in your ordination?

Ans. Schramm and Klingelhœfer.

Ques. Where have you had charge of congregations in America?

Ans. First in Lancaster, in Tulpehocken, in Fredericktown, in Maryland, in Little York, in Pennsylvania, and in Baltimore.

Ques. In what part of the United States have you frequently traveled in the prosecution of your ministerial labors?

Ans. In Maryland, Virginia, and Pennsylvania.

Ques. How many years of your life, since you came to this continent, were you in a great measure an itinerant?

Ans. The chief of the time since my coming but more largely since my coming to Baltimore.

Ques. By what means were you brought to the gospel of God and our Savior?

Ans. By degrees was I brought to the knowledge of the truth while in Lancaster.

Ques. Have you unshaken confidence in God, through Christ, of your justification, sanctification, and sure hope of glorification?

Ans. The Lord has been good to me, and no doubt remains in my mind but he will be good; and I can now praise him for the hope of a better life.

Ques. Have you ever kept any account of the seals of your ministry?

Ans. None.

Ques. Have you ever kept any account of the members in the society of the United Brethren?

Ans. Only what are in Baltimore.

Ques. Have you taken any account of the brethren introduced into the ministry immediately by yourself, and sent out by you? Can you give the names of the living and the dead?

Ans. Henry Weidner, Henry Baker, Simon Herre, in Virginia: these are gone to their reward. Newcomer can give the names of the living.

Ques. What ministerial brethren, who have been your helpers, can you speak of with pleasure, and whose names are precious?

Ans. Geeting Weidner, Newcomer and others.

Ques. What is your mind concerning John Wesley, and the order of Methodists in America?

Ans. I think highly of John Wesley. I think well of the Methodists in Amer ca.

Ques. What are your views of the present state of the church of Christ in Europe and America, and of prophecy?

Ans. In continental Europe the church has lost, in a great degree, the light of truth. In England and America the light still shines. Prophecy is hastening to its accomplishment.

Ques. Will you give any commandment concerning your bones, and the memoirs of your life? Your children in Christ will not suffer you to die unnoticed.

No answer was returned to the last question. This blank, however, was itself truly expressive of his character.

The immortality that he sought he soon afterward gained in the unseen realm. Yet he lives in the memories of the good of earth. May he have in this world, too, a truer immortality than that of a name embalmed in memory,—even that of living in the increased endeavors of many thousands, who, clothed with his spirit, shall carry forward the work that he so nobly began. For this triple immortality—in heaven, in grateful memory, and in an increasing force for good—who would not suffer, toil, and die? Yet in the life of Otterbein, an ulterior object, something beyond any personal end to be gained, is to be discerned, if we would understand his unvarying course, and the proportioned greatness of his character. We must discern as his constant aim the glory of God, and the salvation of undying souls.

Part Second

CHURCH CHARACTER ASSUMED; THE DEVELOPMENT OF THE CHURCH

CHAPTER I.

THE SCOPE OF THE EVANGELICAL MOVEMENT

Pennsylvania Germans—Testimony from Outside Sources—Asbury's Description—Asbury's Statistics—Losses—Testimony from Within the Church—Sketch from Earliest Disciplines—Spirit of the Founders.

THE scope of the evangelical movement among the Germans, together with the beginnings of church character, may be noticed a little more closely. We shall here be more especially concerned with the period from 1800, when the first regular annual conference met, to 1815, when the first General Conference met. The field occupied and the number or proportion of the German population must enter largely into our survey. The term to commence with and almost to end with is "Pennsylvania German." The German population in Pennsylvania already has been referred to. As the first generation of these newcomers was being succeeded by a second and a third, and as the influence of new surroundings and associations became more and more felt, the Germans of Pennsylvania became more and more a distinctly marked class as distinguished from the Germans more recently arriving. From Pennsylvania, the Germans spread down over parts of Maryland. Comparatively few Germans came to the port of Baltimore. From Pennsylvania and Maryland, they went in large numbers into the Shenandoah Valley in Virginia, called in early days, "New Virginia." For more than a hundred years after the first settlement in Virginia in 1607, no white man crossed the mountains to look into this famous valley. It was reserved in large part for occupancy by the Germans from Pennsylvania. From the more early settled parts of Pennsylvania, the Germans spread to the western part of that State, and then, along with other elements of the population, formed a considerable portion of the tide of immigrants pouring into Ohio, Kentucky,

and Indiana, spoken of as the "Western Country." When the German evangelists went into any of these parts, they found Pennsylvania families, and often relatives and acquaintances, and almost invariably open doors. Even in going to Canada, they followed the track of the German immigrant, and noted the finding of relatives and friends. Here then was the public, largely homogeneous, and more or less separated by language and customs from other portions of the population, to which the pioneer German preachers must address themselves. It is not necessary to dwell on the special religious needs of the people. Of the difficulty of the work, Otterbein gave this testimony: "It is true, brethren, the German work is a hard work; yet, faint not, and in due season you shall reap. The Lord has greatly blessed our labors and stood by us." In the light of the foregoing, our eyes get a vision of the early field as referred to in the rules of Otterbein's Baltimore church, adopted in 1785, wherein reference is made to the "societies in Pennsylvania, Maryland, and Virginia under the superintendence of William Otterbein."

In getting a fuller view of the period named, we will look first to sources outside of the Church, and then to accounts given within the Church. The fullest testimony from without the Church naturally comes from within the Methodist Church, as the evangelical labors carried forward by the two organizations were parallel, and often overlapping and intertwined. No one outside of the religious movement among the Germans was better acquainted with it and more sympathetic toward it than Bishop Asbury. Besides, he was anxious that a record of the same should be handed down.

In the spring of 1811, Henry Boehm, the son of Martin Boehm, being at the time the traveling companion of Bishop Asbury, submitted a list of questions to Martin Boehm, his father, concerning his life, and took down in writing the answers to the same. At about the same time, Bishop Asbury submitted a list of questions to Otterbein in relation to his life. These lists, with the answers thereto, were preserved among Bishop Asbury's papers. The account in regard to Martin Boehm already has been referred to, and the account in regard

to Otterbein has been given fully. A more comprehensive statement as to the religious movement among the Germans was made in a sermon which Bishop Asbury preached in Boehm Chapel in 1812, in commemoration of the life of Martin Boehm. Bishop Asbury requested Francis Hollingsworth, the transcriber of his Journal, to write, on the basis of documents that he would supply him, an account of the work among the Germans. All the material that Hollingsworth was able to find consisted of the three documents referred to above—the list of questions with answers submitted to Boehm, the similar list with answers submitted to Otterbein, and the account given in the memorial sermon on Boehm. These documents were published in the Methodist Magazine of June, 1823, "with the alteration and substitution of a few sentences and words," and are known as the "Hollingsworth papers." Hollingsworth deplored the fact that he had no personal knowledge of the German work, and his inability to secure adequate information. Notwithstanding the unfavorable circumstances under which the documents were produced, they have great value because of their contemporary character.

The document from which an extended quotation now will be made is from the sermon preached April 5, 1812, by Bishop Asbury on the occasion of the death of Martin Boehm, which occurred the 23rd of the preceding month. After pronouncing a noble eulogy on Martin Boehm, he spoke more generally of the German work as follows:

William Otterbein was regularly ordained to the ministry in the German Presbyterian Church [German Reformed]. He is one of the best scholars and the greatest divines in America. Why then is he not where he began? He was irregular. Alas for us, the zealous are necessarily so to those whose cry has been, "Put me into the priests' office, that I may eat a morsel of bread." Osterwald has observed, "Hell is paved with the skulls of unfaithful ministers." Such was not Boehm. Such is not Otterbein; and now his sun of life is setting in brightness: behold the saint of God leaning upon his staff, waiting for the chariots of Israel!

I pause here to indulge in reflections upon the past. Why was the German reformation in the middle States, that sprang up with Boehm, Otterbein, and their helpers, not more

perfect? Was money, was labor made a consideration with these primitive men? No; they wanted not the one and heeded not the other. They all had had church membership, as Presbyterians, [German Reformed] Lutherans, Moravians, Dunkers, Mennonites. The spiritual men of these societies generally united with the reformers, but they brought along with them the formalities, superstitions, and peculiar opinions of religious education. There was no master-spirit to rise up and organize and lead them. Some of the ministers located, and only added to their charge partial traveling labors; and all were independent. It remains to be proved whether a reformation, in any country, or under any circumstances, can be perpetuated without a well-directed itinerancy. But these faithful men of God were not the less zealous in declaring the truth because they failed to erect a church government. This was wished for by many; and among the first, perhaps, to discover the necessity of discipline and order, was Benedict Schwope, of Pipe creek, Frederick county; he became Otterbein's prompter as early as 1772, and called upon him to translate the general rules of the Methodists, and explain to their German brethren, wandering as sheep without a shepherd, their nature, design, and efficacy. Otterbein, one of the wisest and best of men, could only approve; when urged to put himself forward as a leader, his great modesty and diffidence of himself forbade his acceptance of so high a trust. His journeys, nevertheless, were long, his visits frequent, and his labors constant; so that, after he came to Baltimore, he might be called a traveling preacher until age and infirmities compelled him to be still. Surely, I should not forget his helpers. I may mention once more Benedict Schwope; he removed to Kentucky and preached until near his death at eighty years of age. George Adam Geeting, a native of Germany, has been a most acceptable man in the work; he still lives near Sharpsburg, in Maryland. Christian Newcomer, near Hagerstown, in Maryland, has labored and traveled many years. His heart's desire always has been to effect a union between his German brethren and the Methodists. Are there many that fear God who have passed by his house and have not heard of or witnessed the piety and hospitality of these Newcomers? Worthy people!

I will not forget Abraham Traxall, now in the west of Pennsylvania; a most acceptable preacher of method and energy. Henry and Christian Crum, twin-brothers born, and twin-souls in zeal and experience; these were holy, good men, and members of both societies. John Hersay, formerly

a Mennonist; an Israelite; he is gone to rest. Abraham and Christian Hersay, occasional itinerants, good men; busy and zealous. David Snyder, possessing gifts to make himself useful. Niesch Wanger, a good man and good preacher. Most of these men were natives of Pennsylvania. May I name Leonard Harburgh, once famous, gifted, laborous, useful? He is now only a great mechanic, alas! The flame of German zeal has moved westward with emigration. In Ohio, we have Andrew Teller, and Benedem, men of God, intrusted with a weighty charge, subjecting them to great labors. But our German fathers have lost many of their spiritual children. Some have led away disciples after them, and established independent churches; some have returned whence they or their fathers came; and some have joined the Dutch Baptists. Our German reformers have left no journal or record, that I have seen or heard of, by which we might learn the extent of their labors; but from Tennessee, where the excellent Baker labored and died, through Virginia and Maryland, into Pennsylvania, as far eastward as Bucks and Berks counties, the effects of their ministry were happily seen and felt. We feel ourselves at liberty to believe that these German heralds of grace congregated one hundred thousand souls; that they have had twenty thousand in fellowship and communion, and one hundred zealous and acceptable preachers.*

Asbury's account is not introduced for the purpose of criticizing it, but for the sake of the information it contains. Yet, in order that it be of real service, the limitations under which it was written must be recognized, and any proper qualifications from other sources allowed their place. Asbury was not aware that minutes were kept of annual conference proceedings, and that progress was being made in the formation of a Discipline. The formal Discipline, however, was not submitted for adoption until two years later. As in Luther's time the German's were impatient of putting their necks under a yoke, so in this case the Germans were not favorably unclined to a formal discipline. The union referred to by Asbury was an understanding and agreement as to the mutual use of churches and places of meeting, and the priveleges of class meetings. Sometimes the thought of union may have gone further and included the idea of a single general organization.

*Bangs' History of the Methodist Episcopal Church, published in 1839. Vol. II, pp. 371-374.

The Methodists had a few preachers that preached in German on occasion, along with their English preaching, but the Methodist leaders, believing that the use of the German language would be of short duration, declined to recognize or provide for anything distinctive along German lines. The Methodists might have incorporated the Albright movement entire if they had been willing to recognize German conferences. They likewise held in little esteem the semi-local character of the ministry of the United Brethren. Also, the fact that the United Brethren ministers generally were men with families stood in the way of a close union. Because of the larger cost of support for married ministers, and because of limitations on their range of work, the Methodists preferred unmarried men for their ministry. Asbury was a bachelor. In 1782, out of eighty ministers, seventy-one were bachelors. The spelling of names, as Traxall for Drachsel or Troxel, Hersay for Hershey, and Teller for Zeller has been left as it was given. We may pause and give attention to the numbers named by Asbury in his concluding paragraph, as these numbers sometimes are used as the beginning of United Brethren statistics.

From the beginning of the religious movement among the Germans to the time when Asbury wrote, a roll of one hundred preachers, the number named by Asbury, can be made up. Doubtless, there was a considerable number of preachers whose names have not been handed down. The number of hearers in the more or less settled congregations may well have exceeded the one hundred thousand named by Asbury.

As to the twenty thousand members, were there this number, and, if so, why should there not have been more? And why was there later surely a smaller number? It is easy to believe that the number twenty thousand is not too high for the adherents or communicants in connection with the religious movement among the Germans. In the early period, those wishing to become members of the society, or societies, could do so without withdrawing from the churches to which they belonged. It was the same with the Methodists at a corresponding stage. The earliest Methodist historian uses

the language: "We were only a religious society and not a church, and any members of any church who would conform to our rules and meet in a class had liberty to continue in their own church." Thus, it was easy for the number of members to be augmented, especially in view of the new experience and warm fellowship that came to exist. It is easy to see that old attachments readily might reassert themselves, or that those who once had broken away from old attachments might use their independency by uniting with some other society or church. Thus, numbers might be reduced as rapidly as they had increased. The greatest losses from the United Brethren were to the Methodists. An example taken from Quinn's Journal already has been given. Another example represents conditions of the Methodist church, on Frederick Circuit, Maryland, in 1804. Robert R. Roberts, afterward bishop, was the preacher in charge. His biographer, after speaking of the "numerous followers of Otterbein" on the circuit, says: "They were a very devoted people, and had good meetings. As they were not then organized into a church, he was desirous that they should be, and thought they had better join the Methodist Episcopal Church. He conversed with them on the subject, and they appeared willing to do so. On his next round, he proposed to admit such as wished to unite, when about thirty accepted of his proposition. Among the number were three preachers. This step gave offense to some of their friends, and the result was that several of those who had joined withdrew shortly afterward, and among them two of the preachers, the other preacher, John Everhart, remaining in the Methodist Episcopal Church." While many preachers paved the way for their members to pass over into the Methodist Church, there were other persons, both preachers and laymen, who opposed this tendency.

The Methodists were forty years getting a firm hold in Middletown, Maryland, and in 1808 Asbury, speaking of Hagerstown, wrote: "Our German Brethren of Otterbein's have shouldered us out, but have failed to establish themselves."

Not many United Brethren preachers entered the regular ministry of the Methodist Church. Some preachers, like Henry Boehm, were drawn into the ministry of the Methodist Church when they saw the strong organization, great success, and wide prospects of the Methodist Church. Some have given Lorenz or Lawrence Eberhart (or Everhart), at whose house near Middletown the conference of 1806 was held, as an example, but he was present at the United Brethren conferences down to 1812, at which time he was given work as a preacher. John Eberhart, a pioneer preacher in Iowa, is said to have been his son. Lorenz Eberhart was a hero of the Revolution. At the battle of Cowpens, he saved the life of the colonel commanding, and at the battle of Brandywine assisted in carrying the wounded Lafayette a distance of two miles to a place of safety. The change constantly going on from the use of the German to the use of the English language, and the lack of English preachers, fully account for a certain shrinkage in the number of members. It is to be feared that, by giving attention to unfavorable or limiting features, we may lose our enthusiasm for the really marvellous work that it is our business to trace. The fact that the Church triumphed over such obstacles is the strongest testimony to its vitality, and testimony likewise to its providential direction and support.

We may now turn to testimony from within the Church as to the beginning and spread of the movement ultimating in the Church of the United Brethren in Christ. Here we have the advantage of testimony that was almost contemporaneous with the events, and has the authority of intimate and actual knowledge. It is the account of the origin of the Church given in the first published Disciplines of the Church, representing the first and second General Conferences, which met in 1815 and 1817. The account has been retained substantially in every Discipline published since. Though it thus is easily accessible, it should be included here. It is given here from the Discipline that bears the imprint of 1819. The General Conference of 1817 ordered three hundred Disciplines printed in German and one hundred in English. The English translation of the Discipline did not appear until 1819, and then it

appeared with pages facing the pages containing the German Discipline. Both are somewhat fuller than the German Disciplines of 1815 and 1817. However, the only significant change or addition in the historical sketch here given, as compared with the sketch given in the Discipline of 1815, is the addition of an account of the conferences of 1789 and 1791, and a list of the names of members of the conference of 1800. As being the translation made by the framers of the first Disciplines, and as being the basis of subsequent Disciplines, it is well to make use of the same as the original testimony from within the Church. Spayth was one of the secretaries of the General Conference of 1815, and was secretary of the General Conference of 1817, and the work of bringing out the Discipline bearing the date of 1819 doubtless was his. The following is the chief part of the historical sketch:

In the century last past it pleased the Lord our God, to awaken persons in different parts of the world, who should raise up the Christian religion from its fallen state, and preach the gospel of Christ crucified in its purity.

At this time, the Lord in mercy remembered the Germans in America, who, living scattered in this extensive country had but seldom an opportunity to hear the gospel of a crucified Savior preached to them in their native language.

Amongst others, he raised up an Otterbein, a Boehm, and a Guething, armed them with spirit, grace, and strength to labor in his neglected vineyard, and call, also, amongst the Germans in America, sinners to repentance. These men obeyed the call of their Lord and Master; their labours were blessed; they established in many places excellent societies, and led many a precious soul to Jesus Christ. Their sphere of action spread itself more and more, so that they found it necessary to look about for more fellow labourers in the vineyard; for the harvest was great, and the labourers but few. The Lord called others, who also were willing to devote their strength to his service; such, then, were accepted by one or the other of the preachers as fellow labourers.

The number of members of the society, in the different parts of the country, continued from time to time to increase, and the gracious work spread itself through the States of Pennsylvania, Maryland, and Virginia. Great meetings were appointed and held annually several times; when, on such occasions, Otterbein would hold particular conversations with

the preachers then present; represent to them the importance of the ministry, and the necessity of their utmost endeavors to save souls. At one of these conversations, it was resolved to hold a conference of all the preachers, in order to take into consideration how, and in what manner they might be most useful.

The first conference was accordingly held in Baltimore, in the year 1789. There were present:

William Otterbein	Adam Lehman
Martin Boehm	John Ernst
George Adam Guething	Henry Weidener
Christian Newcomer	

The second conference was held in York county, in Paradise township, at the house of Brother Spangler, in the year 1791, where there were present the following persons, viz:

William Otterbein	John Ernst
Martin Boehm	John G. Pfrimmer
George Adam Guething	John Neidig
Christian Newcomer	Benedict Sander
Adam Lehman	

And after mature deliberation, how they might labour most usefully in the vineyard of the Lord, they again appointed such as fellow labourers, of whom they had cause to believe that they had experienced true religion in their own souls.

In the meantime, the number of members continued to increase more and more; the preachers therefore were obliged to appoint an annual conference, in order to unite themselves more closely, and labour most usefully to one common end; for some were Presbyterians, or church Reformed, some were Lutherans, others Mennonites, and yet others were Methodists. They, therefore, appointed a conference to be held the 25th of September, 1800, in Frederick county, Maryland, at the house of Brother Frederick Kemp. There were present as follows:

William Otterbein	Christian Crum
Martin Boehm	Henry Crum
George Adam Guething	John Hershey
Christian Newcomer	Jacob Geisinger
Adam Lehman	Henry Boehm
Abraham Dracksel	Dietrick Aurauf
John George Pfrimmer	

They there united themselves into a society, which bears the name of "The United Brethren in Christ," and elected William Otterbein and Martin Boehm, as superintendents or bishops, and agreed that each of them should be at liberty to

baptize in such manner as should best accord with his conviction.

From this time forth, the society increased still more; preachers were appointed, who travelled continually (because the number of preaching places could in no other wise be attended) and the work spread itself into the States of Ohio and Kentucky. It became necessary therefore to appoint a conference in the State of Ohio, because it was conceived too laborious for the preachers, who labored in those States, to travel such a distance annually to the conference.

In the meantime, Brothers Boehm and Guething died, and Brother Otterbein desired that another Bishop should be elected (because infirmity and age would not permit him to superintend any longer), who should take charge of the society, and preserve discipline and order; for, at a conference formerly held, it was resolved, that whenever one of the bishops dies, another should be elected in his place—therefore Brother Christian Newcomer was then elected as bishop, to take charge of the superintendence of the society.

Newcomer's Journal published in 1834, at first little esteemed, gives more than any other publication the history of the Church in its formative period, the time covered extending from 1795 and even earlier to 1830, the year of his death. Its material already has been used much, and in the pages that follow will continue to be used.

For the spirit of the early preachers and for the character and scope of their work, the minutes of the early conferences, already extensively quoted are of the greatest value. Thoroughly characteristic is the wonderful prayer with which Geeting, the most eloquent of all the early preachers, closed the minutes of the conference of 1812, the last minutes recorded by him, a short time before his death: "O Lord, thou Almighty God, bless thy work. Give to all thy Holy Spirit. Fill us all with thy pure love and with power and with understanding to preach thy word and lead a good upright life, and to honor thee, O God, from the depths of our hearts. Grant it us out of thy grace, for Jesus' sake, Amen."

CHAPTER II.

OUR DENOMINATIONAL NAME

Significance of a Name—Pre-denominational Names—Unsectarian Society —Association—United Brethren—United Brethren in Christ— Full Name Reached.

IT may be said that the United Brethren Church, like the Kingdom of God, came "not with observation." Leaders of different types and small groups of adherents widely separated, all engrossed with the thought of a spiritual experience and the life beyond, had little thought of permanent institutions, and yet less thought of leaving a record for the future. The Methodist Episcopal Church had the genius and pattern of the Wesleyan societies in Great Britain as a prompter and guide. Likewise, the Evangelical Association, the closest contemporary of the United Brethren Church, soon was separated from antecedent elements and was set forward on its own distinct course. But even the name of the United Brethren Church emerged or evolved from dim and conflicting conditions.

It often is said that words are air. On the other hand, it may be said that words sometimes are things. When words are written or spoken, they may be on their way to shaping the course of history. They "give to airy nothing a local habitation and a name." This much at least must be accorded to them, that they mark the steps of events. Thus, the words used in our denominational name marked and did much to further and establish the organization and work of the denomination of the United Brethren in Christ.

What may be termed pre-denominational names are not without significance. Die Freiheits Leute (the Liberty People) was in a limited way early in use. A favorite text was, "Where the Spirit of the Lord is, there is liberty (Freiheit)." IICor. 3:17. Other names were Die Neue Reformirte (the New Reformed), Die Neue Mennoniten (the New Mennonites), Die

Otterbeinianer (Otterbein's People), Die Boehmische (Boehm's Followers). Here and there they were called by the names of particular preachers, as the followers of Felix Light were called Die Lichtes Leute (Light's People), and the followers of John Neidig, Die Neidigs Leute (Neidig's People). It should be remarked that, under the name Die Allgemeine (the Universal), there were many associates or followers of Martin Crider, Caspar Sherk, and Felix Light, who very slowly came fully within the ranks of the United Brethren. They stood midway between the Mennonites and United Brethren. This explains the slow formation of classes east of the Susquehanna.

The term Unparteiischen, meaning the unsectarian, was a self-applied name in very general use. This is not the only example of a non-party name becoming the name of a party. The following resolution, as already quoted, was adopted in the history-making conference of 1800: "Resolved, That annually a day shall be appointed on which the Unsectarian (unparteiischen) preachers shall assemble together and counsel how they can become more useful in their office so that the church of God may be built up, sinners converted to God, and God glorified." The term church (Kirche), used here for the church of God in general, indicates appreciation of the church in its institutional character. The term church (Kirche), with reference to the denomination, was not used until 1813 and 1814, when it appeared in the minutes of the Miami Conference.

The word Gemeinde, meaning society, was early used for a local company of adherents. In the rules of Otterbein's church, adopted in 1785, it is said: "No preacher shall stay among us (that is, serve the Baltimore church) who will not to the best of his ability care for the various societies (Gemeinden) in Pennsylvania, Maryland, and Virginia." The name Gemeinde came to be used for a regular class, and then for the denomination. This latter use was facilitated by the fact that in the German New Testament the term used for the Christian church is Die Gemeinde. Due to the prevalent use of the term Gemeinde, there was a long continued use of the term society for the local church and general denomination. There was a

growing use of the designation church from 1813 down to 1881, when the term was formally adopted.

The word Gesellschaft (Association) was used with reference to the organization effected in 1800. The Discipline of 1815 says that the preachers united themselves into a society (Gesellschaft) which bears the name," The United Brethren in Christ." The constitution of 1841 uses the term Gesellschaft for the denomination or society or church. The word might be translated, the connection. We often see the expression, "the connectional interests."

Closely resembling the word Gesellschaft is the word Gemeinschaft, which may be rendered society or communion. We often see the expression "our communion." This term often was used for the denomination or church. A noticeable example is given in the minutes of the General Conference of 1821. That conference resolved, that the communion or denomination of the United Brethren in Christ (Die Gemeinschaft der Vereinigten Brüder in Christo) be incorporated, an act which, however, was not performed until 1890.

We may now seek to trace the elements that became permanent in the name of the denomination. A prefatory statement to the recorded minutes of the original conference from 1800 to 1812 is the following: "Here now follows what the United Brotherhood in Christ Jesus (Die Vereinigte Brüderschaft in Christo Jesu) from the year 1800—The United (Die Vereinigte) before 1800—have done in their annual conference, how the preachers and church (Kirche) members should conduct themselves." This prefatory note was made in 1812, when the loose minutes were transcribed into the record book. The reference to church-members is more to the general church of Christ than to the denomination. The name, The United (Die Vereinigte), used before 1800, might have Brotherhood (Brüderschaft) understood as following it. The one example that has come down to us from the period before 1800 of the name The United (Die Vereinigte or Die Vereinigten) is in the papers connected with the building in 1793 of the Oberlin Church, near Harrisburg, Pennsylvania. Thus it would be fair to say, as generally has been said, that

the name, or one of the names for the pioneers of the denomination up to 1800 was the United Brethren, the noun in German often being omitted. This would reflect the memorable words of Otterbein at the Isaac Long meeting, 'We are brethren."

For the name this side of 1800, the designation "Christ Jesus" often would be used in German in the place of the single name "Christ" in English. The heading for the book of minutes, in which the names of members were recorded in 1812, is, "Protocol von die Vereinigten Brüderschaft zu Christo" (The United Brotherhood in Christ). Thus it would seem proper to say that the denominational name this side of 1800 would be as generally has been said, the United Brethren in Christ. Yet, it required time for this definite title or its German equivalent to come into use. In the deed for the Hagerstown church, made in 1805, the name for the grantee was the Society of United Christians. In a hymn book authorized by the old conference in 1807, and printed in 1808, the designation is the United Brotherhood in Christ (Die Vereinigte Brüderschaft in Christo). In the conference minutes of 1808 and 1812, the German equivalent for the United Brotherhood is used; and in the minutes of 1810 the German equivalent for the United Brethren appears. In the minutes of 1813, the definite name the United Brethren in Christ (Die Vereinigten Brüder in Christo) is used. Newcomer, in his Journal for 1812, and the Miami Conference minutes for the same year use the name in this form. All of the examples thus far given are translations from the German. The first known example given originally in English of the use of the name, the United Brethren in Christ, is in the license to preach given to Abraham Troxel in 1811, over the signatures of Geeting and Newcomer. In the correspondence between the Methodists and the United Brethren, carried on in English between 1809 and 1814, the name generally given is the German United Brethren, though in some cases it is the United Brethren. In this correspondence where "in Christ" is given as a part of the title, it is up to 1813 the result of interpolation. The name United Brethren continues down to the present time, as a convenient general title for the denomination or as applied to local churches.

But where does the word church come into the title of the denomination? As before stated, the first recorded example of the use of the word church (Kirche) for the denomination was in the minutes of the Miami conference for 1813 and 1814. The General conference of 1821 resolved to incorporate the society or denomination of the United Brethren in Christ (Gemeinschaft der Vereinigten Brüder in Christo). The title page of Newcomer's Journal, published in 1834, styles him late Bishop of the "Church of the *United Brethren in Christ,*" the italicized words being on a single line and in larger type. The Religious Telescope, in its first copy issued, on the last day of 1834, announces the periodical as published for the Church of the "United Brethren in Christ," the word church being left outside of the quotation marks that enclosed the title. Many examples appeared later, in which the word church was left outside of quotation marks as in this case, showing that the word was a descriptive common noun rather than a part of the title; but gradually the quotation marks were eliminated. The constitutions of 1837 and 1841 included the designation, "the Church of the *United Brethren in Christ,*" the italicized words, however, standing out in larger type. Spayth in 1850, and Lawrence in 1860, made a like use of the title in their histories of the Church. From the time when the Bishops of the Church began regularly to present quadrennial addresses to the General Conferences in 1869, they used the term church as a part of the title without any mark of distinction. In the first address given by the Bishops in 1857, the word church, though used, was not a part of the title. In 1861, the address contained no title, and in 1865, no address was given. Finally, when the board of trustees for the Church was incorporated in 1890, the term Church was formally included in the title. In legal papers, the full name in this form now is insisted on.

It may be admitted that the name United Brethren has its difficulties and unsuitableness. In our age, women are entitled to a name that does not make them a mere adjunct of man. Yet, in all lines, words have their disadvantage. We cannot say United Stateser, and so must say American; and we must say the United States is a great nation. Likewise, we

must say, "She was made chairman, etc. We have no substitute for the word mankind. In connection with proposed unions with other churches, members of the United Brethren Church have stood stoutly for their denominational name. It may be too late to notify the reader that he need not read this chapter unless he has a kindled interest or practical occasion for doing so.

CHAPTER III.

THE CHURCH AS AN INSTITUTION

The Church and the Kingdom—The Christian Denomination—The Good and Bad of Institutions—The Spirit of a Denomination.

IN the broadest sense, the church is the divine institution for the establishing of the kingdom of God in the world. In this sense, it would include whatever formal agency was in existence before the time of Christ as well as afterward for the establishing of the divine kingdom. Kurtz, the author of the Church History, defines the Christian church as that "divine institution for the salvation of men which Jesus Christ has founded on earth." A fuller statement of the purpose of the Christian church would include both the salvation of men and the establishing of the kingdom of God in the world. The two grounds for the existence of the Christian church are the authoritative founding of the church by Christ, as set forth in the sixteenth chapter of Matthew, and the demand for fellowship in worship and service as the result of a common religious experience. The kingdom is the invisible communion of those that are saved. Christ is the foundation of the kingdom, in other words, of salvation; but he is the invisible head of the church, which is built of human material, apostles being foundations and pillars, and every Christian a living stone. Thus, the church may seem to stand out as earthly or earthen. But we are not to forget its relation to its living unseen Head, and its supreme purpose in the establishing of the kingdom. Often, the church is identified with the kingdom, and then divine superlatives are eminently in place. The term church likewise is applied to a local congregation functioning toward the great end that the Christian church has in view.

Still another sense for the word church, and that with which we now are directly concerned, has reference to a Christian denomination as an institution undertaking to perform the

identical functions of the Christian church as indicated above. The justification for the particular denomination is found largely, if found at all, in the inherent or actual difficulties or perversions in connection with a single great organization. At the time of the Reformation, when the treasures and hopes of the Christian religion so largely were hidden away in the great hull of the secularized Roman Church, it became necessary to transfer those treasures and hopes to a fleet of smaller vessels. What new conditions and exigencies may require remains for the future to disclose.

The thought of an institution comes into every conception in defining the church. An institution is an organization or cooperative agency devoted to the attaining of some particular end. The end or function exists first, and to meet or perform the same the institution springs into existence. Institutions have full justification and great possibilities. They enlarge the life and multiply the effectiveness of individuals. "One shall chase a thousand, and two put ten thousand to flight." They are qualified to survive the passing away of multitudes of individuals. The past is billowed over with the graves of countless generations, but institutions have the capacity to survive all passing change. On the unfavorable side, there are many discouraging liabilities. An institution may be perverted and turned from its proper object. Constantly we are hearing of the evils of institutionalism as trenching on the rights and welfare of individuals. The normal life and usefulness of individuals may be narrowed or smothered through the influence of institutions. But, with all of the liabilities and evils clearly seen, means may be found for their avoidance, and the way left open for our esteem of those institutions that tend to enlarge the life, unite the efforts, and multiply the blessings of mankind. Such institutions should appeal to the enthusiasms and loyalties of our hearts.

The United Brethren Church as a Christian denomination must justify both its beginning and continued existence by its fidelity to the great governing purposes of the Christian church. Did it under Providence spring into existence to meet a great need? Is it sound at heart, and has it a mission for the present

and the future? If one could not answer these questions affirmatively, he would have no interest in being connected with this particular denomination or in following its history.

The student of church history is impressed strongly by the special psychology and experience characterizing various periods and portions of the Christian church. Some phases must be temporary and partial, and in such a case the effort to extend or continue them becomes painfully artificial and spiritually subversive. Yet the main vital elements may mark a new era and be handed down unbroken. Thus, different denominations may have an individuality of their own, marked by differences in spirit and methods, which need not be construed as giving to one a preeminence or superior sanctity to the others. Luther, speaking for his party, was right when he said to the representatives of the Reformed party, "Sie haben einen anderen Geist von uns" (You have a different spirit from us). The fact of individuality, coupled with historical connection and fellowship, should give to the membership of a Christian church, both lay and clerical, an *esprit de corps* that should sweep it forward to new victories and attainments in Christian life and service. Applying this conception to the United Brethren Church, into whose fellowship we have come by choice or by mere situation, we can better seek to understand its history, genius, and mission.

CHAPTER IV.

THE BEGINNING AND GROWTH OF CHURCH CHARACTER

A Church not at First Intended—Successive Steps—Minutes of 1812—Acts of 1813—Confession of Faith and Rules of 1814—Securing a Pastor for Otterbein's Church.

THE progressive transition from what was chiefly a religious movement to definite church character affords a most interesting study. The Liberty People (Die Freiheits Leute), the Unsectarian (Die Unparteiischen) were not eager to adopt church forms and customs. Indeed, with some, the resistance was long and obstinate. There, however, was too much that was deep and genuine in the movement for it to be lost in obstinacy or wantonness. Though too slowly for the conserving of much of the results of their labors, the German evangelists took the only logical course, and, step by step, adopted the necessary elements of church character.

It is said often that they had no intention of setting up a church. To their credit it may be said that, at the first and even long afterward, they had no such intention. Many are the examples of religious movements that did not aim at church character, some of them stopping short of such character and some of them culminating in a church. The Pietists had their congregations or circles of piety, but they never formed a church. The Moravians did not intend to form a church, and did so only under the force of circumstances. The Methodists had no idea that the Holy Club or the United Societies would lead to a church. John Wesley lived and died in the Anglican Church. We may conceive of the movement under Otterbein as serving as a leaven to transform and vitalize existing forms of church organization, but the force of conditions, or perhaps better, divine Providence ordained that particular church organization should hand down and multiply the spiritual life and blessings so graciously initiated.

To get a right perspective, it is necessary that we recall some of the points already given and note their bearing on subsequent changes. The religious movement might be said to have begun at the meeting of Otterbein and Boehm about 1766. Spayth, in an article published in 1844, places the beginning in 1758. We might go farther back and place it in the time of Otterbein's ministry at Lancaster. How much of meaning is couched in his quiet words written near the close of his life, "By degrees was I brought to the knowledge of the truth while in Lancaster." At the same time, when asked how many years of his life he was "in a great measure an itinerant," his reply was, "The chief of my time since my coming to America, but more largely since my coming to Baltimore." As we come to the church stage, we shall miss much of the thrill and exhileration of the earlier period. Instead of trooping with the knights, we may feel that we are moving along with a prosaic institution.

The significance of the conference of 1800, as the first in a regular series continued down to the present time, already has been set forth. The determination to hold annual sessions, the deliberate adoption of a name, the election of superintendents or bishops, and plans for future work—all these things indicated a distinct institution and a permanent work. The minutes of the conference showing the growth of institutional features have been given down to and including the minutes of 1805. We may notice now the progress of events beginning with 1806. The conference of this year met at the residence of Lorenz Eberhart, near Middletown, Maryland. Joseph Hoffman, later elected Bishop, was present for the first time, although he was licensed to preach in 1803, and already had been engaged as an itinerant preacher. He now entered regularly on the work of preaching. Five great meetings were planned for the following year. In 1807, the conference met at the home of Christian Herr, in Lancaster County, Pennsylvania. This was near the place of the first meeting of Otterbein and Boehm. It was also near to the homes of Abraham and Christian Hershey, brothers, who had a long and useful career as ministers. Christian Hershey later moved to Cumberland

county, and still later to Iowa. At this session, a hymn book was ordered compiled. It was printed the following year. The conference of 1808 met at Abraham Niswander's, in Virginia. It was the first to be held in that State. The conference of 1809 was held at Christian Herr's, in Lancaster county, Pennsylvania. Martin Boehm, who had been present at all the conferences from the first, except those of 1806 and 1808, was present for the last time. The minutes of current sessions of the conference do not indicate that much progress was being made. Newcomer and some others saw the necessity of better system and stronger discipline. To this many were opposed. Newcomer's disappointment is indicated by the following from his Journal: "My wish and desire was to have better order and discipline established in our society, and some of my brethren were of opinion that this was unnecessary; that the word of God alone was all-sufficient, and were therefore opposed to all discipline. I could plainly perceive that this opposition originated in prejudice, therefore I sincerely and fervently prayed for the illumination of the Holy Spirit. The Lord answered my prayer, when I almost despaired of success, and had nearly determined to leave and withdraw from the Society; the brethren resolved, and a resolution was adopted in the Conference, to give a friendly and brotherly answer to the request and address of the Methodist conference, and I hope that peace, unanimity, and concord will be preserved and strengthened in the respective societies." From this time, the work of discipline-making went forward.

The minutes for 1810 give the home of John Cronise, in Frederick county, Maryland, as the place of the session of the conference for that year, while Newcomer gives Andrew Kauffman's, in the same county as the place. The session for 1811 was held at Joseph Gnege's (or Knagi's), in Cumberland county, Pennsylvania. The correspondence between the Methodists and the United Brethren keeps before us the steps taken toward a more complete system of government and administration—the building of a Discipline. A letter from the conference soon after the session of 1811, and signed by Christian Newcomer, has the following explicit passage on

the subject: "We have now formed our members into classes as much as possible. However, there are a number yet among us who have not yet joined with us in this privilege, so long delayed by us. We earnestly hope that you will instruct your traveling preachers to bear with such as much as the order of your church will admit. We would further inform you that we have drawn up some regulations, or discipline, among us and shall endeavor, more and more, to put them into effect among ourselves and our members." The influence and advice of Otterbein had an important bearing in the matter of a more settled discipline.

As giving a comprehensive view of the situation and work of the conference, the minutes of the conference of 1812 will be given entire, along with an appended list of the preachers "authorized to perform all of the services of God's house." The minutes, the last recorded by George Adam Geeting, who died about six weeks after the conference, are as follows:

May 13, 1812, we came together in our meeting-house (at Antietam) to hold conference. Opened with singing and the reading of the fifth chapter of the First Epistle of Peter, and with prayer. The following preachers were present: Christian Newcomer, Christian Crum, George Adam Geeting, Abraham Troxel, Abraham Mayer, Joseph Hoffman, Christian Smith, Isaac Niswander, David Snyder, Valentine Baulus, Jacob Baulus, Abraham Hershey, Lorenz Eberhart, Michael Thomas, Jacob Winter, Christian Berger, Henry Hiestand, Henry Spayth, George Geeting, Martin Creider, John Creider, Dehof.

1. Each one spoke concerning his spiritual condition. The Lord left not himself without witness among us. The session was closed with singing and prayer. To the Lord be thanks forever. Amen.

2. May 14, 1812, we again came together. The Thirty-fourth Psalm was read, then singing and prayer. The first thing done was the fixing of the 30th of July and the 29th of October as prayer and fast days throughout the entire United Brotherhood.

3. A certificate of permission to preach was granted to John Smith.

4. Resolved that Abraham Mayer shall investigate the case of Immanuel Ow. If he finds things right, he is authorized

to give him again permission to preach or to leave him where he is.

5. Resolved that only one yearly conference shall be held in the district of Pennsylvania, Maryland, and Virginia.

6. Resolved that Brother Neidig and Brother Grosh shall have charge over the Washington United Brethren societies; namely, the territory north of the Susquehanna. They may hold small conferences when it is necessary. When they have difficulties that they cannot settle, they shall be brought to the yearly conference.

6. Resolved that the circuit [plan] shall be maintained as long as possible. It shall be served every four weeks through traveling preachers, who shall be supported. A single preacher shall yearly receive eighty dollars, and a married preacher one hundred and sixty dollars and also expenses. They shall keep an exact account of money received.

7. Resolved that Henry Hiestand and Henry Spayth shall this year travel and preach on our circuit [in Maryland and Pennsylvania].

8. Ordered that Brother Christian Newcomer send to the brethren in the State of Ohio or visit them, and give counsel, build up, and exhort as he finds best.

May 15 our session was begun with singing and prayer and the reading of the first chapter of First John.

9. Resolved that Abraham Mayer shall go to Virginia and assist in holding two great meetings.

10. The communication from the Baltimore Conference [Methodist Episcopal] through Brother Swartzwelter and Brother Griffith was read and laid before the conference.

11. Resolved that the communication be accepted, and it was unanimously resolved to maintain the unity existing between the United Brotherhood and the English Methodists according to the Word of God. May the Lord grant his blessing thereon. Amen.

12. Resolved to accept the communication [or proposition] of the Philadelphia Conference [Methodist Episcopal] and to send Brother Smith and David Snyder as messengers to the next Philadelphia Conference.

13. Resolved that the next yearly conference shall be held at Christian Herr's, in Manor township, Lancaster county, the first Wednesday of May, 1813.

14. Resolved that Brother Christian Newcomer be given authority to hold a conference with the preachers in the Ohio district. The Lord give him grace therefor. Amen.

15. It was ordered that Abraham Mayer and Jacob Baulus shall be placed as elders to have the oversight of the district between the Potomac and Susquehanna rivers.

16. Resolved that Brother Spayth shall make a visit to Virginia in the month of November, and Brother Eberhart shall take charge of his circuit. The next time Abraham Mayer and Jacob Baulus [shall make the visit].

17. September 18 a camp-meeting shall be held if a place can be found for it.

O Lord, thou Almighty God, bless thy work. Give to all thy servants who preach among us thy Holy Spirit. Fill us all with thy pure love, and with power and with understanding to preach thy word, and lead a good, upright life, and to honor thee, O God, from the depths of our hearts. Grant it us out of thy grace, for Jesus' sake. Amen.

Preachers who died this year, Peter Kemp, John Hershey, Matthias Kessler, and Martin Boehm. Kemp and Hershey died in 1811, Kessler and Boehm in 1812.

GEORGE ADAM GEETING,
CHRISTIAN NEWCOMER.

The following preachers are authorized to perform all of the services of God's house:

William Otterbein	Abraham Mayer
Martin Boehm	William Ambrose
George Adam Geeting	Isaac Niswander
Christian Newcomer	Daniel Troyer
Christian Crum	George Benedum
John Hershey	Peter Kemp
Christopher Grosh	Adam Riegel
Abraham Troxel	Frederick Schaffer
Ludwig Duckwald	Joseph Hoffman
John Neidig	David Gingerich
David Long	Christian Berger
Abraham Hershey	David Snyder
Christian Hershey	Christian Smith

Those not thus authorized:

Jacob Dehof	Hermann Ow
Jacob Baulus	George Hoffman

In section 6 the reference is certainly to Lancaster county and adjoining territory. The fact that two sections have the number 6 shows that there is some confusion. Evidence is presented that a more settled and better supported itinerant system was being established. Section 5, by not naming Ohio,

seems to recognize the formation of the conference in Ohio in 1810. The place of section 8 was taken by section 14, wherein a clearer recognition of the work in Ohio is given. Prominent preachers whose death occurred during the preceding year already have been noticed.

The conference of 1813 met at Christian Herr's in Lancaster county, Pennsylvania. Christopher Grosh was elected president. For the sessions of the conference when neither Otterbein nor Boehm was present, Geeting seems to have presided in 1806, 1808, and 1810, and Grosh in 1811. As stated, Grosh was elected formally in 1813. Yet neither Geeting nor Grosh should be regarded as a Bishop on account of being made president. From this time forward, Newcomer holds the leading place.

Every year, beginning with 1809, exhibits serious attention given to the formation of a Discipline. The conference which convened in 1813 adopted the following resolution: "Resolved that the confession of faith and the evangelical discipline of the United Brethren in Christ shall be printed." These documents were to be prepared or revised during the year and submitted to the next annual conference. We do not know what or how much already in existence finally was incorporated into the confession and Discipline. That a fairly complete Discipline already was in existence is indicated by the fact that, ten days before the conference of 1813, Newcomer laid before a conference of Albright preachers a United Brethren Discipline for their examination. The serious purpose to carry the formulation of rules to greater completion is indicated in the following extract from a letter sent by the United Brethren conference of 1813 to the Baltimore conference of the Methodist Church: "Endeavoring as we are to become united in establishing a real gospel discipline among our people, we have it in lovely contemplation soon to have printed and circulated among our members a system of rules, which, though they may appear in some respects imperfect, yet may serve for the commencement of a form of government for our people which may in process of time be improved to such a state of

perfection as may be to the benefit and happiness of future generations."

A very important act of the conference of 1813 was the electing of Newcomer Bishop for one year, to have active charge over the conferences.

An act having great significance from the churchly standpoint was the ordaining as elders by Otterbein, six weeks before his death, of Joseph Hoffman, Christian Newcomer, and Frederick Schaffer. Otterbein himself was impressed deeply with the responsibility of the act.

The conference met at Hagerstown, Maryland, in 1814, quite certainly in the new church erected in 1810 to take the place of the old log church erected in 1805 and deeded to the "Society of the United Christians." Numerous and important changes had taken place in these years. In 1814 a Discipline, probably enlarged from what existed before, was submitted to the conference and was at least tentatively adopted. The Discipline, signed by Christian Newcomer and Christopher Grosh, is still preserved in manuscript form. The following is this early Discipline, including the Confession of Faith:

Article 1. In the name of God we confess before all men, that we believe in the only true God, Father, Son, and Holy Ghost; that these three are one; the Father in the Son, the Son in the Father, and the Holy Ghost equal in essence with both; that this God created heaven and earth and all that in them is, visible as well as invisible, and sustains governs, protects, and supports the same.

Article 2. We believe in Jesus Christ; that he is very God and man, Savior and Redeemer of the whole world; that all men through him may be saved if they will; that this Jesus suffered for us; that he died and was buried, rose on the third day, ascended into heaven, and that he will come again, at the last day, to judge the living and the dead.

Article 3. We believe in the Holy Ghost; that he proceeds from the Father and the Son; that we through him must be sanctified and receive faith, thereby being cleansed from all filthiness of the flesh and spirit.

Article 4. We believe that the Bible is the word of God; that it contains the true way to our souls' well-being and salvation; that every true Christian is bound to acknowledge and receive it, with the influences of the Spirit of God, as his

only rule and guide; and that without repentance, faith in Jesus Christ, forgiveness of sins, and following after Jesus Christ, no one can be a true Christian.

Article 5. We believe that the doctrine which the Holy Scriptures contain, namely, the fall in Adam and salvation through Jesus Christ shall be preached and proclaimed throughout the whole world.

We recommend that the outward signs and ordinances, namely, baptism and the remembrance of the Lord in the distribution of the bread and wine, be observed; also the washing of feet, where the same is desired.

NOW [FOLLOW] THE RULES OF THE UNITED BRETHREN IN CHRIST

Article 1. Only such brethren shall be acknowledged as preachers by the United Brethren in Christ, who have been proposed at the conference or a great meeting and by the same have been regularly examined and have answered the following questions: Whether he believes in Christ, whether he has received the forgiveness of his sins, whether he follows after peace and holiness, whether the salvation of his soul, along with the salvation of his fellow-men, lies on his heart, whether he will submit himself to the counsel of his brethren. Such persons shall receive a written permission.

Article 2. Such preachers shall, at the conference, every three years, elect Bishops by a majority of votes.

Article 3. What are the duties of a bishop? (1) To preside at the conference. (2) He shall have the right, with the consent of the conference, to act. (3) By the consent of the conference, he has the liberty to choose elders.

Article 4. To whom are the Bishops, elders, and preachers answerable for immoral conduct? To the general (allgemeine) conference. But where the conduct is contrary to the Bible and the evidence is sufficient, the one to whom the case is known shall take other preachers with him and investigate the case. If it is found to be contrary to the Bible, then shall the accused remain silent until conference.

Article 5. Every preacher shall use diligence to build up the society, as far as possible, by doctrine and life, by prayer and a godly walk. He shall seek to become acquainted with all the members of his society, so that he can call the same by name, and when it is possible, to talk to them about the salvation of their souls.

Article 6. In each society leaders shall be chosen, whose duty it shall be to open and close the prayer-meetings and

private meetings; also to visit the sick, and to exhort and keep in love every member of the society, and to keep a watch upon themselves.

Article 7. Every member of the society shall confess that he receives the Bible as the word of God; that from now on, he will strive from his heart to seek his welfare in Christ, and to work out his salvation with fear and trembling, and flee the eternal wrath of God.

Article 8. Every member shall endeavor to lead a strict and godly life, to be diligent in prayer, especially in private, and whenever possible, to be present at all meetings, both public services and prayer-meetings, for his own edification.

Article 9. Heads of families should never omit to pray with their families morning and evening, and to set them a good example in all Christian virtues.

Article 10. Every member shall endeavor to walk circumspectly as in the presence of God, to habituate himself to communion with God in his business occupations, to practice love toward friend and foe, to do good to the poor, and seek to be a follower of Jesus Christ indeed.

Article 11. Every member shall abstain from strong drink, and use it only on necessity as medicine.

Article 12. Every member shall abstain from ordinary occupations on Sunday, buying and selling, but spend the time in devotion, in singing spiritual songs to the [honor] and glory of God.

Article 13. Every member of this society shall contribute quarterly, with a free will, as much as his circumstances will allow for the support of the traveling preachers.

Article 14. It is the duty of every member of this society to live a peaceable, quiet, and godly life in his intercourse with all men, as it behooves a Christian to live in peace; especially shall each one be obedient to the government and the laws of the land, for government is ordained of God.

Article 15. If disputes should arise between two or more brethren of the society concerning debts or any other cause, and the disputing parties cannot come to an agreement, then the preacher who has the oversight of the society shall investigate the matter, and shall recommend to the disputing parties a reference to a committee, which shall consist of three members of the society, of whom the plaintiff shall choose one, the defendant another, (and these two a third), and these three shall settle the difficulties. In case, however, one of the contending parties should be dissatisfied with the decision, he may appeal to the next great meeting, by making this known

to the preachers, to have a second settlement. If the preachers find sufficient reason therefore, a second settlement shall be allowed, in which case each of the parties shall choose two members of the society, and these four a fifth, who shall decide the difficulties fully. If one of the persons should still not be satisfied with this decision he thereby excludes himself from the society. If a member of the society should refuse, in case of debts or other difficulties, to allow the matter to be settled, after this has been recommended to him by the preachers who have oversight of the society, or should a member of the society begin suit before the civil court before the foregoing regulations have been followed, he shall be expelled from the society, unless the difficulties are of such a kind that they demand and justify a legal decision.

CHRISTOPHER GROSH and CHRISTIAN NEWCOMER.

The Confession of Faith is built mainly on the Apostles' Creed, though it gives the doctrine of the Western Church as to the Holy Spirit's proceeding from the Father and the Son (filioque), and the Moravian doctrine as to double guidance, naming "the Bible with the influences of the Holy Spirit." No one will say that the Confession is other than evangelical. As both the Confession of Faith and the Rules were for an indefinite time in process of formation, Otterbein probably, directly or indirectly, contributed to their form and substance.

In the rules, Article 3 declares that the preachers shall elect Bishops "every three years." While the minutes of 1814 do not refer to the adoption of a Discipline, they do record that Newcomer was elected Bishop in 1814 for three years, the term named in the Discipline above given. At the preceding session, he was elected for one year. Article 11, on strong drink, takes a position in advance of what was prevailing at the time. Other articles were the basis for future Disciplines of the Church.

The session of 1814 was the first sitting of the conference following the death of Otterbein. The following report of the action of the officers and members of the Baltimore congregation was made to the conference:

After the death of the deceased, William Otterbein, the elders and trustees of the Evangelical Reformed Church assembled to counsel with one another in what way the congrega-

tion in the future may best be preserved, the members of the same built up, the honor of God furthered through it. The greatest difficulty which they found was in the selection of a suitable preacher; one who, with the help and assistance of God, would carry forward the work begun by God through our deceased preacher, his faithful servant, William Otterbein, and declare the will of God pure and plain and without fear according to the Bible; in short, a preacher who does not preach for pay or money, but has on his heart more than all else the welfare and salvation of his hearers. Long before the death of our deceased father this was his greatest concern, but it pleased Divine Providence to take away this burden of his heart yet before his death, and to make evident that with him is counsel and help when one least looks for it. Through a special providence, Frederick Schaffer happened to come hither. He preached in our church, was by the deceased William Otterbein solemnly ordained to preach, and consented to serve this congregation since that time. We have reason to believe that the majority of the members are well satisfied with him, and that, with the help of the Lord, he labored among us profitably. The vestry would have no hesitancy in recommending said Frederick Schaffer as the preacher of the congregation, and expecting all else from the help and assistance of Jesus Christ, if they were not convinced that insurmountable difficulties stand in the way. In order, therefore, to avoid all difficulties and to preserve this congregation, the vestry have drawn up the following resolutions, which they herewith lay before the congregation for their approval or rejection:

First. That this congregation connect itself with the United Brethren, so that from time to time we may by them be supplied with preachers.

Second. That this congregation will provide for the support and annual salary of the preacher.

Third. That the vestry elect two members of the congregation to make the United Brethren, in their conference, acquainted with these resolutions.

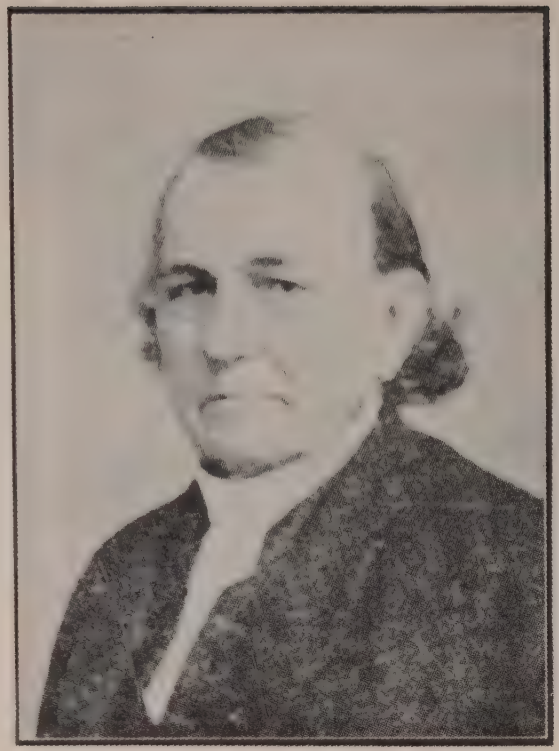
After mature consideration, these resolutions were submitted to the members of the church present for acceptance or rejection. So, as the votes in the church-book to the names of those present show, the result was, thirty-five votes were cast for approval and only one for rejection. So the above resolutions were approved.

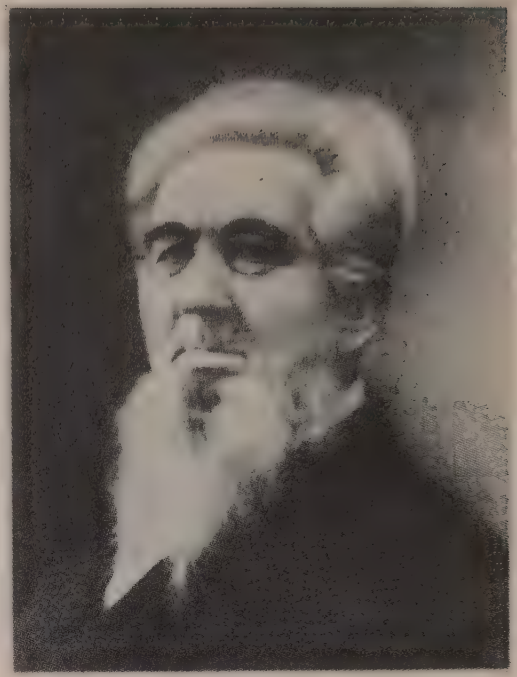
A true copy. JOHN HILDT.

A committee consisting of David Snyder, Abraham Mayer, John Neidig, Jacob Baulus, and the Bishop were appointed to

take into consideration the request of the Baltimore congregation. The result was the adoption of the following resolution: "Resolved, that Joseph Hoffman shall preach one year in Baltimore and, if he and the congregation are satisfied he can remain longer, but not longer than three years." From this time, United Brethren preachers regularly have served the congregation. From the nature of the case, the relations of the congregation are anomalous. The congregation remains an independent congregation voluntarily associated with the United Brethren Church. At times, it has sought to have its own representation in the general Conference. In 1849, the General Conference voted to recognize the members of the congregation as members of the United Brethren Church. At present, the congregation is recognized as connected with the annual conference to which the pastor of the congregation belongs.

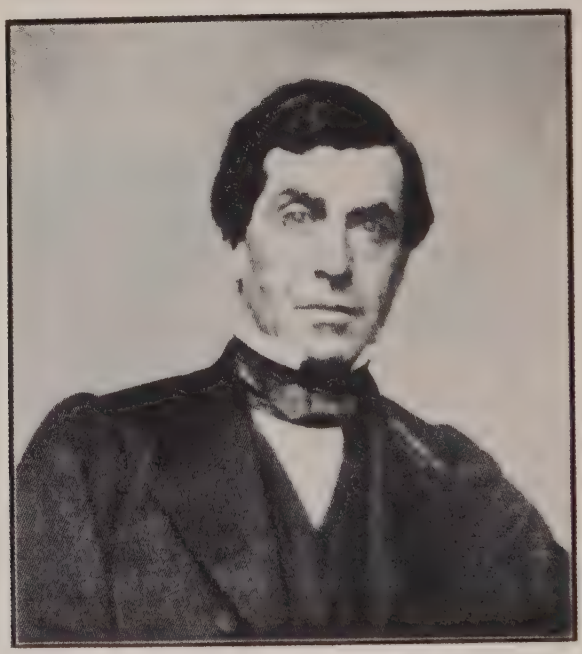
Thus, many specific acts coming from conferences and individuals have been adduced showing the measure of church character attained. Perhaps, however, the recital of ordinary events and words spoken or written, with no ulterior reference, best depict the stage of development actually reached.





BISHOP J. J. GLOSSBRENNER

BISHOP DANIEL SHUCK



BISHOP JACOB MARKWOOD

CHAPTER V.

THE ADVANCE WESTWARD

First Steps Westward—The National Highway and the Forbes Road—Newcomer's First Visit—Visit in 1803—Early Preachers—Beginnings at Mount Pleasant—Mount Pleasant Church Property—Newcomer's Later Visits—Pioneering in Ohio—Miami Conference Organized—Beginnings in Miami Valley and Scioto Region—Beginnings in Indiana and Kentucky—The Miami Conference Minutes of 1814

THE religious movement which had its beginning in Maryland, Virginia, and eastern Pennsylvania, early began to extend itself westward. The work of local preachers, preaching in their own neighborhood, or where they liked, associating themselves often for holding "great meetings," began about 1794 to be transferred to preachers that should give a larger proportion of their time to the work of preaching. At first, a single circuit was mapped out, extending to the most needy parts of the fields already covered, and to new fields that might be entered. Sometimes it required ten weeks to make the round. Newcomer was the first to accept and travel a circuit. He, however, did not complete his round without returning to his home at times, and then going out to other points on his circuit. His Journal, beginning October, 1795, may be taken as indicating about the beginning of his settled itinerant work. The first entry in his Journal is an account of a journey to Huntingdon and Center counties, in Pennsylvania, among the mountains that lift themselves as a barrier in the way toward western Pennsylvania. But even here the work had been begun and classes had been formed. Against all difficulties, progress continued to be made along this line of advance.

A bold and decisive effort to follow the multitudes of Germans that were moving to the West, and to proclaim the gospel to them in their new homes, was made in 1799, when Newcomer, accompanied by Abraham Troxel, made a journey to

western Pennsylvania. As this was the first of a good many similar journeys undertaken by Newcomer, we may notice the course that he took and the difficulties that stood in the way.

At an early day, there were two trails or highways from eastern to southwestern Pennsylvania, the one corresponding to what is now called the National road or Old Trails route, and the other corresponding to what is now called the Lincoln highway. The former follows the course taken by General Braddock in 1755, in his disastrous campaign aimed at the capture of Fort Duquesne from the French. The latter follows the course taken by General Forbes in 1758, when Fort Duquesne was taken by the English and renamed Fort Pitt or Pittsburgh. At the first, the Forbes road was more thoroughly made, and was the road more generally taken by Newcomer and the emigrant trains moving westward. From his home in Maryland, Newcomer generally would pass through Mercersburg to the foot of the Tuscarora or Cove mountain range. At Fort Loudon, he would strike the now famous Lincoln highway, at this point six hundred and forty-one feet above sea level. The range just named rises to a height of twenty-two hundred and forty feet. Beyond this range is McConnelsburg, the county seat of Fulton County, a county so rough that it is not yet touched by a railroad. Within the county, crossing the course of the traveler, are two small ranges of hills, and then the precipitous Sideling Hill range rising to the height of two thousand feet. Just beyond is the range known as Ray's Hill, from which one passes into the valley of the Raystown branch of the Juniata, which fortunately provides a gap through a double line of mountains beyond which lies Bedford, an important center of travel. From here, the highway leads over the main range of the Alleghenies at an elevation of two thousand nine hundred eight feet, and descends into Somerset valley. Thence, it leads over Laurel Hill range at an elevation of two thousand six hundred eighty-four feet, into Ligonier valley, and then through a gorge over Chestnut Ridge to Greensburg and Pittsburgh. Newcomer, however, always followed at least in part, the road known as the West Newton, Mount

Pleasant, and Bedford highway, which branches southward from the Forbes road about two miles west of Bedford, and then turns to an almost parallel course with the Forbes road, passing through Somerset to Mount Pleasant and West Newton. Beyond Bedford, it passes over the main range of the Alleghenies and the Laurel and Chestnut ranges, as does the Forbes road. This road west of Bedford, which served Newcomer and his associates so well, originally was known as the Glades road, and led on through (little) Washington to Wheeling. It had greater advantages and less difficulties in crossing the mountain ranges than any other road. It was built by the British in 1771 and 1772, being then surfaced with stone. Yet the whole journey from eastern to western Pennsylvania involved continuous difficulty and hardship. It was not so much the height of the mountains, for the elevations were comparatively moderate, but the number of ranges, the general roughness of the country, and the tortuous course that had to be taken that made travel laborious and dreaded. Newcomer frequently traveled on the National highway from Uniontown to Washington, Pennsylvania, and points beyond, the National highway and the Glades road being the same beyond Washington. The National highway was begun in 1806, and completed as far as Wheeling in 1818. It presents about the same problems and difficulties in mountain climbing as the Forbes highway. Along these lines of travel, German settlers, many of them known to the German evangelists, were almost every place to be found, and along these lines or the railroads that now follow or parallel them the permanent fruits of their labor yet are to be found.

In Newcomer's first trip across the mountains, in 1799, he followed the course of the Forbes highway and Glades road as far as Somerset, whence he went to Connelsville, the region being known as Redstone, the waymark or destination of much of western travel. Newcomer and his companion, Abraham Troxel, who had preached all along the way, now gave themselves to zealous preaching, with much responsive interest on the part of the people, in Fayette, Washington, and Somerset counties. Troxel separated from Newcomer for a time, going

to the Glades near Berlin. In this time, he doubtless visited Mount Pleasant. Meeting again at Berlin, the two travelers returned home by way of Cumberland. In 1828, Newcomer traveled the National road as far as Cumberland, and then crossed to Somerset on the road usually followed by him, going thence to Connelsville. Once, returning from western Pennsylvania, he went south from Somerset, crossing the line of the National highway and the narrow strip of Maryland into Virginia, and thence to his home. Once, in going from his home, he simply reversed this course. Almost invariably, Newcomer traveled on horseback. He was noted for the good horses that he rode and the good care that he gave them, though again and again we are told of one and another of his horses giving out under the hard use to which they necessarily were put.

Four years elapsed before Newcomer again visited the Western country. Already we have noticed the labors with which these years were occupied. Some of his effort was given to scaling the mountains and penetrating the valleys sloping toward the east. At the direction of the annual conference in 1803, accompanied by Henry Crum, he again started westward, going by the Forbes road to Bedford, and then by Somerset and Berlin to Mount Pleasant. We must not forget that he neglected no opportunities to make and fill appointments by the way. This was his first visit to the vicinity of Mount Pleasant. The following extract from Newcomer's Journal gives an example of the spirit and success of his work:

Nov. 10—At night we preached at Mr. Bonnet's, an intelligent German; here I spoke from Hebrews 2:v.3. I had not spoken long before some of my hearers fell to the floor, others stood trembling and crying so loud that my voice could scarcely be heard. 11th—We preached at Mr. Schwope's; here also the power of God displayed itself in a strange and marvelous manner. Several of the congregation fell down apparently lifeless, others shook, trembled, and were agitated in a powerful manner. At night I preached at Mr. Charles Manensmidt's, from 2nd Peter, 1:v.19; here likewise the people fell down and lay as if in a swoon or fainting fit; may God have mercy on them, convert them truly, and adopt them into the family of the children of God. 12th—This morning my poor soul re-

joices in the God of my salvation; I am ready and willing to spend and be spent in the service of my Master. A great many people were assembled together today; I spoke to them from Hebrews 12:v.19, with great liberty. The Lord accompanied his word with power; many were the wounded and slain; some of the most stubborn sinners fell instantly before the power of God. The meeting continued the whole night, and before its close several were enabled to rejoice in the pardon of their sins; glory be to God. Sunday 13—Today we had indeed a little Pentecost; from 300 to 400 persons had collected, more than the barn in which we had assembled for worship could contain. I preached to them from Titus 3, with great liberty and effect for the salvation of souls. The congregation was remarkably attentive to the word; though it rained, those that had no shelter in the barn kept their stand in the rain without the least disturbance. It is indeed surprising, and at least to me somewhat mysterious, to behold the manner in which the power of God works here among the people. During the time of preaching, several persons fell to the floor, some lay as if they were dead, others shook so violently that two or three men could scarcely hold them; sometimes the excitement would be so great that I had to stop speaking for several minutes, until the noise abated; some few were praising God and shouting for joy. Brother Christian Berger addressed the congregation. When I had concluded my discourse in the German, I then preached in the English language, from 1st Peter, 1:v.3, and the effect was again the same.

The strange phenomena attending these meetings were much like those attending the great Cane Ridge revival in Kentucky in these same years, and yet the results there are everywhere acclaimed now as a most genuine, far-reaching, and enduring revival of spiritual religion. In a more humble way the little revival in western Pennsylvania affected the whole community adjacent and made Mount Pleasant a new Antioch for the spreading of the gospel to the regions beyond. After preaching in a number of neighboring places with like results, the travelers returned to their homes, a part of their course being through Virginia.

But let us notice a little further the planting of the Church in this region. Some permanent results in Washington and Somerset counties may be traced to the tour of Newcomer four years before. A preaching place at Christopher Winters'

west of Washington, was established early, and a substantial and commodious church building was erected about 1803 near where now stands the Zion church, the third in the same community. The first preachers to settle in this part of Pennsylvania were John G. Pfrimmer, about 1801, and Matthias Bortsfield, before 1803. Christian Berger, who was an early settler, who had been converted in eastern Pennsylvania, was recognized as a preacher in 1803. Pfrimmer and Berger soon became laborious and highly successful evangelists. As a result of their preaching, a great revival swept over the field of their labors in western Pennsylvania in 1803 and 1804. Pfrimmer in his restless zeal became largely a law unto himself, working irregularly with the United Brethren and at the same time seeking recognition as a minister of the German Reformed church. He probably had been ordained by Otterbein and his associates. In consequence of his ambiguous connections, the United Brethren withdrew recognition from him in 1802. In 1805 he again received recognition.

Abraham Troxel, while not the first United Brethren preacher west of the Allegheny Mountains, became, after 1804, when he located near Mount Pleasant, the chief representative and support of the Church in western Pennsylvania. His house was a permanent center for the activities of the United Brethren far and wide. Though long an active preacher in eastern Pennsylvania, in 1811, by order of the annual conference, he received his regular license to preach, signed by Geeting and Newcomer. It has also the force of an elder's license. In this license, we have the first full denominational name in English, "The United Brethren in Christ." The definite German equivalent for this name did not come into existence until 1812 and 1813. Abraham Troxel was the owner of four hundred acres of land, with a spacious double log-house and a large barn and other provisions capable of accommodating a large number of people. The name originally occurs as Drachsel. He died in 1825. In 1914, a suitable monument was erected to his memory at the place on the old family homestead where sleeps his dust.

Bonnet's schoolhouse, in which the religious meetings generally were held, was about a mile and a half east of Mount Pleasant, on the main highway leading over the mountains, and in full view of Chestnut Ridge. It was erected in 1810 by John Bonnet and Abraham Troxel, and was used both for school and church purposes. John Bonnet, spoken of as an intelligent German, was a Mennonite, there being a great many Mennonites in the southern half of Westmoreland county. Many of these were devoted earnestly to spiritual religion and engaged readily in religious services along with the United Brethren, Bonnet himself being a trustee representing the United Brethren when the union church in Mount Pleasant was deeded in 1815. But, when the United Brethren began to be organized more definitely into a church, he remained with the Mennonites, and the Mennonites continued to hold their services in the schoolhouse after the United Brethren ceased in 1844 to hold religious services there. Even while services were held in the Bonnet schoolhouse, and at an early time in the church at Mount Pleasant, many meetings were held in private houses, rooms being built and arranged specially for the same. Benches were carried in for the services, and afterward stored in sheds. We must not forget the newness of the country. In 1810, Mount Pleasant had but thirty-four houses, all of them log houses. The country about was correspondingly unsubdued and undeveloped.

The United Brethren beginnings at Mount Pleasant were so typical, and at the same time so anomalous, that some further notice should be given to them. Here, a nucleus of adherents was formed, which for a long time refused to be called a class. Here, at some time between 1803 and 1812, the United Brethren came to have, and yet not to have, a half interest in a log church on Main street, situated on ground generously allowed by its owner for a church and graveyard. In 1815, the owner sold the ground to the two religious bodies that had contributed to the erection of the building and were the support of religion in the community, the consideration being two hundred and fifty dollars. One of these bodies was the Associate Reformed church, which in 1858 entered into the

union by which the United Presbyterian Church was formed. The United Brethren constituted the other body. In the deed, the two bodies were called the "English and German Church in the town of Mount Pleasant," and are referred to separately as "the English being of the aforesa'd Reformed Church," and "the German being of German Reformed Presbyterian Church." In 1830, the log church was replaced by a brick church, joint ownership and use being continued. In 1853, the property was sold at auction, the Associate Reformed Church becoming sole owner. It is not strange that, after the designation given to the United Brethren in the deed of 1815, an enabling act was sought for and obtained from the legislature of Pennsylvania, making the United Brethren trustees "capable in law" to convey the one half interest in said property to the trustees of the Associated Reformed Church. The enabling act adopted in 1854 recites that the churchyard and burying ground had been owned and occupied in common by the two congregations "since the year 1812." The name in the deed of 1815—the German Reformed Presbyterian—which may reflect an earlier contract or understanding, suggests the confused period following 1802 when John George Pfrimmer was engaged in evangelistic campaigns in the name both of the United Brethren and the German Reformed church. In 1806, the German Reformed lodged a complaint against him on that account.

In 1807, Newcomer, unaccompanied, journeyed as far as to Berlin, west of the Allegheny ridge, but on account of sickness was compelled to return home.

The following year, accompanied by Geeting, his tried and faithful co-worker, he again visited western Pennsylvania. They went in the usual direct way to Bonnet's and Troxel's in Westmoreland county. They preached in Mount Pleasant, in the courthouse at Greensburg, and beyond the Monongahela, and at numerous places on their return. Geeting was given the foremost place in preaching. They preached in churches and held sacramental meetings. Additional preachers were entering the work. In 1809, Newcomer, accompanied by Joseph Hoffman, again visited western Pennsylvania, and preached

over a wide range of territory, including Washington county and Allegheny county beyond Pittsburgh. Hoffman was a great preacher and the meetings produced a great impression. On their return, Newcomer records, "On the Alleghenies we alighted and gave thanks to God for all his mercies bestowed on us on our journey."

From noticing the Western country in the State of Pennsylvania, we now are to study the new Western country beyond the Ohio River. Having been so long a time with Newcomer, we will allow him at the first still to conduct us—Newcomer the connecting link between the earlier and the later in the Church, between the East and the West, and, moreover, since Otterbein, the largest maker of the denominational history, and through his Journal, for the period in which he wrought, its faithful historian. For June 22, 1810, Newcomer's Journal says: "This morning I prayed once more with my family, commended them and myself to the care and protection of my heavenly Father, bade them an affectionate farewell, and set out on my journey." He was to be gone twelve weeks. Christian Crum, an efficient preacher of long experience, was his traveling companion. They preached in the courthouse at Somerset, and at other places on their way, including Mount Pleasant and places in Washington county. They crossed the Ohio river above Wheeling, passed through Zanesville, and July 10th came to the homes of Abraham Hiestand and George Benedum, United Brethren ministers, living in Fairfield county, the former from Virginia and the later from eastern Pennsylvania. Of both, notice will be taken later. In their incursion into Ohio, they had the advantage of the road known as Zane's trace, the first wagon road opened in Ohio. It was located in 1796, under the direction of the general government. Before the government would accept it, Zane was required to drive a wagon over its entire length. It started at Wheeling, and passed through Zanesville, Lancaster, and Chillicothe, and terminated at Maysville, Kentucky. Many immigrants followed this road instead of going by boat down the Ohio river. In going to the northern places, Newcomer went by Beaver to Canton. In going to Harrison

county, he crossed the Ohio river at Steubenville. The roads had much to do, not only with the settling of the country, but also with whatever made for the well-being of the people. In Fairfield and Ross counties, Newcomer preached to large congregations. He records: "Here I met with many old friends and acquaintances from the East, all entreating me to pay them a vsit."

Thus we have pointed out to us what became a great center for the work of the United Brethren. The splendid country and splendid crops which Newcomer saw caused him to exclaim, "Oh, what a country this will be in half a century hence!" He passed through Chillicothe and the Pickaway plains, and came to Lewis Kemp's, four miles east of Dayton. Lewis Kemp was a brother of Peter Kemp, at whose house the conferences of 1800 and 1801 were held. He then says: "Today we passed through Dayton and came to Andrew Zeller's, where we were joyfully received."

Thus, another important center for the work of the United Brethren is located, this one being in the valley of the Great Miami. Tarrying but for a night, he went to Lebanon, in Warren county, where he met an old friend with whom he stayed for a night, and then hastened to Cincinnati, where he paid a visit to Thomas King, whom he had known in Baltimore. He crossed the Ohio to Newport, Kentucky, and returned to Cincinnati, where he preached and was waited on by several German friends, who requested him to return or send some other German preachers to them. He preached at Zeller's and lodged one night with Daniel Troyer, who with Andrew Zeller constituted the nucleus for the preachers of the Miami valley.

Returning, Newcomer held a two-day's meeting at Lewis Kemp's, at which strong impressions were made. At a camp-meeting near Chillicothe, Newcomer, Crum, Troyer, and Thomas Winters preached. A sacramental meeting and other meetings were held and then, without anything to herald it, the great, or little Miami conference was organized and had its first session. The session, occupying a single day, was held on August 13, 1810, and the place was at Michael Kreider's, in

Ross county. Newcomer's description is: "13th—Today I held a little conference with the brethren, 15 preachers (how I write! Preachers? Indeed we are not worthy the appellation) were present. Bless the Lord for the brotherly love and unanimity of mind which pervaded throughout."

The following are the minutes of this initial session:

The first conference, held August 13, in the year of the gracious birth of our Savior Jesus Christ 1810, at Michael Kreider's, in Ross County, Ohio.

The following preachers were present: Christian Newcomer, Christian Crum, George Benedum, Abraham Hiestand, John Forshauer, Michael Kreider, Daniel Troyer, Thomas Winters, and Andrew Zeller, as full ministers [or elders]; Jacob Zeller, Lewis Kramer, Henry Evinger, and Henry Hiestand, preachers; Frederick Klinger and John Pontius, exhorters.

At the opening of the conference the third chapter of the First Epistle of John was read, and then singing, and prayer to God for his blessing to the furthering of the kingdom of Jesus Christ.

2. The preachers made their confession of their experience of the love of God and their desire for the furthering of his kingdom.

3. We have agreed in outward observances to bear with one another, as far as is agreeable with the Word of God.

4. That we seek our salvation alone in Jesus our only Redeemer, and that alone through his meritorious blood we must become just before God.

5. When any one transgresses, he shall be dealt with according to Matthew 18:15-17.

Newcomer and Crum were visiting preachers. Andrew Zeller, Troyer, Winters, and Evinger belonged to the Miami region. All of the ministers probably had been preachers in other parts of the Church, with perhaps the exception of Henry Hiestand. The territory occupied by this conference might be said to be all the State of Ohio, or all of the territory west of the Pennsylvania State line, including Kentucky. The conference never really occupied territory east of the Muskingum river.

Before taking leave of Newcomer, we may notice that he preached at numerous places in Ohio and Pennsylvania along the way of his return home. In Ohio, he preached at a Metho-

dist camp-meeting, along with Bishop McKendree. He met Asbury on the road, and these two knights of the cross delayed their journeying to have a half hour's conversation, and then, commending each other to God, went on their way. It is interesting to know, too, that a "little conference" was held in western Pennsylvania, serving a local and temporary purpose.

Inasmuch as the Miami conference is recognized as the mother conference to a considerable part of the Church, a liberal amount of space justly may be given to an account of its beginnings, these beginnings being widely shared by other parts of the Church. Such attention may be extended as far as to 1815, the time of the first General Conference, this being the time limit to which the course of events in the Eastern or older parts of the Church already has been traced.

In 1811, Newcomer did not come to Ohio, and in that year no session of the Miami conference was held. However, in 1812, Newcomer returned to Ohio and two sessions of the Miami conference were held, one in the Miami valley and the other in the Scioto region, a few members attending both sessions. The following are the minutes of these two sessions:

August 6, 1812, a conference was held in Montgomery county, German township, at Brother Andrew Zeller's.

The following preachers were present: Christian Newcomer, Andrew Zeller, Daniel Troyer, Thomas Winters, William Ambrose, Frederick Klinger, Henry Evinger, William P. Smith, Samuel Mau, full ministers; Christian Sherrer, preacher; John McNamar, Jacob Kemp, and Peter Weil, exhorters.

The conference was opened with reading of the fourth chapter of Second Corinthians by Brother Newcomer, and with song and earnest prayer to God.

PROCEEDINGS.

1. Resolved that a circuit be formed. All showed willingness to further the same.

2. Thomas Winters, Henry Evinger, and Samuel Mau gave themselves up freely to travel the circuit.

The next day, August 7, the conference assembled, and the fifth chapter of Second Corinthians was read by Brother Mau, and then singing and prayer.

1. The preachers were examined, and they confessed love to God and union among themselves.

2. Two brethren were elected by ballot as delegates to the conference of the Methodist brethren at Chillicothe, namely, Thomas Winters and Daniel Troyer.

3. Recommended to our societies to observe the last Thursday in October as a prayer and fast day, and to implore the prosperity and welfare of Zion.

4. Resolved that the next annual conference shall be held the last Thursday in August near New Lancaster.

5. Andrew Zeller was elected presiding elder for two years.

6. Resolved that the form of baptism be left to those who are to be baptized.

7. Brothers Jacob Zeller, Frederick Klinger, Henry Evinger, and Samuel Mau were appointed to the full performance of the office of an evangelical preacher.

8. Christian Sherrer, William Smith, and John Evinger were accepted as preachers.

The third day, August 8, the conference was opened with the reading of the first part of the fourteenth chapter of First Corinthians by Brother Winters, and singing and prayer.

1. Peter Weil was advanced to the standing of a full minister.

2. A communication to the Methodist brethren, and another to the brethren in Kentucky, were read and approved.

3. The conference was closed with singing and prayer. The above signed in the name of the conference by

WILLIAM SMITH.

August 23, 1812, a conference of the United Brethren in Christ was held in Fairfield county.

At the opening of the conference, the fourth chapter of Second Timothy was read; then singing, and prayer for the furthering of the kingdom of Jesus Christ.

The following preachers were present: Christian Newcomer, president; George Benedum, Abraham Hiestand, John Froshauer, Jacob Zeller, Frederick Klinger, Samuel Mau, Lewis Kramer, John Pontius, John Bauser, Dewalt Mechlin, John Eckart, and Jacob Lehman.

PROCEEDINGS.

1. A hearty exhortation to the preachers by the president.

2. There was an examination of all the preachers, how it was with them, and it was found, according to their confession, that they were altogether of one mind to be evermore faithful in the work of the Lord Jesus Christ and his kingdom; then closed with hearty prayer.

The 24th, at eight o'clock, the conference was opened with the reading of the twelfth chapter of Romans by Brother Benedum, and hearty prayer.

The proceedings as follows:

1. The examination of the preachers concerning their conduct.

2. On approval of the conference, resolved that Brothers Lewis Kramer and Jacob Zeller be received as full ministers.

3. Resolved that Brothers John Pontius, John Bauser, Dewalt Mechlin, and Jacob Lehman be authorized to preach on a text, and Brother Eckart to exhort.

4. Resolved that a circuit in this part of the country be formed, for the furthering of the kingdom of Jesus Christ. Brother Samuel Mau and Brother Jacob Lehman gave themselves with a free will for this service, and were approved by the conference.

5. In the afternoon the conference resumed its session after the reading of the third chapter of First John by Brother Hiestand and prayer by Brother Jacob Lehman.

1. Brother George Benedum was chosen presiding elder by the conference.

2. Resolved that spiritual societies or classes be formed, and private meetings, with childlike inquiries as to the inner condition of the heart.

3. Resolved that the next annual conference shall be held near New Lancaster the last Thursday in August, 1813.

4. The conference was closed with a childlike exhortation by Brother Newcomer to all of the preachers to be faithful, with stricter fidelity and uprightness, to the Lord Jesus. Closed with a gracious season of prayer.

Subscribed by CHRISTIAN NEWCOMER.

The minutes of 1813 will give more information and make a more immediate impression in regard to the advance in the work of the conference than could be given in the same space through an independent description. The following are the minutes of that year:

August 26, 1813, a conference of the United Brethren in Christ was held at Brother Peter Sites' in Pleasant township, Fairfield county, Ohio.

The following preachers were assembled: Christian Newcomer, Andrew Zeller, George Benedum, Abraham Hiestand, Daniel Troyer, Thomas Winters, Henry Evinger, Lewis Kramer, Jacob Zeller, Frederick Klinger, Dewalt Mechlin,

Henry Hiestand, John Evinger, Henry Miller, William Smith, Jacob Lehman, John Pontius, and John Bauser.

Brother Christian Newcomer, president.

The conference was begun with singing and prayer that God may grant his holy presence for guidance, that everything may be done for his glory and honor and for the welfare of the Church. The third chapter of First Timothy was then read, and proceeded to business.

William Smith was chosen secretary.

A letter was read from Brother Jacob Baulus, in which he stated why he cannot be present. A letter was read from Brother John McNamar, asking permission to preach. Granted. Also, a letter from Matthias Bortsfield requesting full authority as a minister. Granted.

Then the report of the traveling preachers was taken up. Thomas Winters and Henry Evinger, of Twin Creek circuit, reported that they had in the last year formed a circuit consisting of forty-seven preaching places, with many other requests for preaching. They received salary as follows: Thomas Winters, $132.06; paid out, $5.81. Brother Evinger received $53.51; paid out, $5.18¾. This circuit is divided, and the new is made Beaver circuit. Brother Lehman's report from New Lancaster is, received, $2.81 [$20.81 (?)].

A letter from the Albright brethren was read, asking for a union. Deferred for consideration till tomorrow.

The next thing taken into consideration was the mode of ordination and of receiving preachers. It was deplored that too little order was observed, both in the reception and the ordination of preachers. The conference took under consideration whether it is proper to ordain preachers without the laying on of hands of the elders. Conference adjourned till tomorrow at eight o'clock.

The 27th, the conference assembled. After the reading of a chapter of Titus, singing, and prayer, the matter of writing a letter to Father Otterbein was taken up, asking him to ordain, by the laying on of hands, one or more preachers, who afterward may perform the same for others, and was agreed to.

Resolved that the next conference shall be held August 24, 1814, at Andrew Zeller's.

William Smith and Henry Miller were authorized to perform all the services of ministers. John McNamar, Christian Sherrer, and Henry Hiestand were authorized to preach. Brother Smaltz was authorized to exhort.

Afterwards a vote was taken for presiding elders, and Andrew Zeller and Abraham Hiestand were elected for one year.

After prayer adjourned till tomorrow at seven o'clock.

The 28th. After the reading of a chapter, and singing, and prayer, John Eckart, was fully authorized to preach, and Philip Kramer to exhort.

The special case of Henry Hiestand was taken under consideration, inasmuch as various unfavorable reports were in circulation respecting his life as a preacher, and the conference to which he now belongs examined the matter and found that much was false. Other things Henry confessed that he was sorry for, and the conference was so far satisfied that it gave him permission to preach for one year, and after consideration the conference gave to him the right hand as a sign of love.

Brother Newcomer brought a present of $30.00, given by Matthias Kessler, of Fredericktown, which, according to his wish, was divided out to Brothers Lehman, Troyer, and Winters. Also a collection was taken in the conference, which was divided as follows: $2.00 to Brother Zeller, $2.00 to H. Hiestand, $10.00 to Brother Newcomer for traveling expenses, and $7.81¾ each to Brothers Winters, Evinger, and Lehman. Brother Newcomer, out of the donation, gave to Lehman $20.00.

Brother Winters received $5.00 in advance; $126.25 from circuit; $10.00 present; $7.81 dividend; total, $149.06.

Brother Evinger, $48.33½ from circuit; $7.81 dividend; total, $56.14½.

Brother Lehman, $20.00 present; $10.00 present; $20.81¼ from circuit; $7.81¼ dividend; total, $58.62½.

Resolved that two preachers, Brother Winters and Brother D. Troyer, shall preach today at ten o'clock.

Then it was ordered that the next conference shall be held August 23, 1814.

Then the conference closed with prayer and thanksgiving.

Jacob Baulus, who is referred to as sending a letter, did not remove from his home in Maryland to Sandusky, Ohio, until 1822. He may have been contemplating a prospecting trip to Ohio, or have been temporarily sojourning in western Pennsylvania at this time. John McNamar, who was given an exhorter's license the previous year, began, with his receiving a preacher's license at this session, a most earnest and successful career as a minister. He was the first English preacher in the conference, and was noted for the number of persons that he led into the ministry. Matthias Bortsfield, who requested

"full authority as a minister," lived in Tuscarawas county, in the territory afterward designated as Muskingum conference territory. This is the only example of a Miami conference connection with the territory east of Muskingum river, unless a further example might be given in this, that in 1822 Miami conference appointed two of its preachers to New Philadelphia circuit in Tuscarawas county.

Having noticed the organization of the Miami conference as the mother conference in the West, and followed through a number of its sessions, we now shall notice as particularly as accessible data will permit the beginnings of the work of the Church in the different parts of the territory included.

One of the earliest places of settlement in Ohio by United Brethren was on Taylor's creek, about thirteen miles west of Cincinnati. To this place came a number of families from Maryland, including members of the Geeting family. Here a log church was built as early as 1811, possibly several years earlier. It would thus be, as far as known, the first United Brethren Church built north of the Ohio river, the Bonebrake church near New Hope, Ohio, built in 1815, and the Pfrimmer church, near Corydon, Indiana, built in 1818, being the next erected. The lot for the Taylor Creek Church was on land privately owned, the land for later churches in the community, under the name of Zion Church, being deeded later. The coming into the community and the work in the society there formed, of George Fagley and his wife Rosalia, in 1811, had much to do with the success of the local society in the years that followed. The Fagleys had come to Cincinnati in 1802. On arriving in this country from Germany, they remained in Baltimore, Maryland, one year, where Mr. Fagley engaged in teaching school. Mrs. Fagley was converted under the preaching of Otterbein, and became a great Christian worker. More than a dozen preachers, some of them becoming prominent in the work of the Church, came from the Zion class. There is no definite indication as to how early the class was formed.

The most noted center for the United Brethren Church in the Miami Valley was Germantown, in Montgomery county. In 1804, a colony of twenty-four German families from Berks

county, Pennsylvania, came to Montgomery county, nearly all of them settling in what came to be German township, within the bounds of which Germantown was platted ten years later. Many other German families soon found a place in the community. In 1805, Andrew Zeller with his family, also from Berks county, Pennsylvania, arrived in the community, and soon became located on a half section of land lying on both sides of the Little Twin creek, and situated a mile and a half north of the site of Germantown. As the deed given by him shows that he transferred his property in Berks county in the spring of 1806, and the deed given him shows that his land in Montgomery county was transferred to him in the spring of 1807, it might seem that his coming to Ohio was more likely in 1806, but uniform tradition is in favor of the date 1805. In view of his previous acquaintance and association with the company of Germans arriving in 1804, his coming might easily have been in advance of completed business transactions especially in advance of records made. He was quite certainly a local preacher in Pennsylvania, though the conference minutes do not contain his name. Newcomer mentions him frequently, but does not refer to him as a preacher. His work as a preacher was quite likely local and occasional. The fact that the conference minutes do not contain his name would have no conclusive bearing, as preachers often were given license at a great meeting, or even by individual preachers. Newcomer, as late as 1820, ordained three ministers in Fairfield county, Ohio, in connection with a sacramental meeting. Here, in the house of Andrew Zeller, in 1806, if the date 1805 as before given is correct, was organized a United Brethren class. When Andrew Zeller built his house, he included a special room for religious meetings, which sometimes was called a chapel or meeting house. Henry Kumler, in Butler county, did likewise, and later Joseph Hoffman, within the present limits of Dayton, had two rooms so constructed that they could be thrown together to accommodate religious meetings. These examples may explain why it was that church buildings generally came so late. In the first twelve years of the history of Miami conference, about one third of the sessions

were held at Andrew Zeller's. Daniel Troyer, who entered the work of the ministry in Maryland, settled in German township in 1806. Whether Zeller and Troyer as preachers were instrumental in the organization of the class near Cincinnati earlier than the class was formed in Zeller's house, cannot be decided. Certainly, they were the pioneer preachers of the Miami valley. The church at Germantown was built in 1829, and in Germantown were held the General Conferences of 1837 and 1849.

Dewalt Bonebrake came to Preble county, Ohio, the next county west of Montgomery, in the spring of 1807. Not long afterward, he heard of preachers not far away, whom he took to be United Brethren preachers, as their preaching as reported was similar to that of the United Brethren preachers in Pennsylvania with whom he had some acquaintance. He sent two of his sons to bring the preachers to his place, and in 1808 a United Brethren class was formed at a meeting in his barn, said to be the third class formed in the Miami valley. A log church was erected in 1815, on land owned by one of his sons one half mile east of New Hope. The preachers referred to must have been the preachers from the vicinity of Germantown. Six of Dewalt Bonebrake's eleven sons became preachers, all of them useful, and some of them prominent in the work of the Church.

A special addition to the German constituency of Montgomery county was made when, in 1805, ninety-six Marylanders, including women and children, settled a few miles east of Dayton. Included in the company were Kemp, Lehman, and other families from United Brethren communities in Maryland. These people gave a warm welcome to Newcomer as a preacher and visitor.

Thomas Winters, who had been recognized as a preacher since 1799, became in 1809 an accession to the force of preachers in the Miami valley. When Henry Evinger, residing near Cincinnati, began the work of preaching is not known. In connection with his visits to the Miami region, Newcomer preached in Dayton, Springfield, and Xenia, preaching in courthouses, churches and private houses. Thus, the Miami valley, with a

large German population, furnished a needy and inviting field, and the German preachers were becoming sufficiently numerous and active to enter on the work of gathering the harvest.

We now turn to a second important center for the work of the United Brethren Church, that made up especially by Fairfield, Pickaway, and Ross counties in Ohio. In these counties there were many Germans. Lancaster, or New Lancaster, the county seat of Fairfield county, was so named from Lancaster county, Pennsylvania, in consequence of the number of early settlers coming from that county. The eastern part of Pickaway county likewise had a large German population. Ross county had a smaller proportion of Germans, but yet there were in that county a considerable number of Germans who had been connected with the United Brethren in Pennsylvania. While it is convenient to speak of this section as the Scioto region, Fairfield county, which was the first center of activity for the United Brethren Church, is chiefly in the valley of the Hocking river. We recall that, when Newcomer came to Ohio in 1810, the first United Brethren upon whom he called were the two preachers, Abraham Hiestand and George Benedum, the one on the one side and the other on the other side of Lancaster in Fairfield county. Of the two, Abraham Hiestand undoubtedly came first, having come in 1804, in company with several brothers, Jacob, John, Joseph, and Samuel among the number. Jacob, the father, was drowned in the Shenandoah river in Virginia. The Hiestands came from Page county, Virginia. In their early history, the family had been connected with the Moravians. Abraham is noted by Spayth as one of the absent preachers at the time of the conference in 1800. He probably did some preaching soon after coming to Ohio, but it was the later coming of George Benedum, who had been an active preacher in Pennsylvania, that fully launched the work of the Church in Fairfield and surrounding counties. He became a preacher in 1794. He was present at the sessions of the Old conference in 1803 and 1805. He was living in Pennsylvania in January, 1806. He obtained a title to land in Fairfield county July 10, 1806, and from this time seems to have resided and also to have preached

in this county, though his residing in Pennsylvania was not entirely given up. Newcomer speaks of preaching in his house in Pennsylvania in February, 1808; and in May, 1809, he was present at the Old conference for the last time. Whatever may be the explanation, something of residence and work in Ohio seems sure from about 1806. Lewis Kramer, Dewalt Mechlin, John Smaltz, and Samuel Hiestand are said to have been converted and led into the ministry by him. But of these persons only Lewis Kramer was a minister in 1810. The zeal and success of Benedum are attested by the large increase of the United Brethren Church in Fairfield county. The General conferences of 1821 and 1829 were held in this county, and that of 1841 exactly on the line between Fairfield and Pickaway counties.

A new field was opened up, or an old field was extended by the moving, in 1808, of Rev. John G. Pfrimmer to Harrison county, Indiana, in the extreme southern part of the State. The year before, he made the trip to this country on horseback from Washington county, Pennsylvania, selected land for a home about five miles east of Corydon, and left money to pay for the same. His new home was more than one hundred miles west of the Ohio line. While he did not forget or neglect his commission to preach as he had opportunity, for six years, he was entirely without connection with the work of the Church in Ohio. In 1814, however, he came to the session of the conference at Andrew Zeller's, in Montgomery county, Ohio, and announced that thereafter he would be a member of the Miami conference, and for a number of years was the secretary of the conference.

In consequence of his part in founding the Church in Indiana, and of his place in the Sunday-school history of the Church, we may give special attention to the outstanding features of his life and work. The epitaph on the slab at the head of his tomb is as follows: "John George Pfrimmer, born in France, July 24, 1762; emigrated to America in 1788, moved to Indiana in 1808; died Sept. 5, 1825. Deceased established the first United Brethren societies in Indiana." The place of his birth was near Strasburg, in the "lost provinces"

recently restored to France. He studied surgery, and entered the French navy when he was twenty years of age. In an engagement in which the French navy was defeated, he received a saber cut in the face, which somewhat disfigured him for life. He came to America in 1788, bringing as his bride a young woman whom he married in Switzerland. He fell in with the United Brethren, and was converted about 1790, and at once commenced preaching. He had a fair education, both in French and in German. He was present at the conferences of 1791 and 1800. For May 21, 1800, Newcomer recorded: "Today I came to Brother Pfrimmer's. About thirty children had assembled at his house to whom he was giving religious instruction. Some were under conviction. I also spoke to them. Their hearts were sensibly touched. May the Lord convert them truly." At this time, he was residing at some point north of Harrisburg. About 1792, he seems to have resided and preached in Union county. He is spoken of as preaching at different times under a tree on the banks of the Susquehanna. In the spring of 1801, he was residing in Harrisburg. Later in that year, he removed to Washington county, Pennsylvania. Here his preaching assumed a wide range,and was attended with large success. In 1807, as before related, he went on horseback to the Territory of Indiana to prospect with reference to locating there. At that time, there were fewer than twelve thousand whites within the present limits of Indiana. The next year, with his family and household possessions, he moved to his new home. He and others bought a flatboat at Pittsburgh that carried them and their possessions to Clarksville, opposite Louisville, Kentucky, whence a short journey brought them to their new home, about five miles east of Corydon. General William Henry Harrison, the governor of the Territory since its organization in 1800, saw in Mr. Pfrimmer the craftsman such as was needed in organizing and developing the new Territory, and appointed him one of the three common pleas judges upon whom devolved a large amount of responsibility in organizing Harrison county and otherwise providing for the development of the new territory. In 1810, Mr. Pfrimmer moved to Harrison Mills, where he

operated for a few years the mills of Governor Harrison located there. During these years, while engaged as farmer, doctor, judge, and miller, he found occasional opportunity for preaching. Some of these occupations he soon left behind, or came to give to them a less amount of attention. He continued to serve as a doctor, traveling sometimes forty miles to visit his patients. But, again comparatively free, he reported for service at the Miami conference, which convened in 1814 at Andrew Zeller's, near Germantown, Ohio. Nor did he come empty handed. He brought with him a new field opened up by six years of faithful labor and worthy example. From this time, he was closely identified with all of the work of the Church.

It might be stated that, along with Mr. Pfrimmer's various gifts and attainments, was the ability to compose music adapted to hymns. He probably took into what became the State of Indiana the first piano brought within its bounds.

A record in the "deed book" of Harrison county, Indiana, would seem to connect Mr. Pfrimmer with slave-holding. It is as follows: "Know all men by these presents, that I, John Elliott, of the county of Knox, and Indiana Territory, have for, and in consideration of, the sum of four hundred dollars to me in hand paid at or before the ensealing and delivery here, and do by these presents bargain and sell unto John George Pfrimmer, of the county of Harrison, in said Territory, a certain negro woman named Betty, with her mulatto child named Selina, which said negro and child was purchased of my father, Robert Elliot, of the said county of Knox, by bill of sale dated on the seventh of January last past, which said bill of sale, with its conditions and assurances, I do hereby guarantee unto said Pfrimmer, his heirs and assigns, and will by these presents warrant and defend. Given under my hand and seal in the said County of Harrison, this sixteenth day of February, 1811. John Elliott." The name of William Henry Harrison and Henry Rice are attached. This incident may help to take us back to the conditions of the early years of the preceding century. There were cases of slavery in Indiana down to 1830, notwithstanding the provision against slavery

in the act of 1787 for the organization of the Northwest Territory and in the constitution of Indiana adopted in 1816. In Pennsylvania, with progressive emancipation adopted in 1780, sixty-four slaves still were held in legal bondage in 1840. Slavery was not completely abolished in New York until 1827. The slave-purchase by Pfrimmer in 1811 was in the time when he was operating General Harrison's mills and occupied in other secular lines, and it easily is seen how he might have been swerved from his own deepest personal convictions and the prevailing sentiments of his religious associates. Slavery never could have been rigorous in Indiana, not even as much so as in the neighboring "old Kentucky home" of Nellie Gray.

Next after Indiana we naturally think of Kentucky. In the early references to the fields occupied by the United Brethren Church, Kentucky was named first. But the earliest work in Kentucky faded out almost completely. Benedict Schwope, Otterbein's predecessor in Baltimore went to Kentucky at an early day. He with others from Maryland located between Frankfort and Lexington, Kentucky. Asbury, who visited the locality in 1810, wrote: "I learn that Benedict Schwope, my old acquaintance, died last winter. He was a man of more than common mind and gifts, and might have been much more useful than I fear he was." Newcomer, who visited the locality in 1816, says, without mentioning Schwope: "We visited Baker and Huber, held a meeting, and lodged with Jacob Rohrer." Another place at which some beginnings must have been made was at or near Louisville, in which locality John Evinger lived. He was a member of Miami conference, beginning with 1813. He, however, does not seem to have been very active, and was admonished by the conference. In his travels through Kentucky, Newcomer met many that might be understood to be members of the Church, though probably they were not enrolled in any class. Good leaders or good work in connection with the early beginnings would not have failed to hand down some substantial and enduring results.

This chapter may be closed with the giving of the minutes of Miami conference for the year 1814, inasmuch as these minutes look toward the organization and work of the first General Conference.

August 23, 1814, at Brother Andrew Zeller's, in Montgomery county, Ohio, the time and place appointed, a conference of the United Brethren in Christ was held.

The following preachers were present: Christian Newcomer, Bishop; Andrew Zeller, Abraham Hiestand, George Benedum, Daniel Troyer, Henry Evinger, Henry Hiestand, Jacob Zeller, John Evinger, Jacob Lehman, Philip Kramer, John McNamar, Henry Miller, William P. Smith, Jacob Kemp.

After the reading of the twelfth chapter of Romans, singing, and prayer, the following proceedings were taken up:

1. Examination of the preachers, then adjourned with singing and prayer, till tomorrow morning at seven o'clock.

Wednesday, the 24th, assembled according to adjournment.

Brother George Benedum and Brother A. Hiestand preached very suitably to the occasion.

Resolved that when any one speaks he shall stand up and address the president.

Then the questions, according to the rules, were followed through.

Jacob Kemp was authorized to preach.

Henry Hiestand was authorized to preach and to administer the ordinances; also John McNamar and Jacob Lehman.

The present order [or discipline] of the Church was taken under consideration and protested against.[1]

It was moved and adopted that there shall be a convention, and that two members from each district shall assemble at Abraham Troxel's, in Westmoreland county. The districts were arranged as follows: First district, Baltimore; second, Hagerstown; third, Carlisle, Pennsylvania, south of the Allegheny Mountains; fourth, Pennsylvania, north of the Allegheny Mountains; fifth, Muskingum; sixth, New Lancaster, Ohio; seventh, Miami; eighth, Kentucky and Indiana; ninth, Virginia. The delegates shall come together November 22; the time, however, was set forward to June, next year. This convention shall form a church-constitution for the Brethren.

[1]The reference is to the discipline adopted earlier in the year by the old conference. This is the second appearance of the term "Church" in the minutes, the first being in the minutes of 1813.

Brother Winters declared that henceforth he would no longer belong to the Brotherhood, and was dismissed.

Brother John George Pfrimmer announced himself as a member of this conference and was unanimously recognized.

Brother Troyer offered to travel for a half year.

Brother Lehman offered to travel for a fourth of a year.

The next conference the Tuesday after the second Sunday in August next year.

The presiding elders were next elected. Brother Andrew Zeller and Daniel Troyer [were nominated] for the Miami District, and Brother George Benedum and Abraham Hiestand for New Lancaster District. According to the votes Andrew Zeller for Miami District and G. Benedum for New Lancaster District were elected and confirmed.

The itinerant plan was anew unanimously agreed to.

The collection of hymns for a new hymn book by T. Winters and Henry Evinger is postponed till the next General Conference.

A letter from the Methodist conference was read relating to a closer union, and an answer given which was sent through Brothers Evinger and Smith. Acknowledged our desire for a union according to the order of the gospel.

Brothers A. Hiestand and A. Zeller were appointed to settle with the traveling preachers.

Jacob Zeller proposed the formation of a new circuit, and the conference ordered him to do it.

Brother Evinger promised to do what he could in view of his weakness.

Brothers Andrew Zeller, Henry Miller, W. P. Smith, and J. McNamar agreed to travel Twin Creek circuit.

At the close, settlement was made with the traveling preachers according to their service.

The conference adjourned till next year.

CHRISTIAN NEWCOMER.

CHAPTER VI.

THE FIRST TWO GENERAL CONFERENCES

Occasion for a General Conference—Minutes of the Conference of 1815—The Confession and Discipline—The Delegates—Conference of 1817—Minutes of Conference of 1817.

THE chief subjects of this chapter will be the convening and acts of the first two General Conferences. The Old conference in the East was under the impression that it was the first and last authority in the Church in determining its policies and directing its work. Little conferences were held here and there at different times, but they were for temporary or local purposes. The Old conference said and did nothing in regard to the work in Ohio, or in regard to the conference there formed until 1812, when the following action was taken: "Resolved that Brother Christian Newcomer be given authority to hold a conference with the preachers in the Ohio district." The preachers in Ohio evidently expected the conference held in Ohio in 1810 to be the first in a regular succession of conferences. Yet Newcomer did not visit this field in 1811, and no conference was held. The old conference was engaged seriously in the work of discipline-making in 1812 and 1813. There is good ground for believing that a form of Discipline was submitted for consideration in 1812, that it was relatively complete before the conference of 1813, and that this Discipline was approved in 1814, or at least submitted to the judgment of the Church. It is to be noted that it was in this period, 1812 and 1813, when the definite and full name, "The United Brethren in Christ," first appeared in conference minutes.

Here now comes the rub. According to the statement already quoted in the minutes of the conference in Ohio of August 23, 1814, that conference was dissatisfied with the Discipline adopted by the old conference in 1813 and perhaps somewhat modified and more fully ratified in May, 1814. It

hardly can be supposed that the members of the conference were opposed to all discipline as were some of the members of the old conference, for with them church elements were more readily accepted. They may have been opposed to some of the statements in the Discipline, or, what is more likely they may have been dissatisfied because they had had nothing to do with the forming of the Discipline, and in the Discipline were given no part in the administration of affairs, or recognition of any kind apart from being loosely connected with the old conference. The minutes of the Ohio conference for 1814, including the protest of that conference against the Discipline adopted, and also including the plan for a General Conference, already have been quoted in full. If the members of the conference felt themselves left out in the adoption of the first Discipline, they now seem to have left out the mother conference in taking the initiative step toward a General Conference. The postponment of the conference or convention to the following year may have been by an amendment adopted at the time, or have been determined later better to suit the Old conference.

The harmony with which the arrangements went into effect likely was due largely to the large-hearted guidance of Newcomer and the devotion of the preachers in general to a common purpose. The districts named indicated well the field occupied by the Church. The delegates likely were chosen in a quite informal way.

As to the place for the conference, there could have been no difference of opinion. Only Mount Pleasant, Pennsylvania, could meet all requirements. The East and the West could come together in western Pennsylvania, and no other place in western Pennsylvania had the advantages that Mount Pleasant had. On the east and south, advantage could be taken of the highways already described. On the west, various crossings of the Ohio river were available. On a part of his way to Mount Pleasant, Newcomer had the company of Henry Kumler, John Snyder, Jacob Baulus, Isaac Niswander, and Abraham Mayer. It scarcely is necessary to say that the

preachers in this period, almost without exception, traveled on horseback.

Of the eighteen delegates authorized for the convention, or General Conference, fourteen presented themselves at the time and place appointed. Joseph Hoffman, representing Baltimore, would have been present as a delegate, but was detained at home by sickness. These delegates met June 6, 1815, in Bonnet's schoolhouse, near Mount Pleasant. Some of the sessions may have been held in the home of Abraham Troxel. Newcomer presided as Bishop. Abraham Hiestand was chosen assistant to the Bishop. Jacob Baulus was made secretary. The old spirit of opposition to order and discipline asserted itself anew. The following is Newcomer's record: "This day the General Conference commenced at old Brother Troxel's. May the Lord have mercy on us. Instead of love and unanimity, the spirit of hatred and discord seemed to prevail.——7, this day we met again. Bless the Lord, the heat had considerably abated, and the business before us was conducted better than I had expected."

The following are the minutes entire of this first session of the General Conference:

This, the sixth of June, 1815, the following preachers assembled for the General Conference near Mount Pleasant, Westmoreland county, Pennsylvania: Christian Newcomer, Abraham Hiestand, Andrew Zeller, Daniel Troyer, George Benedum, Christian Crum, Isaac Niswander, Henry Spayth, John Snyder, Abraham Mayer, Henry Kumler, Abraham Troxel, Christian Berger and Jacob Baulus. These persons were elected from the various districts to the General Conference. Brother Abraham Hiestand was chosen to assist the Bishop in the conference. The conference was opened with the reading of the fifth chapter of First Peter, then singing, and then prayer by the most of the members. Then proceeded to business. There was misunderstanding and prejudice on the part of some, but this was removed in part. A letter from Christopher Grosh, coming from their so-called conference, was read. It was evident therefrom that they had not considered the matter of which they wrote. Brother Newcomer was accused by Bonnet that he was untruthful. The matter was investigated by three presiding elders and it was found

that there was only a misunderstanding. He was in nothing liable to accusation.

The Confession of Faith and the Discipline were considered, in some respects enlarged, some things omitted, on the whole improved, and ordered printed.

JACOB BAULUS, *Secretary.*

The last paragraph represents the real work of the conference. The previously existing Confession and Discipline were revised and ordered printed. They are given as thus revised in what is called the Discipline of 1815, which, however, was not printed until 1816. The Discipline as published could not be said to have been formally adopted, but was in a sense submitted for the informal acceptance of the Church.

The difficulties in the conference were with reference to having a Discipline, or the extent to which a Discipline should go. Bonnet's accusation of Newcomer doubtless grew out of the feeling that the informal understandings as to association with the Mennonites and others had been disregarded. The time had come when the eggs no longer could be scrambled.

There are three outstanding errors in the usual statements as to the General Conference of 1815. The first is the statement that Andrew Zeller was elected chairman, whereas Abraham Hiestand was elected chairman. The second is the statement that H. G. Spayth was secretary, whereas Jacob Baulus was secretary, with Spayth likely as assistant. The third is the recurring statement that Andrew Zeller was elected Bishop, there being no occasion for the election of Bishops at this time as will hereafter be shown.

The following is the Confession of Faith as revised by the conference:

In the name of God we confess before all men, that we believe in the only true God, Father, Son, and Holy Ghost; that these three are one, the Father in the Son, the Son in the Father, and the Holy Ghost equal in essence with both; that this triune God created heaven and earth, and all that in them is, visible as well as invisible, sustains, governs, protects, and supports the same.

We believe in Jesus Christ; that he is very God and man; that he, by the Holy Ghost, assumed his human nature in

Mary, and was born of her; that he is the Savior and Redeemer of the whole human race, if they with faith in him accept the grace proffered in Jesus; that this Jesus suffered and died on the cross for us, was buried, rose again on the third day, ascended into heaven, and sitteth on the right hand of God to intercede for us; and that he shall come again at the last day, to judge the living and the dead.

We believe in the Holy Ghost; that he is equal in being with the Father and the Son; that he proceeds from both; that we are through him enlightened; through faith justified and sanctified.

We believe in a holy church, communion of saints, resurrection of the flesh, and a life everlasting.

We believe that the Bible, Old and New Testament, is the word of God; that it contains the true way to our salvation; that every true Christian is bound to receive it with the influences of the Spirit of God, as his only rule, and that without faith in Jesus Christ, true penitence, forgiveness of sins, and following after Christ, no one can be a true Christian.

We believe that the doctrine which the Holy Scriptures contain, namely, the fall in Adam and the redemption through Jesus Christ, shall be preached throughout the whole world.

We believe that the outward means of grace are to be in use in all Christian societies, namely, that baptism and the remembrance of the death of the Lord in the distribution of the bread and wine are to be in use among his children, according to the command of the Lord Jesus; the mode and manner, however, shall be left to the judgment of every one. Also, the example of feet-washing remains free to every one.

The earlier form of the Confession of Faith, as being produced when the cooperation and influence of Otterbein were so largely determining in the Church, certainly received much of its spirit and character from him. It bears the impress of one familiar with the historic creeds. The Confession as revised retained the characteristics of the earlier Confession. The Confession of 1815 declares liberty in the manner of observing the sacraments, and makes various minor changes of no great significance. Liberty as to the mode of baptism dates from a much earlier period.

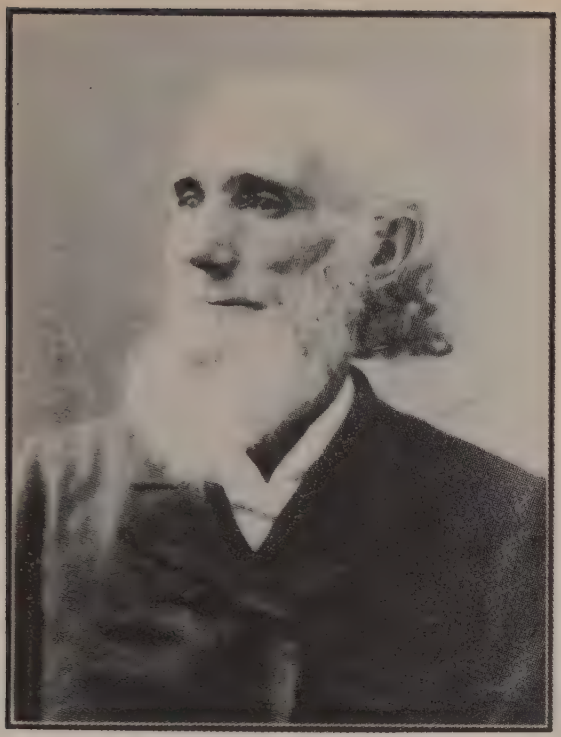
The Discipline in general, as compared with the translation of the Methodist Discipline from the English into the German made in 1808, presents a number of similarities in the

terms and titles used. Like conditions had shaped the development of the two churches. Dissimilarities, however, are distinctly marked. By the United Brethren Discipline, the members of the Church were to elect the delegates to the General Conference, and had control of their local affairs. Likewise, the ministers were given a large measure of discretion and authority in what pertained to their office and work. Even down to this time, the government of the Church may be called composite, combining episcopal, presbyterial, and congregational features. Probably no other church includes these features in a more just equipoise than does the United Brethren Church.

Bishops are elected for a term of four years and not for life. On the other hand, the Methodist Episcopal Church, in its early history, was quite the contrast of these several features.

We are not to judge the members of this first General Conference by the meagerness of the minutes handed down, or the scanty material available for a sketch of their lives. They were men of devout hearts, strong common sense, most of them with little training in the schools, but all of them men of might through their abandonment to their work. They were worthy representatives of the Church in their day. Of some of those of whom an account has not already been given some interesting facts are available.

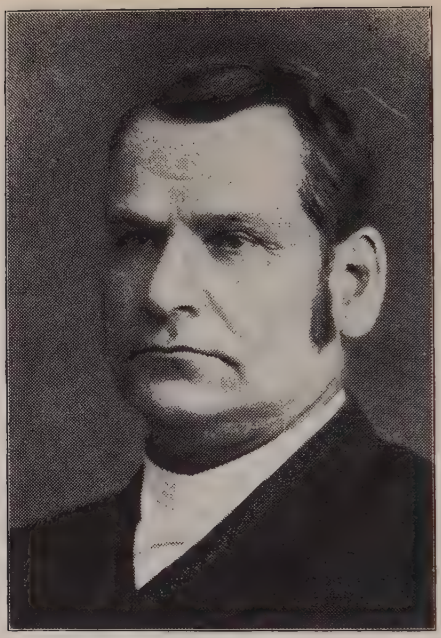
Daniel Troyer was born in Maryland, and was spiritually awakened under a sermon preached by Otterbein. He was a recognized member of the conference in 1805, and in 1806 came to Ohio and settled in the Miami valley, near Germantown. He became a member of the Miami conference at its organization in 1810. Henry Garst says of him: "As a preacher, he was a man of power. He had a very strong voice and great zeal." He died in 1863, at the age of ninety-four. George Benedum, more than anyone else, contributed to the building up of the Church in the Scioto region. He combined great fervor with splendid poise and perseverance. He became a member of the Old conference in 1803, and was a charter member of Miami conference in 1810. He died in 1837.



POHBIS *f.* WEAVER

BISHOP D. K. FLICKINGER

BISHOP J. DICKSON



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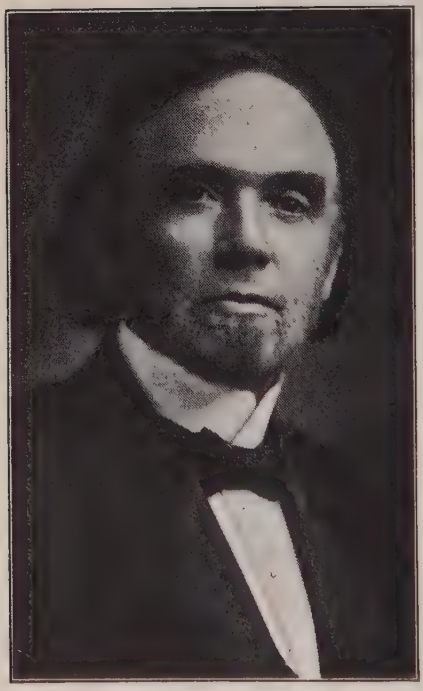

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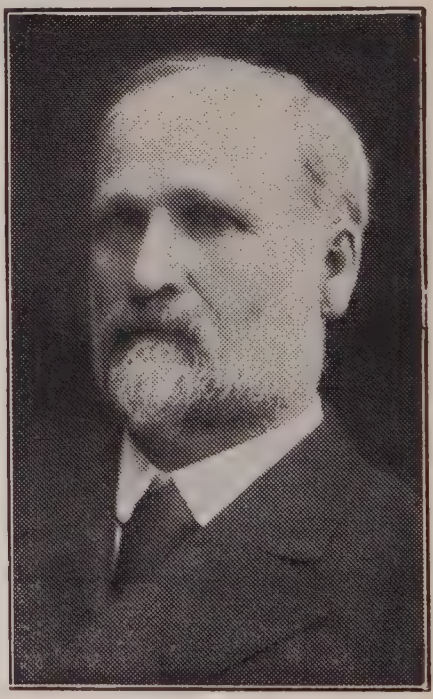

BISHOP J. S. MILLS

Henry Spayth we shall meet at many a turn. He was born in Würtemburg, Germany, in 1788, and came with his parents to America when about three years of age. He became an itinerant preacher in 1812. He had excellent qualities as a preacher, and was a trusted counselor in the affairs of the Church. He is especially known as the first historian of the Church. He was closely associated with the fathers of the Church. He died in 1873. John Snyder was born in the Kingdom of Prussia in 1768, was brought up in the German Reformed church, and received a good education in German. He came to America in 1792. In 1803, he settled in Perry county, Pennsylvania. He was converted and began to conduct religious meetings in his own community, and in 1809 was received into the conference in the East. He was a preacher of unusual ability. From 1817 to 1825 he was the pastor of Otterbein's congregation in Baltimore. He died in 1845. Henry Kumler, afterward Bishop, joined the Old conference in 1814, and at once plunged into the work with such decision and energy that he was the next year made a delegate to the General Conference. More will be said of him later. Abraham Hiestand was of Moravian descent. He was a pioneer preacher in the Scioto region, was assistant chairman of the first General Conference, and later continued his ministerial work in the State of Indiana. He died in 1848, in Harrison county, Indiana. He was a brother of Bishop Samuel Hiestand. Surely, fourteen men of the known character and experience of the delegates to this first General Conference might be expected, in five working days, along with what had been accomplished before, to deliver to the Church a good basis for future work and growth.

In view of the differences of opinion existing among the members of the General Conference of 1815, as indicated both by Newcomer and Spayth, and the fact that the Discipline as adopted would have to go to trial before the people, it is not strange that the next General Conference was arranged to convene in two years instead of four, as the Discipline itself provided. Another reason was the fact that the Old conference had in 1814 elected Newcomer Bishop for three years, which

would extend his term to 1817. Without an election, he served as presiding officer of the conference of 1815, and filled out his term of service till 1817.

The second General Conference met at Mount Pleasant, Pennsylvania, June 2, 1817. Twelve delegates were present. The session continued through three days. Only minor modifications were made in the Discipline delivered to the Church in 1815. That there yet was opposition to a settled Discipline is indicated by the following from Newcomer's Journal: "Our General Conference commenced in Mount Pleasant. We had considerable difficulty with a few of the brethren to convince them of the necessary discipline and regulation in society; they would not come into any order or regulation, and still desired others to coincide with them. The difficulty was at last surmounted." In the early history of the Church, a unanimous concurrence was sought in the decisions that were reached. Thus an obstreperous minority could have almost its own way.

By action of the Conference, Muskingum conference was authorized, embracing several counties of western Pennsylvania and the eastern part of Ohio. In this part of Ohio the Church was not strong. It was, however, already planted within the borders of Ohio as far as Tuscarawas and Stark counties.

It has been said that Newcomer and Zeller were elected Bishops in 1815. Newcomer then served as chairman without being elected, and, as before indicated, served the following two years as Bishop without the formality of a reelection. It is certain that Zeller was not elected in 1815. Abraham Hiestand, and not Zeller, was assistant chairman in the conference of that year. Zeller did not attend either of the sessions of the conference in the East in the interval of the two sessions of the General Conference. At the session of the Miami conference of 1816, Newcomer is named as Bishop, with John G. Pfrimmer as assistant, and the minutes are signed by "Christian Newcomer, Bishop." In 1816, Zeller was regularly elected presiding elder, and he quite certainly served in a similar capacity the previous year. The following action of Miami conference in 1815, about three weeks after

the General Conference, supports the position taken as to Zeller, and at the same time shows the growing tendency toward churchly character and customs: "The question was considered whether it would not be well for some of the older brethren to be ordained with the laying on of hands by the Bishop, so that in case of death this biblical ordination might remain with us; and a committee was appointed, consisting of Brothers Christian Newcomer, Christian Crum, Abraham Hiestand, George Benedum, and Andrew Zeller. The committee was unanimous that first Christian Crum should be ordained, and that he then should assist Brother Newcomer, the Bishop, in ordaining the following brethren: Abraham Hiestand, Henry Miller, Daniel Troyer, Andrew Zeller, George Benedum, William P. Smith, and John George Pfrimmer, all of which, with song and earnest calling on God in prayer, with many tears, was sacredly done." The Discipline of 1815 provided for the ordination of Bishops and elders.

At the first session of the Miami conference after the General Conference of 1817, in the language of the minutes, "Brother Andrew Zeller was ordained Bishop and consecrated with the laying on of hands by Bishop Newcomer and Elders Hoffman, Benedum, and Pfrimmer, with a blessed experience of the grace of God."

The Discipline of 1817 likewise provided for the ordination of Bishops and elders, but instead of giving a form for the ordination of elders gave a form for the ordaining of preachers. The Discipline as printed in German in 1819, in the form for ordination, used the language, "Take thou authority to execute the office of an elder (or minister) in the church of God." The word in German for minister is *Diener* which means the same as minister, one serving, but it was sometimes taken, on slight occasion, as if it were *Diaconus*. Consequently there were a number of cases of the ordination of deacons following the General Conference session of 1817. But when the General Conference in 1825 discontinued the ordination of Bishops the ordination of deacons ceased.

The four independent allusions that we have all speak of the conference of 1817 as being held at Mount Pleasant or

in Mount Pleasant; none of them refer to the Bonnet schoolhouse.

The minutes of the General Conference of 1817 are so short that they are given here entire:

Proceedings of the second General Conference, held at Mount Pleasant, Pennsylvania, June 2, 1817.

The United Brethren in Christ assembled in a General Conference.

The following preachers were present:

C. Newcomer	Jacob Dehof
Andrew Zeller	L. Kramer
Abraham Mayer	D. Mechlin
Joseph Hoffman	H. G. Spayth
John Snyder	C. Roth
H. Kumler	H. Ow

1. The conference was opened with the reading of the fourth chapter of Ephesians, singing, and prayer.

2. Andrew Zeller was chosen associate chairman, and H. Spayth, secretary.

3. Two letters were read, one from brethren in Washington county, Pennsylvania, and the other from brethren in New Philadelphia, Ohio. Resolved to give them a brotherly answer.

Closed for this day, with hearty prayer, till tomorrow at eight o'clock.

June 3, opened with the reading of the second chapter of Ephesians, singing, and prayer.

4. Resolved to give to Brother Abraham Forney license. To this end he was solemnly ordained to the ministerial office by Brothers C. Newcomer and A. Zeller with the laying on of hands. Further,

5. Brother C. Newcomer and Brother A. Zeller were, according to the Discipline, chosen bishops.

Adjourned at noon with prayer.

At two o'clock the thirteenth chapter of Hebrews was read, then singing and prayer, and again closed with prayer till next day.

June 4. At the opening, the ninth chapter of Romans was read, then singing and prayer.

6. Resolved that the next General Conference shall be held at Dewalt Mechlin's, in Pleasant township, Fairfield county, Ohio, beginning May 15, 1821.

7. Resolved that an annual conference shall be held in the Muskingum district, beginning June 1, 1818.

8. Resolved that three hundred Disciplines be printed in the German language, and one hundred in the English language.

The conference again closed with preaching and hearty prayer.

CHAPTER VII.

PERIOD FROM 1817 TO 1837

Eastern Ohio—Minutes of Muskingum Conference—General Conference of 1821—Slavery—Ardent Spirits—Slow Awakening—Bishops Zeller and Hoffman—General Conference of 1825—Ordination of Bishops Discontinued—Bishop Henry Kumler—General Conference of 1829—New Conferences—Methodist Protestants—Newcomer's Death—General Conference of 1833—New Conferences—Printing Establishment—Bishops Hiestand and Brown.

THERE are several reasons for making 1837 the time limit for this period. From 1830 to 1837, the use of the English language was becoming preponderant over the use of the German language. Then, the closing years of this period were coincident with the rapid division of conferences. Then again, in 1834, the Religious Telescope made its appearance, and other sources of information as to the work of the Church began to multiply. Further, the entire period preceding 1837 might be described as the pre-constitutional period, constitution-making beginning in that year.

In this period the Church was gradually enlarging its territory, increasing its membership, and developing and strengthening its inner organization. We may first give our attention to the planting of the Church in eastern Ohio, this being a part of the territory belonging to the new conference authorized by the General Conference of 1817, under the name of the Muskingum conference.

The later beginning and slower progress of the work of the Church in eastern Ohio, as compared with the progress made in some other parts of the State, may be accounted for by the manner in which eastern Ohio was settled. The seven ranges of townships adjoining the Pennsylvania line, though offered for sale in 1778, were not occupied by settlers to any great extent before the period from 1795 to 1800, and among the settlers coming then and for some time afterward there were

few Germans. The settlement promoted by the Ohio Company at Marietta in 1788, beginning as the first white settlement in Ohio, was made up of people from New England. In the north was the Western Reserve, settled largely by New Englanders; also between the "seven ranges" and the Scioto river were the military or bounty lands, which drew settlers from everywhere. The Germans, though slower in coming, soon began to establish themselves in all parts, especially in what now are Harrison, Tuscarawas, and Stark counties, and in the territory adjacent. Some had made western Pennsylvania a half-way resting point, but many came directly from eastern Pennsylvania, Maryland, and Virginia. Some, in their earlier locations, were connected with the United Brethren.

Our first reference to Muskingum Conference territory is in the section in the Miami Conference minutes of 1814, in which the districts to be represented in the General Conference of 1815 are named. Here we meet with the solitary words, "fifth, Muskingum." Newcomer had crossed the territory afterward embraced by Muskingum conference in 1810 and 1812. In 1813, he preached in Canton and a number of other places in Stark county. He then went to Tuscarawas county, where he preached at a number of places. In both of these counties, United Brethren families, if not United Brethren classes, must have existed for some years. Probably United Brethren families were located in Harrison county some years earlier still, though not visited by Newcomer until 1816. In 1817, he again visited and preached in Harrison, Stark, and Tuscarawas counties.

It is claimed that as early as 1810 a class was formed at Joseph Naftzgar's, near Conotton, in Harrison county. As classes then were constituted, the claim may have some valid ground. The county is within the "seven ranges" that were first opened for settlement, and the Brown, Baer, Stambaugh, and other United Brethren families were among the early settlers. The fact that a church building was not erected in the community until 1840 was perhaps due to the number of private houses that were open for religious meetings, and a preference on the part of the people to assemble in private

houses, barns, and out-of-door places. The German settlement in Tuscarawas county at Crooked Run, extending to include Canal Dover, included many United Brethren families from Lancaster county, Pennsylvania. The Kohr, Butt, and Wilgamott families often are mentioned. Later, Rev. John Hildt became located here. In 1829, there was here a "new meeting house." Another early United Brethren preaching place bordering on the community already named was on Broad Run, in the direction of Strasburg. The Muskingum conference first met in a church here in 1828.

The pioneer preaching places in Stark county that contend with one another for priority are those where Newcomer chapel is located, four miles from Massillon, Alliance, and the place where the Weimer church is located, near Beach City. The Newcomer church organization claims to date from 1817, the claim also being put forth that the church building was erected in that year. Early testimonies and unbroken history are strongly in favor of these claims. The Alliance class, belonging to the town called Williamsport, before Williamsport and Freedom were united under the name Alliance, is said to date from the time of Newcomer's early visits. In connection with his visits in 1813, and following years, he names a number of families at whose homes he visited or preached. He gives the names of Rowland, Roth, Bachtel, Rouser, and others. He had preached at the home of Rouser in Pennsylvania eleven years before. The class at Weimer's might be dated back to 1815, when a number of Weimer families moved from Somerset county, Pennsylvania, to Stark county. The Weimer church was erected in 1835.

As a help for the further study of the extension of the work of the Church into the eastern part of Ohio, we may turn to the minutes of the first session of the Muskingum conference, as follows:

The first day of June, 1818, the preachers of the United Brethren in Christ assembled in a conference at Joseph Naftzgar's, in Harrison county, in the State of Ohio, and the following preachers were present: (1) Christian Newcomer, (2) Andrew Zeller, Bishops; (3) George Pfrimmer, (4) Abraham Forney,

elders; (5) Matthias Bortsfield, (6) Joseph Gundy, (7) Christian Knage, (8) Jacob Winter, (9) Jacob Lehman, (10) John Crum [preachers]; (11) Jacob Antrim, exhorter.*

At the opening of the conference, the fifteenth chapter of John was read; then followed singing and prayer. First, the origin of the Brotherhood was spoken about, the cause of the conference, and how the name, the United Brethren in Christ, originated at the beginning. Brother Newcomer spoke of the responsibility of the preacher's office, his duty, the misery of men, and that the sinner, if he would be happy, must experience the forgiveness of his sins, and that he must know that he has peace with God. Then again singing and prayer. Brother Newcomer began with the confession of the preachers. Accusation was brought against him concerning classing in Geeting's congregation; and after an investigation it was only a misunderstanding between him and Michael Kohr. Further, there was no accusation against the preachers, and brotherly love prevailed; and resolved in love under the blessing of the Lord to build the kingdom of Christ.

The conference adjourned for an hour, with singing and prayer. The conference again began with the reading of the twelfth chapter of Romans; then singing and prayer. On request, Jacob Winter and John Brown were ordained as elders with the laying on of hands by the two Bishops, Christian Newcomer and Andrew Zeller, and Elder George Pfrimmer, with blessing.

A license was sent to Richard Lewis. Brother John Crum received a license as a preacher. The next conference will be held at Matthias Bortsfield's, in Tuscarawas county, in the State of Ohio, on the first day of June, 1819. A prayer and fast day was ordered before the Lancaster conference, the fourteenth day of August, and another the first of January. The conference adjourned with singing and prayer, in the blessing of the Lord and brotherly love.

JOHN GEORGE PFRIMMER, *Secretary.*

God bless the Brotherhood.

Jacob Winter became a member of the conference in the East in 1811. He preached in connection with Muskingum

*Only six of those named were at the beginning members of the conference. John Crum was admitted in the course of the session. One of the Bishops was a member of the Eastern conference, and the other of the Miami. George Pfrimmer was a member of Miami conference. Jacob Antrim was recognized as an exhorter, though he was later regularly received as an exhorter by the Miami conference. Jacob Lehman was a visitor from Miami conference. Jacob Winter and Abraham Forney lived in Pennsylvania, although both later moved to Ohio. The other charter members were residents of Ohio.

conference while the western counties of Pennsylvania were connected with that conference, and later continued to be an able and efficient member in the Pennsylvania and Scioto conferences. As far as can be determined, Matthias Bortsfield was the first United Brethren preacher to settle in the Ohio part of Muskingum conference territory. He was present in 1804 and 1809 as a member of the conference in the East. In 1803, he was living in Westmoreland county, Pennsylvania. At some time after 1809, he moved to Tuscarawas county, Ohio. Camp-meetings were held on his land in 1819 and 1821. He served as presiding elder, and as a delegate to the General Conference in 1821.

Three others became members at the session, Richard Lewis, John Crum, and John Brown, all of them living in Ohio. It should be remarked that other preachers living in western Pennsylvania were also properly members of the conference; for example, Abraham Troxel, Christian Berger, Henry Spayth, and Henry Erret. Some of the preachers residing in western Pennsylvania seemed at this time to prefer relationship to the old conference.

How well we would like to hear Newcomer repeat his story to the conference on the "origin of the Brotherhood," and "how the name, the United Brethren in Christ, originated at the beginning." That these themes were proper subjects for explanation is indicated by the following from his Journal: "This was something rather new and strange to some of the brethren, and they appeared loath to acquiesce and come under the rules of discipline, but they were soon convinced of their error."

What sublime courage, or what pitiable presumption, for the conference, with a scant half-dozen preachers to depend on, the most of them inexperienced and untried, to resolve, "under the blessing of the Lord to build the kingdom of Christ." But as they relied on "the blessing of the Lord," and knew that the years are his, there was nothing strange or uncertain in their undertaking. The minutes say nothing about how the work was divided out.

From this feeble beginning, we may trace, as connectedly as possible, the extension of the work in eastern Ohio, and note the beginnings in the northern part of the State. At the conference in 1819, which met at Matthias Bortsfield's, in Tuscarawas county, Christian Berger was the only one that agreed to do itinerant work in the Ohio part of the conference territory, and his agreement was to undertake the work "as an experiment." From what we already have noticed of United Brethren families and communities, we know something of the circuit that Christian Berger must have served. In addition to the field in Harrison, Tuscarawas, and Stark counties, he must have preached at New Lisbon and other places in Columbiana county. In 1820, Christian Berger continued his experiment as the sole itinerant in Ohio. In 1821, Matthias Bortsfield was made presiding elder for Ohio for a term of four years, but there is no trace of him after 1821. At the same time, H. G. Spayth was made presiding elder for part of the conference territory in Pennsylvania. In 1822, Muskingum conference seems to have had no preacher for its most important circuit, that of New Philadelphia, and Miami conference, without a word of exp anation, appointed two of its preachers to this circuit, John Eckart being the principal one. After 1823, conditions began to improve. In 1824, Wooster and New Philadelphia district was named as one of the districts from which delegates to the General Conference were to be sent, and the fact that the General Conference held its session in Tuscarawas county the following year would indicate that the work here was expected to grow in importance.

From the vantage point now gained, something of a survey may be made. Up to 1828, four sessions of the conference had been held in Pennsylvania and seven sessions in Ohio. In 1828, at the session held at Broad Run, there were, aside from the Bishops, only ten preachers present, the name of John Hildt being one of the new names on the roll. At this time, there were four circuits and four itinerants. Adam Hetzler and Moses Herbert were to serve together the Wooster and New Lisbon circuits, Henry Purdy was to serve the Wills

Creek circuit, and Jacob Winter was to serve the Westmoreland circuit in Pennsylvania.

In 1829, at the session held at Crooked Run, fourteen preachers besides the Bishops were noted as present, and eleven as absent. The following report of the stationing committee for that year will give us our best view of the field and the workers: Westmoreland circuit, Jacob Winter, Daniel Worman, P. E.; Wooster circuit, Jacob Crum, John Hildt, P. E.; New Lisbon circuit, Jonathan Harrison, Isaac Stambaugh, P. E.; Sandusky circuit, John Zahn, Jacob Baulus, P. E.

Jacob Baulus moved from Maryland to near Lower Sandusky, now Fremont, Ohio, in 1822, locating in the "deep dark forest of the Black Swamp." He early began to preach in the country about him, and formed several classes. After seven years given to the opening up of his farm, in which time he had attended no annual conference session, he reported to the Muskingum conference in 1829, at which time the Sandusky circuit was constituted, J. Zahn being named preacher and Jacob Baulus presiding elder. There was a stretch of one hundred miles between this circuit and any other field in Muskingum conference. John Zahn, a strong preacher in the conference in the East, seems not to have responded to the call in Ohio. The General Conference, which met a short time after the session of the Muskingum conference, ordered that the Sandusky field should be included in the territory of Muskingum conference; but soon afterward the connection ceased. The next year, Jacob Baulus was not present at the session of the Muskingum conference, and yet he was named again as presiding elder of Sandusky circuit, with Israel Harrington and Jonathan Harrison preachers. For 1831, the Muskingum minutes contain no reference to Jacob Baulus or Sandusky circuit, but the Scioto minutes name Jacob Baulus as an absent member of Scioto conference. James Ross of the Scioto conference was the preacher on Sandusky circuit in 1831, and in 1832 Scioto conference named Sandusky district as one of the districts from which delegates should be elected to the General Conference. In 1833, Jacob Baulus was the German "clerk"

of the Scioto conference, and in 1833 he was one of the representatives of Scioto conference in the General Conference.

The General Conference of 1833 gave back to the Pennsylvania conference the territory in western Pennsylvania which it had held since its organization in 1818. This separation was to the advantage both of the Pennsylvania and Ohio parts of the conference territory. The two parts of the conference territory could not well be worked together. At the session of the conference held in Pennsylvania in 1831, there were only seven members present besides the Bishop. While progress was not rapid after the separation in 1833, a steady improvement early was noticeable. In 1834, seventeen members were present, including the two new Bishops, William Brown and Samuel Hiestand. Alexander Biddle, whose name appeared on the roll in 1831, was an accession of great value to the working force of the conference. In this period, the Wooster circuit was the banner circuit in the year 1833-34, and also in the year following, paying its preacher, Thomas Foster, $160, the maximum amount allowed a married preacher. Lisbon and Crooked Run circuits came next. The following references to the location and division of circuits will give a good idea of the field occupied and progress being made. The minutes of 1837 say:

> The Lisbon circuit shall be divided into two circuits, that part eastward from Canton shall be called Lisbon circuit and that part southward from Canton shall be called Canton circuit. The Will's Creek circuit was divided and the new circuit was called Bealsville. The Crooked Run circuit was divided, the new circuit to be called Coshocton circuit. The New Lisbon circuit was divided, the new circuit to be called Bethlehem The Wooster circuit was changed and received the name Dover, and the Mohican was changed to the name of Wooster.

The only circuit in 1841, besides those named, was Warren circuit. In 1837, the presiding elders came to be traveling presiding elders instead of local presiding elders. Although there were some preachers that preached in English, the work in the conference territory was prevailingly carried on in German down to 1840. In the conference session of that year,

there was an English as well as a German secretary. Throughout all of the early history of the Muskingum conference, there was the utmost care as to the spiritual and moral character and diligence in the work of all the preachers. A few quotations will indicate:

Brother John Simons was exhorted to put his attention to the study of German and English and to pronounce his words more distinctly.

Ordered that the secretary write a letter of admonition to Brother Henry Stambaugh, in a moderate manner. That it is believed by many that he possesses not the same power and zeal that he formerly had, and is earnestly exhorted to put his talents more fully into use in preaching the gospel, and calling sinners to repentance.

Ordered that Thomas Cheney be admonished to pay his vows more fully by preaching the gospel and calling sinners to repentance, to save souls and save his own soul.

Ordered that Moses Gallagher be examined on some erroneous conceptions of the Deity.

Thus we have sought to follow the work begun by the intrepid little band of preachers that in 1818 resolved, "under the blessing of the Lord, to build the kingdom of Christ." The labor of twenty years brought but moderate success; but the day was brightening. From this more or less connected history of the beginnings of Muskingum conference, we may return to take up again the general history of the Church.

The Third General Conference met at Dewalt Mechlin's, in Fairfield county, Ohio, May 15, 1821. This was the first of eleven sessions to be held successively in Ohio. The center for the Church was moving westward. Already, Miami conference was described as extending to the Wabash river, thus including all of southern Indiana. Because of the travel involved, and perhaps also because of some dissatisfaction as to the mode of representation in the General Conference, three delegates elected from Pennsylvania did not present themselves. The following is the list of delegates present: Maryland, Samuel Huber and William Brown; Carlisle, Michael Baer; Virginia, George Geeting and Daniel Pfeifer; Miami, Henry Joseph Frey and Henry Evinger; Twin, Henry Kumler,

Sr., and Abraham Bonsler; Muskingum, Matthias Bortsfield and A. Forney; New Lancaster, Lewis Kramer and Nathaniel Havens; Lower Lancaster, George Benedum and Joseph Hoffman; Indiana, John McNamar and John George Pfrimmer. Bishops Newcomer and Zeller presided, and John George Pfrimmer served as secretary. Of the seventeen delegates present, only three had served in previous General Conference sessions—Henry Kumler, Sr., in 1815 and 1817; George Benedum in 1815 and Lewis Kramer in 1817. Nathaniel Havens and John McNamar, of Miami conference, the first English-speaking delegates to a General Conference, presented themselves at this session. Thus, traditional elements were not prominent. Newcomer wrote in his Journal: "Bless the Lord for the peace, unanimity, and brotherly love which prevailed throughout."

A letter was received from Jacob Baulus and John Snyder, prominent preachers of the Church, in which they petitioned that each annual conference should be represented by two traveling and two local preachers. On motion of Joseph Hoffman, the method already in use was reaffirmed. Up to 1833, each annual conference mapped out its own districts, from each of which two elders were to be chosen as delegates The districts generally corresponded to presiding elders' districts.

One of the least obtrusive, but one of the most important and far-reaching acts of the conference, was the initiating of better methods in securing support for the ministry. On motion of John McNamar, circuit and class stewards were to be appointed, by whom regular reports should be made. In 1821, Muskingum conference reported $44.60 raised for preachers' support. This sum was divided out to three preachers who together had served fourteen months. In the same year, Miami conference reported $409.32 as the amount paid to ten itinerants, $50 being the largest amount paid to an itinerant. The highest amount paid by any one circuit was $66.61. The amount reported by the old conference in the East for the support of its itinerants was $439.67, which was divided out to six preachers. John McNamar, the prompter

of the new plan, was a poor man with a large family, who sought to give himself entirely to the work of the ministry. As the first English preacher in the Church, he had a vision of the field and opportunities before the Church such as perhaps no other preacher of that early period had.

At this session, the General Conference took definite action on the subject of slavery. At this time, the intelligence and conscience of the world, and also of the church, were for the most part unawakened as to the great evil of human slavery. True, there had been protesting voices. John Wesley had branded slavery as the "sum of all villainies." John Woolman, among the Quakers, struck strong blows against slavery. It might be said, too, that in the United States, even in the States of the South, there was a movement in an earlier period, looking toward general progressive emancipation. But in the last part of the eighteenth century, when inventions in connection with the cotton industry suddenly made slavery profitable, or seemed to make it such, the lines became drawn tensely. On the one side were the believers in slavery as a divine institution, and on the other were the "black abolitionists." Heretofore, the United Brethren had had small occasion to deal with the subject. They had not started out to reform the world but to help to save it. But now, when a definite moral issue was raised, they were not slow to align themselves on the side of righteousness and humanity. Already it has been seen that in the United Brethren movement the ethical sense was keenly alive, and it now needed only the occasion to declare itself on the subject of slavery. The following is the resolution adopted by the Conference:

Resolved and enacted, That no slavery, in whatever form it may exist, and in no sense of the word, shall be permitted or tolerated in our Church; and should there be found any persons holding slaves, who are members among us, or make application to become such, then the former cannot remain, and the latter cannot become members of the United Brethren in Christ, unless they manumit their slaves as soon as they receive directions from the annual conference so to do. Neither shall any member of our Church have the right to sell any of the slaves which he or she may now hold. It shall be in the power

of the annual conference to prescribe to such slaveholders whether, and how long, they may hire out their slaves; but no conference shall be allowed to give such slaveholders permission to hold or hire out their slaves for any time longer than until the master shall, through the labor of such servants, have remuneration for the expenses of raising or buying them.

The substance of the resolution was carried into the Discipline of 1821. Yet it must not be understood that all difference or conflict in the Church itself was excluded or forestalled by the action taken by the General Conference. Later, there were cases of slave-holding, generally "peculiar," that occasioned much vexation. Many in the North, as we shall see, stood out against agitation on the subject of slavery. Yet the Church never receded from its position, and when the crisis came the United Brethren Church was one of the few churches that did not split over the slavery issue.

Another subject to receive attention was the manufacturing of spirituous liquor. The action of the Conference has been a subject of frequent reference. George Benedum moved that no preacher shall be allowed to carry on a distillery (Stiellerrey). This motion was adopted. Then William Brown moved that no member of the Society should be allowed to carry on a distillery (Brenerey). This motion does not seem to have been put to a vote. Then a resolution was offered, that no preacher or Society member should carry on a distillery. It is not clear that this resolution was put to vote. Then it was ordered that the foregoing distillery matters should lie still and have no force, but the members of the General Conference were requested to lay the resolution before the annual conferences and that it then should be the duty of the preachers to expose the evils of distilleries so that the resolution might be considered at the next General Conference.

We would, in our time, say that the action of the conference was not very advanced or very decided. But we must not forget that up to this time it was the drinker or drunkard that was admonished or punished, but now the makers and venders of ardent spirits were made subjects for condemnation and restraint. Among early declarations against distilling, the

following question and answer may be given from the Methodist minutes of 1780:

Question 23. Do we disapprove of the practice of distilling grain into liquor. Shall we disown our friends who will not renounce the practice?

Answer. Yes.

In 1781 the Dunkards in their annual meeting declared:

Concerning distilleries, we heartily counsel all brethren who have distilleries that they should by all means endeavor to put them away.

No further action was taken by a General conference until the following was placed in the Discipline by the General Conference of 1833:

Should any exhorter, preacher, or elder, from and after the next annual conferences in 1834, be engaged in the distillation or vending of ardent spirits, he shall for the first and second offense be accountable to the quarterly or yearly conference, of which he is a member; said conferences will in meekness admonish the offending brother to desist from the distillation or vending of ardent spirits, as the case may be; should these friendly admonitions fail, and the party continue to act in the same way, and it be proven to the satisfaction of the yearly conference, if a preacher or elder, and if an exhorter proven before a quarterly conference, such preacher, elder, or exhorter will for the time not be considered a member of this church.

In 1841 the axe was made to fall, and neither preacher nor layman engaged in the making or vending of ardent spirits was spared. But the manufacturer and sale of fermented liquors yet remained to be barred. The slowness of the awakening of the moral consciousness as to the inherent evils in the making and sale of intoxicating drinks is indicated by the following minute from the Virginia conference in 1831:

The conference agreed after due deliberation that Conrad Weast (Wiest) quit selling liquor and preach more than he has done; if not, his license shall be demanded and he be a member of the United Brethren in Christ no longer.

Yet, it required four years to deprive him of his license.

In the light of the representations above given, we shall not misinterpret the fact that, in connection with the house of Peter Kemp, in which the conferences of 1800 and 1801 were

held, there was a distillery at a spring a few rods from the house, and that the barrels of whiskey were stored in the basement of the building itself. When the writer visited Peter Kemp, son of the Peter Kemp referred to, he asked him if his father carried on the distillery until his death, which occurred in 1811. On examining the books of the distillery, he said that he was sorry to say that his dear father carried on the business until the time of his death, but that the books also showed that his good brethren brought their grain to the distillery. These examples may more than suffice to show the long road over which the temperance cause has been made to travel, and also to show the unwisdom of those who place themselves along with the croakers of old who drew down on themselves the rebuke of the preacher: "Say not thou, What is the cause that the former days were better than these? for thou dost not inquire wisely concerning this." It is enough to know that the United Brethren Church always has been in the front line of the temperance advance.

As showing that the General Conference looked far into the future, a resolution was adopted looking to the incorporation of the Society (Gemeinschaft) of the United Brethren in Christ, a purpose, however, that was not carried out until 1890. An act that did not take the future so much into account was the resolution that city preachers should make their settlement with their annual conferences like the other traveling preachers, no account being taken of the amount of service required or the expense of living.

Turning again to the General Conference of 1821, we notice that Newcomer was reelected Bishop, and that Joseph Hoffman was elected Bishop to take the place of Andrew Zeller, who retired on account of age and infirmity.

Bishop Zeller was born in 1755, in Berks county, Pennsylvania. He was converted about 1790, and his comfortable farm-house became a home for preachers and a place for religious meetings. Newcomer often mentions him in his Journal. In 1806, as already stated, he settled on a farm near Germantown, Ohio. While he is not named as a preacher in connection with his residence in Pennsylvania, he either there or soon

after his arrival in Ohio entered on the work of preaching. His home in Ohio became the center for a large sphere of activity on the part of the United Brethren itinerants. He was a member of the first conference held in Ohio, in 1810, and many conference sessions later were held in his house, in which he had provided a room sometimes called a meeting house. He was a member of the first two General Conferences, and in 1817 was elected Bishop. The General Conference that year changed the Discipline so that it said the General Conference shall elect two Bishops instead of saying one Bishop as before. Bishop Zeller was an earnest, whole-hearted Christian, a plain, practical preacher, and of good judgment in the affairs of the Church. His activity was largely local. He might be called a local preacher, a local presiding elder and a local Bishop, all this without a word of depreciation. The Church started with local preachers, the first presiding elders were local, serving without compensation. It was not until about 1836 that they generally became travelling presiding elders. Bishop Zeller, in his term as Bishop, accompanied Bishop Newcomer on a number of his trips. He died May 25, 1839, and was buried in a small graveyard on his farm whence his body was removed later to the Germantown cemetery.

Joseph Hoffman was born in Cumberland county, Pennsylvania, March 19, 1780. He was converted in 1801, received license to preach in 1803, and became an itinerant in 1805. He had all of the elements that make a great preacher. He was of a commanding figure, had a splendid voice, had a keen intellect and strong convictions, and was endowed with a large capacity for reaching the hearts and consciences of his auditors. He was one of the three preachers solemnly ordained by Otterbein with the laying on of hands. From 1814 to 1817, he was pastor of Otterbein's congregation. He and Bishop Zeller were the only Bishops ordained as such in the United Brethren Church. In 1818, he made his residence in Fairfield county, Ohio, whence about 1832 he moved to Dayton, Ohio, having bought a farm of ninety-four and one-half acres in what now is Dayton View. Here he built a large house, having two spacious rooms that might be thrown together for

religious meetings. In this house, some time before 1836, a United Brethren class of about forty members was formed. In 1833, he moved to Cincinnati and spent two and one-half months in mission work in the first effort to establish a United Brethren congregation there. The Virginia conference voted some money in 1833 toward a meeting house then being erected in Cincinnati. After about 1838, he made his home in Lewisburg, Ohio. For some years, he served as circuit preacher and presiding elder. He was a regular Gladstone with an ax. In his later years, while cutting wood, a stick flew up and put out one of his eyes. His first words were, "How can I preach now?" He died November 8, 1856, at Lewisburg, Ohio, and his body reposes in the cemetery there. Five of his sons became ministers. It may be asked why he was retired from the office of Bishop when apparently in the prime of his strength. It has been said that he regarded himself a Bishop for life, inasmuch as he had been regularly ordained a Bishop. Personally, no one was more worthy or more highly esteemed than he, but he was quite individualistic, and probably in consequence was less able to coalesce in life and labors with others and lead in the team work so necessary in building up the Church and through it the kingdom of Christ.

The fourth General Conference met at the house of Jacob Shaup, in Tuscarawas county, Ohio, May 7, 1825. Bishops Newcomer, and Hoffman presided. John Hildt was probably the secretary. The annual conferences were represented as follows: Hagerstown (as named in the minutes), Abraham Mayer, John Hildt, Jacob Daup, Daniel Pfeifer, William Brown; Muskingum, H. G. Spayth, Henry Errett, James Johnston, J. Crum, Christian Berger; Miami, Henry Kumler, Sr., Henry Joseph Frey, Jacob Antrim, John Fetterhoff, Samuel Hiestand, Nathaniel Havens, Andrew Zeller, John G. Pfrimmer, George Hoffman, Dewalt Mechlin, William Ambrose, and William Stewart. Six of the members, including Bishop Newcomer, had been members of the General Conference in 1815. Among the members who came later to occupy a prominent place in the work of the Church were Samuel Hiestand, Jacob Antrim, Nathaniel Havens, and William

Stewart. William Brown had been a delegate at the preceding session of the General Conference. Altogether, the personnel of the conference was strong and well representative of the Church. The increasing number of English preachers will be noticed later. The Discipline was revised carefully. It was ordered that no preacher should condemn or speak disrespectfully of the mode of baptism practiced by another.

An important action of the conference was the resolution "that the Miami Conference shall be divided into two conference districts, and that the so-called Black Swamp be the line between them." The line of division ran north from near Hillsboro through the west part of Fayette county. The Black Swamp lay at the head waters of several small streams.

Christian Newcomer and Henry Kumler, Sr., were elected Bishops. The following resolution was adopted: "*Resolved*, that, as the newly elected Bishop has already been ordained by the imposition of hands as an elder in the Church, a second ordination is not deemed essential to the duties of a Bishop; nor do we find a scripture precedent for a second or third ordination." Thus a Bishop was recognized as the first among equals. Hitherto the Bishops had received no salary. Now they were to receive the stipulated salary of circuit preachers; but stipulation and payment proved to be very different things. Fortunately or unfortunately, the two bishops now chosen could subsist on means of their own. It also was ordered that, where possible, presiding elders that could travel their districts should be chosen, and that their salary should be the same as that of a preacher traveling a circuit.

Henry Kumler, Sr., was born in Lancaster county, Pennsylvania, January 3, 1775. His father was born in Switzerland. The family was connected with the German Reformed church. About 1810, he removed to a farm near Greencastle, Pennsylvania. Here, after a great spiritual struggle and a joyful and confident experience of divine grace, he entered on the work of the ministry, becoming a member of the conference in the East in 1814. He entered at once extensively on the work of preaching, being closely associated with the fathers of the Church. He was a delegate to all of the General Conferences

up to 1825. In 1819, he moved to Butler county, Ohio, where his house became a home for the itinerant preachers and a place for religious meetings. He was elected Bishop for five successive terms, retiring from the duties and responsibilities of the office in 1845. He died January 8, 1854, having just entered on his eightieth year. He was a sympathetic and practical preacher, and a good administrator in the affairs of the Church. He reared a large family, two of them becoming ministers. Members of his family became prominent in civic and religious affairs. His wife was as exemplary and useful in the home and the community as he was in the larger sphere in which he labored.

The fifth General Conference met May 15, 1829, at Dewalt Mechlin's, in Fairfield county, Ohio, where the General Conference had met eight years before. Christian Newcomer and Henry Kumler, Sr., were present as Bishops. The conferences were represented as follows: Hagerstown, William Brown, Thomas Miller, Henry Burtner, John Zahn, Jacob Erb, Simon Dresbach, John Hendricks, Ezekiel Boring; Miami, Henry Joseph Frey, Andrew Zeller, John McNamar, John Denham, Jacob Flickinger, John Fetterhoff, George Bonebrake, Aaron Farmer; Muskingum, John Crum, John Hildt, John Bash; Scioto, Joseph Hoffman, John Coons, George Benedum, James Kinney, Elijah Collins, James Ross, John Russel. In all there were twenty-eight delegates. John Hildt and Thomas Miller were elected secretaries, the latter evidently the English secretary.

The General Conference adopted a strong resolution in disapproval of Freemasonry and enacted that those that were members or became such thereby excluded themselves from the Church. This action was in harmony with resolutions adopted by the annual conferences, and in general accord with the public sentiment of the times both within and out of the churches. Provision was made for the setting off from the Miami conference district the territory in Indiana and Kentucky west of the Ohio-Indiana line and of said line extended across Kentucky, the new conference to be known as Indiana conference. Also, the old conference in the East, sometimes

called the Hagerstown conference, was divided. The General Conference minutes say: "That the Hagerstown conference district shall consist of the State of Virginia and the counties of Washington and Allegheny in Maryland, and that the remaining part of the Hagerstown conference district shall in the future constitute a new conference district to be called the Harrisburg conference district."

A representative from the newly formed Methodist Protestant Church presented a memorial looking toward a union of the new Methodist body with the United Brethren. His message was received cordially and a friendly answer given. The reply of the General Conference was to the effect that the membership of the Church, and not the General Conference had the sole prerogative to take such a union as that proposed under consideration. The fact seems to be that the United Brethren were too well satisfied with the prospect before the Church at that time to take new alliances into account. The leaders of the Methodist Protestants of that time were a remarkably strong and well equipped body of ministers.

Among the new, strong men in the General Conference of 1829 were John Coons, John Russel, and Jacob Erb, all of whom subsequently were elected Bishops. At this session, Bishops Newcomer and Kumler were reelected.

After the General Conference, Bishop Newcomer attended the Miami conference, passed through the Sandusky country and Tuscarawas county, and on by his old route to his home. Though interrupted by sickness and weakness, he continued to preach as he was able, but March 12, 1830, less than a year after the General Conference, he fell asleep in the Lord whom he had trusted and served so long. He had tried all his life to do the best that any man can do, in that he had tried to make himself unnecessary by raising up others to take his place. He put licenses into the hands of scores of young men, often without their knowledge of his thought and purpose. His body rests in the plain Beaver Creek cemetery near his home. There is an early tradition that he requested that no monument should be erected to display his name. The last man

that could identify the mound over his sleeping dust died many years ago, thus making it certain that his request, if made, shall not be disregarded. No one could desire that a monument to sincere Christian Newcomer should be placed at the head of a fake grave.

The Sixth General Conference met in the Dresbach church, on the line between Pickaway and Fairfield counties, Ohio, May 14, 1833. Bishop Kumler, Sr., presided. The conferences were represented as follows: Pennsylvania, Ezekiel Boring, Jacob Erb, John Snyder, William Brown, James Newman, Frederick Gilbert; Muskingum, Henry G. Spayth, Adam Hetzler, Sewel Briggs, John Eckart, Christian Knagi; Virginia, William Rhinehart; Scioto, John Russel, Jacob Baulus, George Benedum, Daniel Davis, William Hastings, James Ross, Samuel Hiestand, John Coons; Indiana, John Denham, James Griffith, Aaron Farmer, Josiah Davis, John McNamar, Francis Whitcom; Miami, Henry Kumler, Jr., J. Fetterhoff, Samuel Hoffman, J. Swearingen, Abraham Shindledecker, David Keiser, George Bonebrake. In all, there were thirty-three delegates. Henry G. Spayth and William R. Rhinehart were chosen secretaries.

The minutes of this session, after the facts given above as to the opening of the session, give us absolutely nothing beyond the changes made in the Discipline. Thus, their silence as to this or that transaction supposed to have received the attention of the conference has no force whatever as evidence.

The General Conference undertook to restrict the power of subsequent General Conferences. It was declared that the General Conference shall have no power to change the Confession of Faith or to change the rules of the Discipline as they then stood. It was ordered that two delegates should be sent to the General Conference from each annual conference, instead of two delegates from each of such districts as the annual conferences should determine. The Discipline was made to say that one or more Bishops should be elected instead of saying two should be elected. Presiding elders were to be chosen for one year instead of four. The Bishops still, "with the consent of the conference," were to elect the presiding

elders. However, for years, conferences, for the most part, had been electing the presiding elders by ballot. Nomination by the Bishops was the exception and not the rule. The annual conferences were to elect an English, as well as a German, secretary when it might seem best. Preachers were to stand a probation of three years, instead of two, before they might become elders. The constituting of two new conferences, the Sandusky and the Wabash, were important acts of the conference, though as before indicated the minutes contain nothing on the subject. However, there is some outside indication. A pamphlet giving the minutes of six annual conferences held in 1833 contains the proposal to include in a similar publication the following year the minutes of the Sandusky and Wabash conferences. Only the action of the General Conference could have been a basis for such a proposal. The Indiana conference, in its session September 5, 1833, recorded the following action: "It was unanimously agreed on that Wabash and Indiana conferences should meet together again on the second Tuesday in September (September 9, 1834) at Jeremiah Davis', Warren county, Indiana."

The providing for the Printing Establishment by the General Conference in 1833 was another act for which the minutes give us no information, and yet the trustees of the Printing Establishment refer, in a notice printed in the first number of the Religious Telescope, to the action of the General Conference as providing for the establishment of the new enterprise.

The era for religious newspapers is said to have begun about 1822. The first religious newspaper to make its appearance was the "Herald of Gospel Liberty" published by the Christian church. The first number, appearing in 1808, contains the following striking statement: "A religious newspaper is a thing almost unknown under the sun. I know not but this is the first ever published in the world." The periodical is now published in Dayton, Ohio. Consequently, when Aaron Farmer began the publication of Zion's Advocate at Salem, Indiana, in 1829, under the authorization of the Miami Annual Conference, Zion's Advocate was one of the pioneers in a new

field. After about two years, the paper ceased to appear from want of sufficient support. Mr. Farmer, however, from what he was as a man and a preacher, and from his adventure into what now is a field of prodigious activity and influence, always will be remembered. A second venture in the religious newspaper field was made under the approval of Virginia conference by William R. Rhinehart, at Hagerstown, Maryland, in 1834. The first number, under the name, "The Union Messenger," was of the nature of a prospectus, and bore date of June 27, 1834. The name later used was "The Mountain Messenger." Only a few numbers were published. Both the editor and the type used were absorbed in the publication of the Religious Telescope.

A bit of history is gleaned from the minutes of the Scioto conference for 1834. The General Conference had done little more than to authorize the publishing of a religious paper, and then turned over the carrying out of the purpose to the Scioto conference. For years, a supervision of the publishing interests was intrusted to the Scioto conference. The action of the Scioto conference extended both to the appointment of trustees and the naming of the Religious Telescope as the following minutes show:

According to a resolution of the last General Conference, this conference, by vote of its members, appoint George Dresbach, Jonathan Dresbach, and John Russel trustees the ensuing conference [year] to manage the concerns of the printing press at Circleville, Pickaway county, Ohio; also John Kunse (Coons) treasurer, and in the absence of one of the trustees, said John Kunse to have a voice in transaction of business. On motion resolved that the paper to be printed at Circleville, Ohio, under the direction of the United Brethren in Christ, shall be conducted under the character of a religious paper, entitled the Religious Telescope of Circleville by the United Brethren in Christ.

In due time the Religious Telescope came from the press the first number bearing date December 31, 1834. The paper was a folio of four pages, fifteen by twenty-two inches in size, published semi-monthly at $1.50 per year in advance, or $2.00 at the end of the year, postage extra. It was a little bark

launched on an unchartered sea. At the session of the Scioto conference, meeting May 15, 1835, the following resolution was adopted: "Resolved, that this conference express their willingness that the trustees employ William R. Rhinehart as editor and Lawrence Winting (?) as printer in the office of the Religious Telescope until the next General Conference, however, under the direction of the trustees." It seems that the trustees had employed the editor and printer only temporarily, or for one year. In 1835, the conference resolved "that the trustees and treasurer have fifty cents, exclusive of their necessary expenses, for each day spent in the discharge of their several duties pertaining to the printing office." As there was no regular publishing agent, many minor as well as larger duties devolved upon them. The capital back of the new enterprise was about $1,600, nearly all of which was borrowed. Donations were sought to build up a publishing fund. However, but little was secured for this purpose. While the Religious Telescope received the chief attention, even giving its name to the entire establishment, other features were contemplated from the start. In the very first issue of the paper, the declaration was made, "Book and job printing of every description will be neatly and expeditiously executed at this office." Also, a number of books were advertised for sale. The most important feature announced in the first number was that "all profits arising from this work shall go to assist the itinerant, superannuated, and indigent preachers and their families." A German periodical was published from the House in 1841, and two other periodicals were added to the list in 1853 and 1854. Thus the designation, "Telescope office," became more and more inappropriate.

Samuel Hiestand and William Brown were elected Bishops by the General Conference of 1833. As already explained, the minutes say nothing about the election.

Samuel Hiestand was a brother of Abraham Hiestand, one of the pioneer preachers of the Lancaster region in Ohio. He was born March 3, 1781, in Page County, Virginia. His religious experience was of the more quiet kind, reflecting his descent from Moravian ancestors. After his removal to

Fairfield county, Ohio, about 1804, along with others of his father's family, his religious life fell to a low ebb. But, under the preaching of George Benedum, he was thoroughly awakened. In 1820, he was granted license as a preacher by the Miami conference, and soon thereafter was uniformly engaged in the work of the ministry. He was a member of the General Conferences of 1821, 1825, and 1833. He was a good preacher, and at times very impressive. He was a judicious counselor, a good administrator, and always had the high esteem of his associates. He was reelected Bishop in 1837, but his career suddenly was cut short by death October 9, 1838.

William Brown, the other new Bishop elected in 1833, was born in Cumberland county, Pennsylvania, July 7, 1796. His grandfather, Michael Brown, had come under the influence of the early revival movement. His father, Peter Brown, and likewise his pious mother, were connected with the United Brethren in the David Snyder and Abraham Mayer neighborhood in Cumberland county, Pennsylvania. William Brown was temperamentally thoughtful and self-restrained, as manifested in his boyhood and throughout his whole life. He early found Christ and became loyally devoted to him. His case is a proof that it is not necessary first to be a rake before one can be a fervent preacher of the gospel. He joined the Eastern conference in 1816, and at once became active in preaching, the effect of his feeling exhortations often being spoken of. He was associated closely with the early fathers, especially with Christian Newcomer. He was a member of the General Conferences of 1821, 1825, and 1833. From 1825 to 1828, he was pastor of the Otterbein congregation in Baltimore. After the close of his four-year term as Bishop he removed to Benton county, Indiana, where members of his father's family had located, and there made his home until his death, which occurred May 11, 1868. In Indiana he served as itinerant preacher and presiding elder for many years. His last efforts were in the line of promoting and encouraging the scattered German work about him. His body rests in the Pond Grove cemetery, near his Indiana home.

CHAPTER VIII

PERIOD FROM 1817 TO 1837, CONTINUED; THE ANNUAL CONFERENCES

The Old Conference (1817 to 1830)—Benevolent Fund—Forming Classes—Division of the Old Conference—Pennsylvania Conference—Virginia Conference—Miami Conference—John McNamar—Other English Preachers—Scioto Conference Formed—Indiana Conference—Wabash Settlement—Wabash Conference—Prominent Preachers—Scioto Conference—Sandusky Conference.

THE general organization and administrative features of the Church, for the period from 1817 to 1837, as represented by the acts of the General Conferences, already have been set forth. We may notice now the vital and constructive work of the Church in the annual conferences, for the period named. As a hasty survey of the Muskingum conference has been given, our attention now will be directed to the other conferences. If the spirit, varied qualifications, and labors of the devoted workers in the different fields could be made to stand before us in their true character, a great want would be met. But only an example here and there, some scattered incidents, and a broken chain of events are left to us. In many cases, all that can be said, after noticing a few available facts, is, From these judge all.

In turning from the newer to the older parts of the Church, one is impressed with certain marked differences. In the one case, there is the thrill of a new undertaking; in the other, there is the responsibility of taking up the labors of those that have gone before. In the one case, the labor is of the extensive order; in the other, of the intensive. In the first case, there is the brave assault; in the second case, there is the settled siege. Likewise, on the one side, there is conquest; on the other, conservation. It required a full half century for the Church to learn how to build up and maintain strong congregations.

The Old Conference (1817-1830)

Beginning with the General Conference of 1817, there were three annual conferences to be taken into account, the Muskingum, the Miami, and the Old conference in the East. The first session of the last named conference, following the General Conference of 1817, was convened May 5, 1818, at Christian Hershey's, in Lancaster county, Pennsylvania. The place fo meeting was in the immediate neighborhood of Isaac Long, in whose barn, fifty years before, were spoken the memorable words, "We are brethren." The following is the list of preachers present: Christian Newcomer and Andrew Zeller, the Bishops; Christopher Grosh, Joseph Hoffman, Abraham Mayer, Henry Kumler, Sr., Valentine Baulus, William Brown, Jacob Wenger, Samuel Huber, Michael Baer, H. G. Spayth, Jacob Lehman, Christian Hershey, Abraham Hershey, Daniel Gingerich, Joseph Jordan, John Geisinger, John Snyder, G. Brown, C. Roth, D. Fleck, G. Kolb, Christian Smith, J. Zentmeyer, D. Pfeifer, Samuel Huber. Christian Hershey, the host of the conference, was a man of considerable means and was noted for his liberality. Christopher Grosh had a large part in the formation of the Church. Along with J. Zentmeyer, who was present only at this session of the conference, and some others that never were in attendance, he represented distinct contingents coming to swell the number of United Brethren. Henry Kumler, Sr., was present for the last time before moving to Ohio. H. G. Spayth seemed at this time to prefer membership in the Old conference rather than in the Muskingum. Christian Smith was one of the most active and useful preachers of the early Church. He was a member of the prominent Smith family in Augusta county, Virginia, which gave to the Church a number of preachers. Gideon Smith was his son. Samuel Huber should receive special attention because of the large place that he filled, and because through his autobiography he gives much of the history of the early Church as well as an account of his own life. He was born of Mennonite parents January 31, 1782, near Chambersburg, Pennsylvania. He was received into the conference in 1816. After serving long as circuit preacher,

presiding elder, and local preacher, he died, July 12, 1868. Of him, Lawrence says: "A blunt, earnest, hospitable, and independent Christian, he did much during the first half of the century to extend the kingdom of Christ in Pennsylvania." The following from his autobiography is of more than local interest:

A few years before there were many members of the Church of the United Brethren in Christ residing in Chambersburg, Franklin county, Pennsylvania, John Crider, Jacob Wenger, and myself frequently preached in that place. At first we preached in brother Braiser's house, to more hearers than the house could hold, many listening outside, for want of room within. Some time after this, in the year 1818 or 1819, father John Oakes, a United Brethren, had settled with his family in Chambersburg, and wanted preaching in his house. I then preached alternately there and at Braiser's. In a short time, these houses could not contain the people who would come out to hear the preaching. At one of these meetings held in father Oakes' house, the Spirit of God came upon the people like the "rushing of a mighty wind." Many of them felt the power of God in a manner they had not experienced before. There was one general move among them at that time, some shouting, leaping, and praising God for his mercy in filling their hearts with his love, joy, and peace. I felt heaven upon earth within me. Upon the whole, we had a glorious meeting. Before dismissing the people, I stated that, if any persons present wished to unite together as one body, to serve the Lord, an opportunity would be afforded them to do so. Twenty-six persons came forward and attached themselves to the Church of the United Brethren in Christ at that time. This was the origin of the United Brethren in Chambersburg.

Samuel Huber also says that his father's home at Rocky Spring, near Chambersburg, was at the first the only place between Harrisburg, Pennsylvania, and Hagerstown, Maryland, where the early United Brethren evangelists preached. This would apply to the period beginning with 1796. With this beginning, their labors soon extended to the surrounding territory.

In 1818, J. Russel, and Conrad Wiest were received into the conference as exhorters, and D. Pfeifer was received as a preacher. Of the great place that J. Russel came to fill as preacher and Bishop notice will be taken later. D. Pfeifer,

twice was a delegate to the General Conference. Conrad Wiest ran well for a time, but, failing to keep abreast with the temperance sentiment of the Church, his course ended under a cloud. Those that agreed to serve as traveling preachers for a half or a full year were, John Snyder, William Brown, David Fleck, Jacob Wenger, Michael Baer, Conrad Roth, Valentine Baulus, and Henry Kumler, Sr., a strong force for the times.

The conference for 1819 was held at Valentine Doup's, in Frederick county, Maryland. Here John Fetterhoff, along with several others, was licensed to exhort, and he and "Johnnie" Russel were picked up by Bishop Newcomer and planted down in Ohio. The conference appropriated $66.24 for the preachers in Ohio, to which was added $50, given by Elizabeth Snyder, for the same purpose. Such sums often were carried by Bishop Newcomer for the work in Ohio. In 1822, Joseph Witmer put $80 in Bishop Newcomer's hands for this newer field. The first money for this purpose, $30, given in 1813 by Matthias Kessler, of Frederick, Maryland, was brought by Bishop Newcomer for the work in Miami conference. The life of Rev. John Fetterhoff, written by himself largely from his diary, describes many of the workers, and outstanding events of the Church, as well as the course of his own life. As a pioneer preacher and presiding elder, his labors were bestowed principally in the Miami and Wabash conferences. He poured out his large energies without stint. He was rugged and independent. He had his faults and made his mistakes, which he himself fully confessed. He was born September 9, 1798, in the vicinity of Littlestown, Pennsylvania, and died at Chambersburg, Pennsylvania, October 14, 1882. In his later years, he was connected with the St. Joseph and Ohio German conferences. In the growing differences in the attitude of the Church toward members of secret societies, he strongly espoused the radical side.

As indicating the increasing use of the English Language in preaching, Jacob Dunahoo of Virginia, an Irishman, was licensed to preach in 1820. In 1821, Henry Burtner and Christian Troup, who later became a pioneer preacher in Iowa, with two others, were licensed to preach.

In 1822, the conference convened at Joseph Knagi's, in Cumberland county, Pennsylvania. A marked change was taking place in the Church in the East about this time. There had been a period of actual decline. Lawrence says: "Not only was no progress made in numbers from 1810 to 1820, but undoubtedly there was a retrogression." Slowness in making use of the English language, opposition to classing, and a one-sided dependence on a local ministry were the causes. But now a new day was dawning. One who knew well the prevailing conditions wrote: "About the year 1820, the United Brethren Church began to display an unprecedented vigor and life. The denomination seemed to assume a vastly different character, prepared to assert and maintain its right to existence and a respectable place among the others."

Benevolent Fund

A changed feature was a clearer conception of the place of money in the building up of the kingdom of Christ. Many of the preachers had boasted that they preached a free gospel, and the people responded with a loud amen. The fact that the preachers could not give themselves continuously to the work of preaching, and were not secure against poverty and distress for themselves and their families in their declining years, was being realized slowly. In consequence of this awakening, a letter from the church in Baltimore was presented by John Snyder at the session of the conference in 1818, "relating to the raising of a fund to supplement the small salaries of the poor preachers who preach in the frontier or western countries under the direction of the conference." In its action, the conference referred to a beginning in the same direction made by the conference in Ohio in 1816. In 1821, a committee was appointed "to devise a plan to secure funds to support the itinerant ministers." John Hildt and Jacob Baulus were made a committee to draw up a constitution for a "benevolent society," to be presented to the next annual conference. The constitution, as reported to the conference in 1822, was adopted, and a board of trustees of seven members, three of whom were layman, was appointed. The annual payment of $1 secured a

membership, and the payment of $10 secured a life membership. Only the income from the funds collected was available for use until the capital amounted to $20,000. The trustees were to serve until the meeting of the General Conference. An article in the act of incorporation obtained from the Maryland legislature provided that the annual income of the Society never should exceed $3,000. An Auxiliary society of similar character and purpose was founded by members of the Scioto conference in 1826. When this society was incorporated by the legislature of Ohio, one of the articles provided that the yearly income never should exceed the amount of $5,000. The income from the Ohio society was turned over to the eastern society, and the combined income was given to the Bishops, to be divided out to the several annual conferences. It was ten years before the amount distributed to the annual conferences exceeded $100. One thousand dollars bequeathed to the Church by David Snyder, who died in 1819, went into this benevolent fund. His wife, Elizabeth Snyder, who died in 1826, bequeathed $1,000 for the benefit of preachers and others in need. The benevolent fund grew slowly. While never becoming large, it was a beginning in a useful direction, and for the time served to hearten the traveling preachers. Jacob Erb reported that, when on a journey in connection with his missionary work in Canada, he met the devil in the road, who told him that he was foolish to travel and work for nothing while his family at home was without proper support. He said that he told the devil, "We have a fund of $10,000 pledged to the support of the poor and superannuated preachers," whereupon the devil immediately disappeared. It in time became evident that more ample provisions for the purposes in view would have to be made, and the General Conference of 1853 provided for the division of the accumulated funds among the annual conferences, and placed on the annual conferences the responsibility of meeting the needs within their respective districts. At this time, the salaries of traveling preachers were $80 for a single man, and $160 for a married man. These amounts, however, rarely were reached. As time passed, the amounts were more nearly met.

In 1823, two of the ablest and most faithful preachers of the early period died, Adam Lehman and Christian Crum. The joining of the conference in 1823 of Jacob Erb was both a token and an important factor looking toward a new advance. For sixty years, he did not miss a session of the conference. When, in 1837, no community volunteered to entertain the conference at its next session, Mr. Erb invited the conference to his home in Wormleysburg, and bore nearly all of the expense of entertainment, including the expense of renting a hall.

Forming Classes

It generally is said that the first regular class east of the Susquehanna was organized by Jacob Erb at Sherk's meeting house, in Lebanon county, in 1827; but this statement requires some modification. Newcomer formed a class of eight members at Christian Herr's in Lancaster county, September 17, 1816. C. I. B. Brane placed the formation of the Salem class, at Lebanon, at about 1820. Those that formed the class had worshipped previously in "Light's meeting house," erected about 1818. A church was built in Annville in 1823, though the class there may not have been formed until later. In other parts, classes were formed much earlier, as at Doup's, in Maryland, a class of ten, in April, 1812; at Peter Brown's, in Cumberland county, Pennsylvania, a class of twenty-two, in May, 1813; at Weimer's, in Somerset county, a class of fifteen, in July, 1813. About 1817, Newcomer, in order to hold the results of his preaching at Greencastle, Pennsylvania, sewed leaves of paper together so as to form a book, and recorded the names of five charter members. Of course, before the time of these classes that had a roll of members, there were informal classes many places simply having worship and spiritual benefits as a purpose. But all of this does not take away the importance of the class-organization east of the Susquehanna by Mr. Erb in 1827. Those calling themselves United Brethren were conservative almost beyond belief. The Neidig congregation, in Dauphin county, having its own church building already in 1793, was not a class until 1840, when, under the pastoral labors of J. S. Kessler, a class of sixty was formed.

A restraining factor in the forming of classes was the influence of Martin Crider and Felix Light, venerated preachers in the beginning and continued history of the revival movement in Lebanon and surrounding counties, who halted when the church stage was reached. Felix Light preached widely, and made many visits among the people, but had no enthusiasm for organization. He died January 23, 1841, in the seventy-third year of his age. Jacob Erb, with the prudence which was characteristic of him, before venturing on classing in the Sherk community, first sought the approval of Felix Light, who was looked up to as having almost the authority of a Bishop in his part of the country. With this approval reluctantly given, the class was formed and a new step was taken in that part of the country in the building up of the United Brethren Church.

In touching a point here and there in the sessions of the conference in this period, we may notice that in 1825 the conference resolved to omit the title "reverend" in "addresses to brethren." In dress, the preachers were plain, but this does not mean that they were careless as to dress or appearance. In 1825, a trial was made of holding the session of the conference in the fall, a second session being held in November of that year; but the next year spring sessions were resumed. At the spring session of 1825, William R. Rhinehart was licensed to preach. His name will appear again and again. From the following list of appointments, made in 1827, it will be seen that the number of charges and itinerants was increasing: Juniata, David Fleck; Lancaster, Gideon Smith; York, John Krack; Hagerstown, John Zahn and John Eckstein; Virginia, John Hendricks and Thomas Miller; Huntingdon, Christian Troup; New York mission, Jacob Erb; Baltimore, William Brown. The following resolution, the forerunner of a long and costly conflict, was adopted:

> Resolved, that we, the members of this annual conference, do not approve that any of our preachers or members belong to the order of Freemasonry, and that in future every preacher and every member who is connected with this order or shall join it shall lose his membership in our church.

The Miami conference had dealt with the subject of Freemasonry the previous year. At this time, there was little difference of opinion in the Christian church, and even on the outside, on the subject of Masonry, other secret organizations being little known.

The conference of 1828 met in "the Union church belonging to the Brethren and Reformed congregations in Middletown valley," in Frederick county, Maryland. The church was the old church near the home of Jacob Thomas, said to have been erected about 1775 as a union or community church. It stood about a mile from the present Mount Olivet church, and was early known as the Jerusalem church. The United Brethren were using the church as early as 1811, and likely much earlier. The manner by which they came to have a recognized interest in the property is not known. It may be another example of a people that contributed to a property in the community stage, or before church character was assumed, coming to hold the property as theirs when they advanced to the church stage. A number of examples of this kind existed requiring special deeds or other devices, including enabling acts of State legislatures, giving them the right to hold or assign in law what was in fact already their own.

Division of the Old Conference.

We now approach the time when the old conference, sometimes called the Eastern conference, and again called the Hagerstown conference, was to be divided. The General Conference of 1829 ordered "that the Hagerstown conference district shall consist of the State of Virginia and the counties of Washington and Allegheny in Maryland, and the remaining part of the Hagerstown conference district shall in the future constitute a new conference district, to be called the Harrisburg conference district." The occupied territory in Maryland to fall to the Harrisburg conference was Frederick county and the city of Baltimore, with the territory immediately adjacent. It seems, however, that, from the first, Frederick county was served by the Hagerstown conference. Beginning in 1832, this conference had regularly a Frederick circuit. The General

Conference of 1837 expressly gave Frederick county to this conference.

The old conference, in 1830, in its last session before the division, added some provisions of its own. It adopted the following: "Resolved, that in the future the Hagerstown conference shall have the old protocol [book of minutes], and that the Harrisburg conference shall procure a new book." The resolution is followed by the statement: "Bishop Kumler gave to William Brown two dollars with which he shall purchase a new protocol for the Harrisburg conference and shall transcribe from the old into the new all important proceedings."

The claim of the Hagerstown conference to be the original conference might be based on its being given the old name, its being awarded the old protocol, and the Harrisburg district being called a new district. Something might be made of the fact that the conference district, included Hagerstown, in and about which so much of the history of the Church centered. The claim of the Harrisburg conference to be the original conference might be made to rest on the fact that within its territory were included Baltimore and Frederick county, Maryland, where the beginnings of church character were assumed. A person entirely disinterested might say that the antiquity was split lengthwise.

As the session of 1830, held at Shopp's meeting house, in Cumberland county, Pennsylvania, was the last for the undivided conference, the greatest number of preachers ever assembled gathered for one more season of fellowship and counsel together. Fifty preachers were present. The names of seventeen absent members were called. Other preachers had been licensed by presiding elders or Bishops, or at great meetings, whose names never appeared on an annual-conference roll. The territory represented extended from the upper end of the Shenandoah valley in Virginia to the western counties of Pennsylvania. Moreover, the character and conditions of the people were not altogether the same. All these things being taken into account, especially the difficulties and slowness of travel, the division of the conference territory seemed advisable. The cutting off of territory on the south made more easy and

appropriate the act of the General Conference of 1833, by which the boundary of Pennsylvania conference was extended to include all of western Pennsylvania. In 1837, Frederick county, Maryland, was formally relinquished to the Virginia conference.

It must be noted that, at this last session of the undivided conference, in 1830, the formal record was made of the death, in the preceding year, of Christopher Grosh and Bishop Christian Newcomer, the former dying on April 16, 1829, and the latter on March 12, 1830. They had wrought through the years, hand and heart together, and it was fitting that the shadow of their passing should mingle with the passing form of the old conference.

Pennsylvania Conference

The name of the northern section of the old conference, at first called the Harrisburg conference, was entered in the proceedings of the General Conference of 1833 as the Pennsylvania conference, and that of the southern section as the Virginia conference. The former held its first separate session in Cumberland county, Pennsylvania, April 19, 1831. Thirty-two preachers were present, and five applicants were received. The second session was held at H. Herr's near Harrisburg, April 17, 1832. Thirty-four preachers were present, and six applicants were received. At both of these sessions, Bishop Henry Kumler, Sr., presided, and E. Boring and William Brown were elected presiding elders.

The Pennsylvania conference convened April 9, 1833, in Millerstown (Annville), Lebanon county, Pennsylvania. The following are the names of those present: Henry Kumler, Sr., Bishop; William Brown, chairman; John Rider, secretary; John Neidig, Ezekiel Boring, Jacob Erb, Jacob Snyder, James Niman, John Light, Felix Light, John Hendricks, George Hershey, Joseph Shank, John Potts, John Snyder, Abraham Hershey, Christian Hershey, Henry Young, George Gilbert, Frederick Gilbert, Joseph Yorde, Jacob Roop, Christian Shoop, John Sitman, Christian Smith, Daniel Pfeifer, John Hoffman, Jacob Felmore, George Geiler. The appointments

made in 1833 to the various fields will give a fair idea of the scope of the work at this time. The following is the list:

Huntingdon district, Ezekiel Boring, P. E.; Huntingdon circuit, George St. Clair Hussey, Jacob Ritter; Clearfield circuit, John Potts; Juniata circuit, George Gilbert; Chambersburg circuit, James Niman, John Hendricks; Carlisle district, Jacob Erb, P. E. Carlisle circuit, Jacob Snider, Francis C. Wilson; Dauphin circuit, Jacob Rupp, John Smith; York County circuit, Christian Shopp; Baltimore County circuit, Frederick Gilbert; Baltimore, John Krack; Canada district, Gideon Smith, P. E.; Canada circuit, Jacob G. Erb.

Of the sixty members of the conference in 1833 only twenty-nine were present. John Sitman became a member in 1832. Jacob Ritter and Casper Light were among those received in 1833. Jacob Erb became Bishop in 1837. Jacob G. Erb, his cousin, lived in New York, six or seven miles from Buffalo, his circuit being in Canada, some distance beyond Niagara Falls. In this region, a number of German families from Lancaster county, Pennsylvania, had settled. Near Buffalo, in New York, also lived Gideon Smith. Both he and Jacob G. Erb later moved to Canada. Christian (John Christion) Smith, the father of Gideon Smith, was born in Augusta county, Virginia. He was an associate of Otterbein, Boehm, and Newcomer, and was noted for his power in preaching and energy in exhortation. He accompanied Jacob Erb on one of his visits to Canada. He was perhaps the only preacher in the early church, with the exception of Otterbein, that had a good use of the Latin language. He began to preach in the Lutheran church. He died in Lancaster county, Pennsylvania, September 8, 1860, in his eightieth year. Felix Light rarely attended a conference except at or near his home in Lebanon. He was the father of John, Casper, and Joseph Light, honored ministers in the Church. Christian Hershey was a zealous preacher, the most of the time in a local relation. His brother, the venerable and loved Abraham Hershey, of Lancaster county, was a member of the annual conference in 1801, and died in 1839. Abraham Hershey, of Cumberland county, became a member of conference in 1825, and died at Muscatine, Iowa, in 1852.

Christian Hershey died at Lisbon, Iowa, in 1853. The Hershey's have been almost hopelessly confused. Pennsylvania conference met at Greencastle, April 8, 1834. Among those admitted to the conference in this year were Martin Lohr, George Miller, Daniel Funkhouser, Henry Kephart, and John Wallace. J. Kessler was received in 1835, John Fohl the following year. Large and prolonged service was rendered by this group of men. The conference was growing slowly in strength and numbers, and soon we shall hear of the formation of a new conference.

Throughout the entire period, much labor was performed by preachers that had no regular assignments. The period was noted for the camp-meetings held, the general attendance at quarterly meetings, and incessant evangelistic activity.

The first camp-meeting held in the Church was begun August 17, 1815, at Rocky Spring, Franklin county, Pennsylvania. The next year, two or three camp-meetings were held in Pennsylvania, and they soon became general throughout the Church. The travel and sacrifices in attending these meetings were almost incredible. The widow Hoobler, from her home on the Wabash, in Indiana, described her attendance at such meetings in Pennsylvania. She said she had walked thirty miles to watch-night meetings, sixty miles to two-days' meetings, and ninety miles to camp-meetings over the hills of Pennsylvania. The people would take a wagon in which were bedding, children, and provisions. The older children walked. The family stayed with some family overnight. Next day, the two families would proceed together. Others would be gathered up on the way. From all directions the people would come together. The enthusiasm created and the harvests gathered at these great meetings marked a new day in religious work.

It perhaps belongs more to special histories of annual conferences to give accounts of local congregations and church buildings, yet the whole church is interested in the beginnings of whatever kind, reaching back now a full hundred years in what is mother territory for the entire Church.

The Oberlin church house, near Harrisburg, has more than a passing interest. As far as can now be ascertained, the

Oberlin or Neidig church was the second church to be built by the United Brethren, the Geeting church at Antietam, built before 1774, being the first. But of the Antietam church we know little. No deed ever was given for this property. Of the Oberlin church property we know much more, and for its relation to the United Brethren church we have a knowledge unusually complete. While the church, a substantial stone building, was erected about 1793, the ground, about one-half acre, now the site for a third church building, was not deeded until 1803. It was then deeded to "Rev. John Neydick, Felix Landis, and John Light, trustees of the German Society or congregation" residing in the township of Swatara and county of Dauphin. To put the title of the United Brethren beyond dispute, the grantor of the original deed made, to the same grantees, in 1821, a quit-claim deed for the land before deeded. Instead of the vague and untechnical designation in the first deed, the second deed used the language, "trustees of the German Society of the United Brethren." Another reason for giving a new deed was that since making the first deed the grantor had perfected his title to the land of which the church lot was a part. The place of John Neidig as a preacher among the United Brethren has been stated. As a matter of surprise, the subscription for the building of the church, and the statement of the labor and materials going toward its construction, have been handed down in the original German form. The subscription is headed, "We, the United (Die Vereinigten, plural of Vereinigte) and Undersigned." Here we have the definite proof that the name Die Vereinigte (The United) was the title in use before 1800. We are jarred not a little in finding that it required over five gallons of whisky to meet the requirements of the workmen, a part of which was donated and a part bought, another evidence that even good and devout people may be slow in rising above the prevalent views and customs of the age in which they live.

The Light church, at Lebanon, though called a Union or Mennonite church, erected about 1818, may properly be called a United Brethren church. Much the same might be said of Sherk's meeting house, in Lebanon county, built about 1825.

If Casper Sherk was converted and connected with the United Brethren Church about forty years before his death, which occurred in 1861, the church was quite surely a United Brethren church many years before an act of the Pennsylvania legislature permitted it to become such in law in 1844. The Annville church was built in 1823, and Sherk's church, near Grantville, in 1825. West of the Susquehanna, the church houses seem to have been built in this order: Roth's, near Oakville, 1816; Chambersburg, 1822; Littlestown, 1823; Shopp's church, near Shiremanstown, 1827; Greencastle church, 1828. The Rohler's church in York county erected on ground deeded in 1800 for a new school-house and union meeting house, might almost be spoken of as belonging to the United Brethren, as they were early occupants of the property, becoming later the exclusive occupants.

In Maryland, we may note the Antietam church, erected before 1774; the Middletown meeting house, existing in 1801; the Hagerstown church built in 1805; and the union church, known as Jerusalem chapel, erected near Myersville before 1800, and becoming the natural inheritance of the United Brethren Church. The naming of the few churches that were built prior to 1830 should not cause us to overlook the many private houses that were generously offered and used for religious work and worship. Where once were a few rude meeting houses, numerous splendid church edifices have sprung up more recently as if by magic.

Virginia Conference

We now turn our attention to Virginia conference, restricted to its own definite field, and entering on an era of more intensive work. We have had frequent occasion to notice the parts of Maryland included in the territory of Virginia conference, but Virginia itself has received scant attention. But one annual session of the Old conference, that of 1808, was held within its borders. It is a long step that takes us back to the pioneer evangelists in Virginia—Otterbein, Boehm, and Geeting; Henry and Christian Crum; the two Duckwalds, and the two Niswangers; and Peter Senseny and William Ambrose.

But, while their voices were no longer heard, the fruit of their labor remained. The Virginia field included particularly the Shenandoah valley. At an early time, Loudon county, across the Potomac from Frederick county, Maryland, was quite well occupied and was served in connection with Carroll circuit. Then the valley of the south branch of the Potomac, a rough country with a very primitive population, was a sort of brush or rock college for the young preachers, or a stern challenge for the older preachers. Within the "valley of Virginia" the preachers demanded and received sympathy from none. The large German population in Virginia was made up chiefly of settlers or the children of settlers from Pennsylvania. But more rapidly than in Pennsylvania the English language was supplanting the German language.

The first session of the Virginia conference as a separate conference was held at Hinckel's schoolhouse on Mill creek, Shenandoah county, Virginia, beginning April 27, 1831. Bishop Henry Kumler, Sr., presided, and William R. Rhinehart was chosen secretary. The following is the list of members present at the beginning of the session: W. R. Rhinehart, Henry Burtner, John Krack, George Patterson, George Geeting, John Zahn, W. Kinnear, Peter Whitesel, Jacob Houk, George Huffman, Noah Woodyard, John Haney, Henry Higgins, Peter Harmon, and William Knott. Jacob Glossbrenner, Jacob Haas, Frederick Hisey, and William Miller were granted license to preach. Thus, nineteen charter members were present. With the Bishop and Jacob Erb, of Pennsylvania conference, twenty-one preachers were present. The absent members recognized were Jacob Dehof, John Hafford, John Clopper, Michael Thomas, Thomas Miller, John Eckstein, Harmon Houk, Lawrence Sibert, John Hendricks, and Conrad Wiest.

An account of J. J. Glossbrenner, as Bishop, will be given later in connection with his entering on his long career in that exalted position. Here we notice the child, the man, and the itinerant preacher. Jacob John Glossbrenner was born July 24, 1812, at Hagerstown, Maryland. His father, Peter Glossbrenner, was a tradesman, industrious and frugal. His mother, whose maiden name was Christina Shane, was intelligent and

possessed a true mother heart. The children in the order of their ages were William, Jacob Adam, Jacob John, and Catharine Agatha. Later, in the case of Jacob John the name John sometimes was dropped, and in other cases it was placed before the name Jacob, but no one at any time failed to understand who was meant by J. J. Glossbrenner. His father's death, by a distressing accident, when Jacob was seven years old, made it necessary that the children should be put out to work at an early age. Thus they were deprived of school advantages beyond the common grades. Jacob was apprenticed to a silversmith, and grew up industrious and respected. In his seventeenth year, he was converted in a revival conducted by William R. Rhinehart. He joined the United Brethren Church, although his parents were traditionally connected with the Lutheran church. He at once became a leader in religious meetings made up of young people, and soon afterward, without any expectation on his part, a license to exhort, signed by George A. Geeting, the son of George A. Geeting, the associate of Otterbein, was placed in his hand. As we have seen, in 1831, at the first separate session of the Virginia conference, he was licensed to preach. He was a little above medium height, and of corresponding weight, with no facial features on which a cartoonist could seize, and with no singularity of manners. He was one of the most even tempered, studious, and diligent men ever admitted to the ministry of the United Brethren Church. Some men with his evenness would have been tame, but with him tenderness, fervor, and purpose matched the other splendid qualities of his nature. Henceforth, his history was that of his conference and the Church.

William R. Rhinehart was in many ways the contrast of Mr. Glossbrenner. He had good wares to sell, and he knew well how to advertise them, as we shall see as we go forward. He was a gifted speaker, of lively imagination, always ready to contend for what he believed to be right. He was a man of splendid physique and great physical strength. He was a marvelous singer, and assisted in producing books of hymns. He strongly opposed slavery, and was a fervent advocate of temperance. In 1834, he became the editor of a religious

paper called the Mountain Messenger, and at the close of that year became the first editor of the Religious Telescope, at first published at Circleville, Ohio. In 1839, he resigned as editor and again devoted himself to the work of preaching, his labors being bestowed chiefly in the Miami conference. He was born November 28, 1800, and died at Dayton, Ohio, May 9, 1861. An incident showing his readiness to meet occasions occurred at a camp-meeting in Pennsylvania in 1832. After the camp-meeting had been announced, some members of a sister denomination announced another camp-meeting for the same time at a place only one mile distant. The United Brethren, feeling the need of a strong preacher using the English language, secured the service of Mr. Rhinehart. Early in the meeting, at the opening of a service at which he was to preach, he came down the aisle carrying on his shoulder a large sapling that he had wrested from the ground by his own strength, and stood it up against the rude platform which he mounted and began to sing, as only "Billy Rhinehart" could sing, and then delivered a sermon that insured an audience for all of the occasions that were to follow. If he was spectacular at times, as indeed he often was, it was for a purpose.

Henry Burtner was born in Cumberland county, Pennsylvania, May 6, 1800. In his eighteenth year, he was converted at a great meeting. He was licensed to preach in 1821, and in his twenty-first year he began the labors of a traveling preacher in Pennsylvania, Maryland, and Virginia. In 1843 he made his home on a farm adjacent to Dayton, Virginia. He was a large man, with a fine countenance and agreeable manners. He was a strong preacher in the German language. In his later life, he served as presiding elder and local preacher. He died January 5, 1857. His son, William H. Burtner, became a local preacher, and four of his sons became ministers; namely, L. O. Burtner, N. W. Burtner, E. E. Burtner, and Otto W. Burtner.

John Krack, who was licensed to preach at the same time when Mr. Rhinehart was licensed in 1825, was a strong preacher. He was the pastor of Otterbein's Baltimore congregation for

four years, 1831 to 1835, and the taking of him away at that time came near producing a division in the congregation.

John Haney was one of the most original and rugged preachers of this early time. He was born in York county, Pennsylvania, April 10, 1807, and received license to preach in 1830. After preaching in Virginia and Pennsylvania until 1857, he removed to Minnesota, where he resumed the active work of the ministry. He died November 8, 1904, in his ninety-eighth year.

At this first session, a strong resolution was passed against distilling and vending ardent spirits. It was also ordered that Conrad Wiest, a prominent preacher, "should quit selling liquor and preach more than he has done; if not, his license to be demanded and he be a member of the Church no longer." Trustees were appointed "to build a house on Staunton circuit, furnishing it with all necessary furniture for the accommodation of a married preacher." But, with four preachers appointed to Staunton and Woodstock circuits, there might be a question as to who came to occupy the house. This is the first notice that we have of a preacher's parsonage outside of Baltimore. It was also ordered that preachers should retain all that they received from their circuits up to the stipulated amounts of $80 for a single preacher and $160 for a married preacher, instead of all amounts being thrown together and equal division made.

The following list of appointments indicates the preaching force and the fields to be served: Hagerstown circuit, W. R. Rhinehart and Jacob Glossbrenner; Mechanicstown, John Miller and George A. Geeting; Staunton and Woodstock circuits, John Zahn, Noah Woodyard, John Haney, and Jacob Houk. By an arrangement afterwards agreed upon, the Hagerstown and Mechanicstown circuits, the latter including Frederick county, were united and served together. It seems that the idea was to give the preachers a wide range so that they would not become rooted at any one place.

In 1832, steps were taken toward the publishing of an English hymn book. This was brought about later through the cooperation of Jacob Erb, of Pennsylvania conference, and

William R. Rhinehart. In 1833, W. R. Coursey, long active and useful, and George A. Shuey, of typical Virginian stock, became members of the conference. This year, South Branch circuit is named with J. M. Hershey as preacher in charge. He became a member of the conference in 1832, and after a number of years of efficient service was transferred to Saint Joseph conference. At the session of 1834, Jacob Bachtel was received. He soon became one of the leading members of the conference. He was strong, courageous, and outspoken. Through faithfulness in his work, his mind became thoroughly disciplined, and amid the difficult occasions that he came to meet he was masterful and discreet. On the formation of Parkersburg conference, in 1838, he cast his lot with that conference. He died October 23, 1866. His life is enshrined in a biography by Z. Warner.

Perhaps the best idea of the extent of the field occupied by the Virginia conference in this period can be obtained from the list of appointments in 1839: Presiding elders, W. R. Coursey and J. Bachtel; Frederick circuit, George Gilbert and G. A. Shuey; Hagerstown, C. W. Zahn and J. Markwood; Winchester, D. S. Spessard; Woodstock, W. Edwards; Staunton, J. B. Houk; South Branch, J. Richards; Shiloh mission, J. J. Glossbrenner; Pendleton mission, S. Allenbaugh; Jackson mission, H. Jones.

Jacob Markwood became a member of the conferences in 1838. He was born at Charlestown, Virginia, (later West Virginia) December 25, 1818. As a boy preacher, he is described as of swarthy complexion, frail looking, but wiry, drawing the sympathy of his audience at the beginning of his sermons but afterward leading all to forget both themselves and him. He was original, daring, and eloquent. More will be said of him later.

George B. Rimel became a member of the conference in 1832. It was several years before he took a prominent part in the work of the conference. He was a fine specimen of physical strength and vigor, the display of which was sufficient to quiet a whole regiment of rowdies. The rugged, impassioned

preaching of "Uncle George" at camp-meetings was long remembered.

The naming of Jackson mission calls attention to the extension of the work of the conference far to the west. The mission was in Jackson county, now in West Virginia, bordering on the Ohio river. The mission was formed under the labor of Moses Michael in 1836. Benjamin Stickley, won from a careless and wayward life, was licensed in 1840, and became the mountain evangelist in extending the Church in what now is West Virginia.

Whitesel's church, in Rockingham county, Virginia, built about 1824, is said to have been the first United Brethren Church built in Virginia. In 1831, besides this church, the United Brethren had a half interest in another church, perhaps the union church near Christian Shuey's in Augusta county, and possibly at one time the full right to another in Woodstock. There seems to be good ground for believing that the "old church" in Woodstock, in which Newcomer preached in 1799 and 1800, was a church built by the followers of Otterbein. While it is said that a lot in the town was held for a time by the United Brethren, there is no record as to the use made of it or of its disposal. The number of churches gradually increased. Nowhere else and at no time have preachers devoted themselves more chivalrously to the work of evangelization than did the itinerants of Virginia; but their work would have been more rapid, and certainly more permanent, if they could have enlisted the church membership more fully in sustaining the preaching of the gospel and the building of suitable church houses.

From this rapid survey of the workers and the field in Pennsylvania, Maryland, and Virginia, from approximately 1817 to 1837, we now turn to the workers and the field in the fast-developing West.

Miami Conference.

Following the General Conference of 1817, the Miami conference convened June 17, at the widow Kramer's, on Walnut creek, in Fairfield county, Ohio. To refresh our minds

as to the conference, we may notice the following roll of members present: Christian Newcomer and Andrew Zeller, bishops; John George Pfrimmer and John McNamar, secretaries; George Benedum, Daniel Troyer, Joseph Hoffman, and Lewis Kramer, elders; Jacob Lehman, Henry Joseph Frey, Jacob Zeller, John Smaltz, John Bauser, Dewalt Mechlin, Frederick Klinger, Philip Kramer, Noah Wheeler, preachers; Jacob Shoemaker, exhorter.

Bishop Kumler made this trip to Ohio in company with Joseph Hoffman. Mr. Hoffman had just completed his term of three years as pastor of Otterbein's congregation in Baltimore, and was now planning to make Ohio his home, buying land on this trip and moving with his family the following year. Newcomer and Hoffman made an unrivaled gospel team. Immediately following the session of the conference, they preached a number of times in Cincinnati. Newcomer makes the following note in his Journal: "This evening we held meeting in the Methodist meeting house. Brother Hoffman spoke in the German. I followed him in the English language. The word spoken had considerable effect. Ten or twelve preachers came spontaneously forward and desired an interest in our prayers. The meeting was protracted till two o'clock in the morning."

At this session of the conference, Andrew Zeller officiated for the first time as Bishop. After an impressive sermon by Joseph Hoffman, he was ordained as Bishop with the laying on of hands by Bishop Newcomer and elders Hoffman, Benedum, and Pfrimmer. The most of the work the preceding year was performed by local preachers, or, by the presiding elders, as there were four of them—Andrew Zeller and Daniel Troyer for Miami district, and George Benedum and Abraham Hiestand for the New Lancaster district. John McNamar, as an itinerant preacher, had received $66.30, and an addition from Christian Newcomer of $8. Noah Wheeler has received $30.50 as an itinerant preacher, and an addition from Christian Newcomer of $10. The conference truly was in the period of beginnings, and yet there were some portents of larger and better things. Plans were being devised for securing a better support for

preachers giving their full time, and an increasing number of preachers capable of preaching in the English language were coming into the ranks. "Frederick Shauer, Lewis Kramer, and Jacob Adam Lehman gave themselves as traveling preachers for the Lancaster district," and Noah Wheeler and John McNamar, "as much as he can," for the Miami district.

Some of the English preachers already enrolled were John McNamar, recognized as an exhorter in 1812, and received as a preacher in 1813, and Noah Wheeler, received as a preacher in 1816. In 1815 and 1816, there were two secretaries, one of whom could use the English language, but, beginning with 1817, one of the two secretaries was chosen as a regular English secretary, though the minutes of Miami conference, from deference or force of custom, were recorded in German down to 1837. John McNamar was the first English secretary for 1817 and the three sessions following, and was succeeded by Samuel Hiestand for two sessions.

John McNamar.

As John McNamar was the first English preacher in the Church, and as he was largely influential in the development of the Church in its English character, we may notice his career at some length. In the first place, we could not expect any extended course of history at this time in southern Ohio without a Scotch-Irishman coming into it. About the year 1811, the people of Andrew Zeller's neighborhood, near Germantown, desiring a school teacher, contracted with John McNamar, who resided at Fairfield, twenty-five miles distant, to serve them in this capacity. He was described by one that knew him at the time as a "small, lithe, sharp-visaged, pock-marked, witty man, careless alike in his temporal and spiritual interests." He was born in 1779. When a "Mr. S." with a large covered wagon was sent to bring the schoolmaster with his family and household goods to his new field of labor, he found a dancing party at his house, giving him a farewell. The simple, earnest piety of the German brethren with whom he now came to mingle made a profound impression on him, and not long after his arrival he was converted at a meeting in

Mr. Zeller's barn. After holding a license to exhort for a year, in 1813 he sent a letter to the conference requesting a license to preach, which was granted him. In 1814 and 1816, and probably also in 1815, he was engaged in itinerating work. When, in 1817, it was said that he would travel "as much as he can," the meaning was that he would give such time as not necessarily given to the supporting of his family, for he was poor and has a large family to care for. In 1818, he was to preach "after harvest," and in 1819 he was "to form a new circuit," possibly in Indiana. The next year, he was to travel a "mission from Lawrenceburg to Corydon," Indiana. Two years later, we find him on Elizabeth and White Water circuits, in Indiana. From this time, he served as traveling preacher and presiding elder, principally in Indiana. In 1826, when inquiry was made as to connection with Masonry, he confessed to being a member of the order, but agreed to separation from the same. When Indiana conference went into its first session in 1830, he was enrolled as one of the active itinerants. In 1831, the minutes named Henry Kumler, Sr. and John McNamar, Bishops, the latter as chairman, being named as taking Bishop Newcomer's place. Something a little beyond the chairman was meant when, in September, 1833, Henry Kumler, Sr. and John McNamar were named as Bishops. The preceding May, the General Conference, after reelecting Henry Kumler, Sr. one of the Bishops, elected "John McNamar assistant bishop—to aid Henry Kumler, or to act in his place in case of sickness or other adverse circumstances." This statement is made in annual conference minutes printed in 1833. In the General Conference minutes of 1833 no reference is made to the election of Bishops or to anything else beyond the revision of Discipline. It was probably at the session of the General Conference in 1833 that Henry Bonebrake was elected Bishop but declined to serve. In 1834, Henry Kumler, Sr., and John McNamar again are named in the Indiana conference minutes as Bishops, and in 1835, in the Indiana conference minutes, John McNamar is named as Bishop along with John Lopp as chairman. The foregoing indicates the extent of McNamar's service as "assistant Bishop." In 1835, he was

assigned to Flat Rock mission. He was a delegate to the General Conferences of 1821, 1829, and 1833, being a forerunner, along with Nathaniel Havens, of representatives of English speech. Moving with the frontier, his later labors were in connection with the Wabash conference of which he became a member in 1841. He died in poverty and comparative neglect, in 1846, at the age of sixty-seven, having spent thirty-six years in the ministry. A conspicuous feature in his work was the number of persons that he led into the ministry. November 14, 1923, a suitable monument was placed at his long-neglected grave in Owen county, Indiana.

Other English Preachers.

In 1818, John McGee was received. He gave long and good service in the ministry. In 1819, four more English preachers were received—A. Shindledecker, Nathaniel Havens, S. S. Spicer, and Jacob Antrim. The career of Mr. Shindledecker was unusual in many ways. His father was German and his mother was Irish. He had been a soldier, and his life was dissolute and ungodly. After a considerable part of his life had been worse than wasted, he experienced a remarkable conversion, and soon afterward entered on his long course as an itinerant preacher. He is described as "tall, spare, and ungainly in appearance." When Auglaize conference was organized, in 1853, he identified himself with that conference, knowing the bad roads that were to be traveled, the meager pay that he would receive, and the privations awaiting him. Many people were converted under his labor and gathered into the Church.

Nathaniel Havens was born December 13, 1772, in New Jersey. In early life he was a sailor and clerked in an East Indiaman. He was, or claimed to be, a confirmed skeptic. His conversion was as loud and boisterous as if he had been a Pennsylvania German. Removing to the West, he joined the Miami conference, and at once began to preach. He was an able preacher and a successful evangelist. He was a man of commanding appearance and pleasing address. He was a member of the General Conferences of 1821 and 1825. When

the Scioto conference was formed, in 1825, he became a member of that conference. He died May 15, 1832.

S. S. Spicer was a native of New England. He had the advantages of a good education, and had studied law. He had a glowing imagination and a masterly command of language. Lawrence relates the following: "In one instance, in a camp-meeting in the Miami valley, all the ministers in the stand were so affected that they dropped upon their knees while he was preaching, and sinners fell on all sides or fled in the utmost terror." His promising course was cut short early by death.

Perhaps no name has a more living survival in the Miami valley than that of Jacob Antrim. While he preached much in German, his use of the German was far from faultless. He was born in Berks county, Pennsylvania, in 1792, and after his conversion was brought to Ohio by Bishop Newcomer, in 1818, receiving license to exhort in that year. He was a great revivalist and an untiring worker. He was a splendid singer, and published the second English hymn book for the use of the United Brethren in Christ. He died February 19, 1861.

At the session of 1820, William Stubbs and James Ross were added to the English preaching force. The former labored efficiently in Ohio and Indiana, representing the Miami conference in the General Conference of 1837. He was of Quaker descent. James Ross was a man of good presence, dignified and sociable, and a fluent speaker. He entered successfully on the work of an itinerant preacher. At the formation of the Scioto conference, in 1825, he attached himself to that conference, representing the same in two General Conferences. His work as an itinerant took him up into the Sandusky country.

Another English preacher, William Stewart, becoming a member of the conference in 1821, entered with great enthusiasm upon the work of an itinerant preacher. By his strength of character, splendid abilities, and glowing devotion, he drew to him the affections of the people and turned scores to Christ. When, after eight short years, his course was terminated by death, the loss by his going was felt deeply.

A great accession to the English preaching force came through the enlistment of the six Bonebrake brothers, the sons of Dewalt Bonebrake, whose home was in Preble county, Ohio. On the land of one of the sons—there were eleven in all—the second United Brethren church north of the Ohio River was built. The class was formed in 1808, and the church was built in 1815. The names of the six preachers, all of them stalwart and useful, make an inspiring roll. George was a man of superior mind, commanding influence, and great spiritual power. He was a member of three General Conferences. Later, he labored in the Des Moines conference, in Iowa. His last days were spent in Kansas. Henry was talented and active. After years of labor in the Miami conference, he transferred his membership to Indiana Conference, from which he was twice a delegate to the General Conference. Later, he transferred his labors to Iowa. It is said that he once was elected Bishop, but declined the office. A combined statement for the six Bonebrake brothers may be given as follows: Frederick, born December 25, 1785, licensed in 1826, died July 27, 1849; Conrad, born May 10, 1791, licensed 1823, died February 15, 1874; Peter, born November 13, 1794; licensed 1824, died September 16, 1842; Daniel, born June 16, 1797, licensed 1821, died July 18, 1856; George, born 1799, licensed 1822, died February 3, 1866; Henry, born October 18, 1801, licensed 1821, died April 15, 1866.

It was not without propriety that J. M. Bonebrake, himself a layman, a son of one of the Bonebrake brothers that did not enter the ministry, should, by his gift for endowment, name the theological seminary of the Church in honor of his six preacher uncles.

Samuel Hiestand and Henry Kumler, Jr., joined the conference in 1820. Both preached in German and in English. To Kumler, the German came first and then the English, while both came alike to Hiestand. Both became Bishops. Hiestand already has been noticed, and Kumler will receive our attention later.

The prominence given to the English recruits does not mean any disparagement to the German working force, East or West, but simply sets forth the factor so necessary at this time if the Church was to grow and hold for itself a permanent and self-respecting place among the religious forces of our land. It is an occasion of surprise down to this day how harmoniously and efficiently the German and English preachers worked together in the same conferences and on the same charges in seeking to build up the kingdom of God.

Up to the time when the first division of the Miami conference was made, in 1825, six sessions were held in the Miami district, four of them at Andrew Zeller's, eight in the Scioto or Lancaster district, and two in Indiana.

Before passing from the large, undivided field of the Miami conference, we may get a good idea of the territory embraced and the force of itinerant preachers at work by examining the list of assignments to fields of labor for the year 1822. Yet, such a list is not fully representative. Active preachers could not continue uniformly in the work because of meager support. Likewise, the names of charges are very indefinite, many appointments and even counties often being embraced. The following are the appointments for 1822: Indian circuit (west of Hamilton, Ohio), Henry Kumler, Sr., P. E., Jacob Antrim and William J. Huff, preachers; Elizabeth and Whitewater circuits (in Indiana), M. Bottenberg, P. E., John McNamar and William R. Ellis, preachers on Elizabeth circuit, William Stubbs and Harland Robins, preachers on the White Water circuit; Cincinnati and Miami circuits, Henry J. Frey, P. E., George Bonebrake, preacher, on Cincinnati circuit, and Samuel Spicer and Alden Bess, preachers on Miami circuit; Twin Creek and Greenville circuits, George Hoffman, P. E., Jacob Daup, preacher on Twin Creek circuit, and Daniel Bonebrake, preacher on Greenville circuit. Appointments following belong to the district east of the Miami district: Brush Creek and Washington circuits, William Ambrose, P. E., William Stewart and Joseph Dewitt, preachers on Brush Creek circuit, and John Dewitt, preacher on Washington circuit; Canicanick and Lancaster circuits, George Benedum

and John Schmaltz, P. E's., James Ross, preacher on Canicanick circuit, and Henry Bonebrake, preacher on Lancaster circuit; New Philadelphia, John Eckart and George Ellickenhaus, circuit preachers. Why the Miami conference should be sending two of its itinerants to the New Philadelphia circuit within the bounds of Muskingum conference, is not apparent.

Scioto Conference Formed.

June 11, 1824, the members of Miami conference met together for the last time before the division leading to the formation of the Scioto conference. The place of meeting was at Abraham Bookwalter's, in Ross county, Ohio. A matter of chief interest was the division of the Miami conference, spoken of as the parent conference of the West. It was agreed that the division should be made, and that the "Black Swamp" should mark the line of division. The General Conference that met the following year carried into effect the desires of the conference, and thus another conference, under the name Scioto, found its place on the map. The following expression, from Bishop Newcomer's Journal for the time of the conference of 1824, indicates the conditions existing and the spirit prevailing at that time: "Bless the Lord! The report of the brethren is encouraging. Our borders are rapidly enlarging in every direction. Peace and harmony are prevailing. Lord, let thy kingdom come and thy will be done on earth as it is done in heaven."

Miami conference, within its reduced bounds, met at Miltonville, Butler county, Ohio, August 8, 1825. This was the first conference session in Ohio that Bishop Newcomer did not attend. After attending the sessions of the Muskingum conference, the General Conference, and the Scioto conference, he would have had to remain in Ohio for nearly another month in order to attend the session of the Miami conference. So the pleasant task of presiding was left to Henry Kumler, Sr., the new Bishop, within his own immediate community. John G. Pfrimmer was made chairman. It would seem that the conference must have met in a church at Miltonville, as it surely did three years later. Otherwise, the minutes would

have read, "met at Henry Kumler's," or at the chapel in his house. The charges supplied were Corydon, by George Bonebrake; Charlestown, by Aaron Farmer, Orange, by Francis Whitcom, Flat Rock, by J. Williams and A. Garrison; White Water, by J. Mahan and J. Fetterhoff; Twin Creek, by D. Bonebrake and J. Antrim; Miami, by J. Alsof and J. Harvey; Cincinnati, by A. Carder and William Ballard; Scioto, by D. Slucker. The first five charges named were in Indiana, and the last four in Ohio. Why a Scioto circuit should be named is not clear. John Morgan and Aaron Farmer were received into the conference this year. They, as well as J. Mahan and Francis Whitcom, all of whom labored principally in Indiana, will be noticed further in connection with the work in Indiana.

The conference met June 6, 1826, at Clear Creek chapel, Warren county, Ohio, near the home of Joseph Frey. It developed at this session that three of the most prominent members of the conference, Alfred Carder, John McNamar, and Aaron Farmer, had become connected with the Freemasons. The conference passed a resolution strongly disapproving connection with the order on the part of members of the conference. All of the members of conference, including the three just named, seemed to acquiesce in the action taken, Carder, however, withdrew from the Church and soon ceased to preach. In 1828, Joseph Ball, a New Englander, was deprived of his license because of having become a Freemason, but a few years later, having relinquished connection with the order, he again became an active member of the conference. This was the beginning of the long agitation and struggle in the Church against secret societies. Other annual conferences, and the General Conference in 1829, took a strenuous position against Freemasonry. The agitation and opposition at that time were not confined to the churches, but extended to all classes.

Since the last session of the conference, John George Pfrimmer, in Indiana, had gone to his reward. At this session, John Denham, F. Bonebrake, and William Ballard were received.

In 1827, the session of the conference was held at Corydon, Indiana. Bishop Henry Kumler, Sr., and Henry Kumler, Jr.,

gave to Bishop Newcomer the luxury of a ride in a carriage from Butler county, Ohio, to Corydon and return. On this trip, Newcomer's heart was nearly broken over some bitter troubles among the older preachers in Indiana. At this session, the following new names were added to the conference roll: C. Key, John Lopp, Silas Davis, Daniel Kumler, F. Kenoyer, and John Hoobler. Aside from the usual features connected with appointments to charges, the list for this year includes the appointment of Daniel Kumler and Henry Kumler, Jr., to the Lancaster circuit, which was in the Scioto conference territory. Already we have noticed two such cases. The facts in this case seem to make clear that Bishop Newcomer, in harmony with a general understanding, used his influence to supply needs beyond established conference lines. From the pen of Henry Kumler, Jr., we have a detailed account of his work on Lancaster circuit.

In 1828, the conference met at Miltonville chapel, Butler county, Ohio. Benjamin Abbot was among the preachers received. J. Mahan was sent as the pioneer preacher or missionary to the upper Wabash region. In 1824, he became a member of Miami conference, having been a minister in the Regular Baptist church until middle life. He had superior preaching abilities, and was possessed of high moral and social qualities. He volunteered for the task, notwithstanding his premonitions that he should not return. After a few months of labor, he fell at his post. John Denham was sent the next year to take his place.

A most notable act of the Miami conference at its session in 1829 was the authorizing of the publication of a religious newspaper as shown by the following resolution:

Resolved by the Miami conference to approbate the publication of "Zion's Advocate" with the following restrictions:

1. It is to contain doctrine consonant with the Church of the United Brethren in Christ.
2. It is not to be devoted to unprofitable controversy.
3. It is to be printed on good paper, and neatly executed.
4. It is to be edited by Aaron Farmer.

"Zion's Advocate" was issued from Salem, Washington county, Indiana, in 1829, but after a brief existence was discontinued from want of adequate support.

The relation of this enterprise to publications that came later already has been noticed in connection with the account of the action of the General Conference of 1833 in providing for the founding of the Printing Establishment. At the session of the General Conference in 1829, the division of Miami conference had been authorized. Thus, at this last session of the undivided conference, feelings of sadness mingled with feelings of hope and thankfulness. Men that had shared in the counsels and labors of years had reached the parting of the ways. Some were to remain in their accustomed places, and others were to go out to new borders. Miami conference was to lose more than half of its territory and preaching force. Its slightly larger membership for the time was more than balanced by the larger proportion of younger and more aggressive workers in the new conference. Bishop Newcomer was not to return again. Beginning with 1810, he had visited Ohio every year except in 1811, and had presided at every session of the Miami conference except that of 1825. On only six of his trips to Ohio did he fail to visit the Miami valley. Several times, he crossed into Kentucky. Three times, he visited the Sandusky region and three times Indiana. He went home to lay his worn and tired body in the tomb. His great soul went to meet the Lord of the harvest.

The Miami conference in its reduced form, convened May 26, 1830, at Clear Creek chapel, Warren county, Ohio, Bishop Henry Kumler, Sr., presiding. We have only snatches from the minutes to guide us. Fetterhoff says: "Many of the old preachers were living and present—Andrew Zeller, Joseph Hoffman and his brother George, Daniel Troyer, and Joseph Frey." The main task of the conference was to plan for a more intensive cultivation of the narrowed field remaining under its care.

In 1833, an effort was made to establish the Church in Cincinnati. Joseph Hoffman was appointed the preacher for "Cincinnati station." He served for two and a half months,

and a church building was at least partially completed, but the conference at its next session ordered the property sold to pay debts, any amount received beyond what was necessary to pay debts to remain under the control of the conference. In 1838, a "Cincinnati station" again was named. In 1838, the charges named were Twin Creek, Four Mile, Germantown, Stillwater, Greenville, Cincinnati station, Cincinnati circuit, Miami, Clear Creek, with George Bonebrake and Frederick Bonebrake as the best-known preachers. While progress had not been rapid, a foundation was being laid for more successful building in the following period.

We may now turn our attention toward the beginnings in connection with the newly constituted Indiana conference.

Indiana Conference.

Indiana became a territory in 1800, with William Henry Harrison as governor, and was admitted as a State in 1816. With the victory over the Indians at Tippecanoe, in 1811, and especially after the War of 1812, peaceable settlement was possible everywhere. We have noticed the beginnings of United Brethren occupation in Harrison county, in connection with the settlement there in 1808 of John George Pfrimmer, and Corydon circuit as the outgrowth. In connection with the Miami conference, White Water circuit, extending from the southern part of the State along the Ohio line as far north as Wayne county, frequently has been named. Charlestown, in Clark county, became an important center. A charge by the name of Orange with Orange county as its center, appeared steadily in the list of charges. The Flat Rock charge, in Shelby county and adjoining counties likewise was named regularly. Washington circuit was recognized early. From the southern part of the State, it is quite a leap to go up to the middle course of the Wabash to Fountain, Warren, and Benton counties, which began to be occupied in 1828 and 1829.

We may look now at the work through the help of the conference minutes. The first session of the Indiana conference was held May 25, 1830, at the Stonecipher meeting house, about two and one-half miles south of Corydon, Bishop Henry

Kumler, Sr., presiding. Michael Bottenberg was made chairman, "to take his seat with the Bishop, filling the vacancy occasioned by the death of Bishop Newcomer." The following is the list of charter members: Michael Bottenberg, Henry Bonebrake, Craven Lynn, John Denham, George Brown, Josiah Coen, Francis Whitcom, John McNamar, Aaron Farmer, John Morgan, Chandler Doud, Daniel Hains, Benjamin Abbott, Daniel Fleming, Crassy D. Key, Byram Stacy, Frederick Kenoyer, John Hoobler, and Josiah Davis. Those named were present. The following were listed as absent members: Bennet Fryer, William Stubbs, Abraham Garrison, John Lopp, Silas Davis, John McGinnis, Benjamin McArty, David Thomas, John Jackson, David Penwell, Joseph Williams, John Hetzler. Six persons were granted license—Obed Nolin, James Hains, William Davis, Joseph McAllan, James Griffith, Jonathan Paddox, making thirty-seven members at the end of the session.

The following is the list of assignments: White Water, Nolin and Doud; Tanner's Creek, McNamar and W. Davis; Flat Rock, Griffith; Charlestown, Stacy; Orange, Kenoyer; Corydon, Key; Coal Creek, Hoobler; Wea, Josiah Davis. The presiding elders were George Brown and Francis Whitcom. For some reason, the names of Aaron Farmer, Benjamin Abbott, and John Denham, leading itinerants, do not appear in the list of those taking work. It appears, however, from the report to the next session of the conference, that J. Denham received $100, and Joseph Williams $15.30 for service on an "Illinois" charge in the year 1830-31. For the years 1831 and 1832, the work bore the name Bloomington, with Denham as preacher. In 1833, the work bore the name Mackanaw, with John Spradling as preacher.

The second session of the Indiana conference was held August 30, 1831, at the forks of Coal Creek, Fountain county, Indiana, at the house of the widow Hoobler. She was an elect woman in building up and sustaining the work of the Church in this new country. This year the conference elected John McNamar "to fill the vacancy" caused by Bishop Newcomer's death.

BISHOP G. M. MATHEWS

BISHOP N. CASTLE

PRESENT BOARD OF BISHOPS

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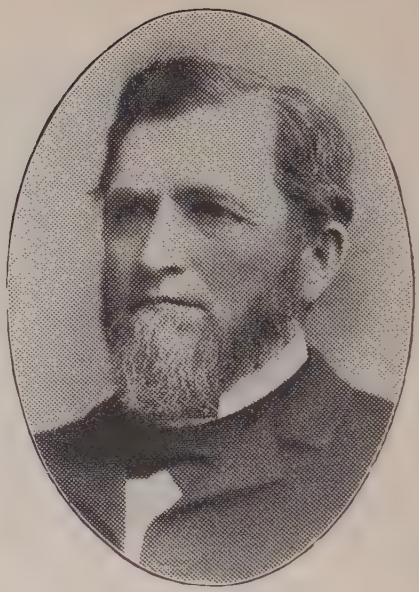
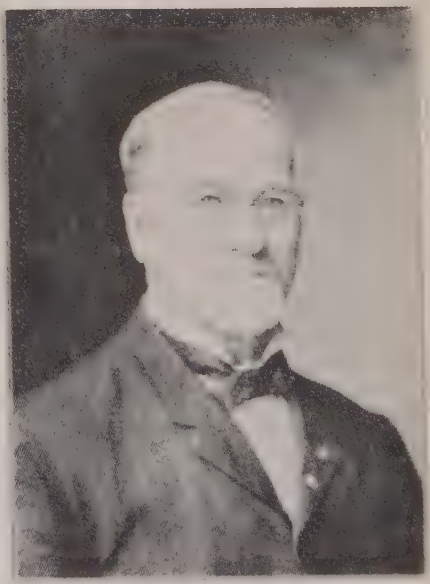


WILLIAM McKEE

W. R. FUNK



ROBERT COWDEN

August 28, 1832, the conference met in Franklin county, in the Franklin meeting house, then one year old, now the oldest United Brethren meeting house in Indiana remaining from the early times. Bishop H. Kumler, Sr., presided, and Crasse Key was elected assistant to the Bishop.

September 5, 1833, the conference met in the Union meeting house, on Flat Rock circuit, in Shelby county. This session followed the session of the General Conference of 1833. At this session of the annual conference, Henry Kumler, Sr., and John McNamar are named together as Bishops.

At the session of 1833, there was a definite division of the conference territory into the Wabash and the Indiana districts. This naturally would follow if the General Conference, meeting a few months before, had authorized the formation of a new conference, to be called the Wabash conference. Apparently, recognizing such an authorization or order at this session, in 1833, "it was unanimously agreed on that Wabash and Indiana conferences should meet together again on the second Tuesday in September (1834) at Jeremiah Davis', Warren county, Indiana." It would seem, therefore, to be evident that the General Conference had provided for the division. From the first, the Discipline reserved such authority to the General Conference. The fact that the minutes of the General Conference do not refer to such an authorization has no significance for, as before indicated, the minutes for 1833 are scarcely minutes at all.

No regular Bishop was present at the sessions of Indiana conference in 1834 and 1835, and John McNamar was recognized as Bishop without an election, just as without an election he was recognized as a Bishop along with Bishop Kumler, Sr., in 1833. In 1836, Bishops Kumler, Sr., and Hiestand presided.

At the united session of the two conferences, in 1834, it was ordered that the next session of the Indiana conference be held at Corydon, Harrison county, Indiana, September 1, 1835, and that Wabash conference "be held at Bro. Rawling's meeting house in Park county, Indiana, September 15, 1835."

The Indiana conference, minus those that went out to form the Wabash conference, met in 1835 as per appointment

given above, John McNamar, "Bishop" presiding, assisted by John Lopp, chairman. As might have been expected, a good deal of the strength and aggressiveness of the old conference went into the new organization. Of the better-known preachers remaining were, Henry Bonebrake, John Lopp, Aaron Davis, Joseph A. Ball, Francis Whitcom, John Morgan, Aaron Farmer, and John Blair. With such men in the regular preaching force, a steady advance might well be expected. Francis Whitcom, after a few years, became the stationed preacher for a time in Cincinnati, in the Miami conference, but later moved to Indiana. John Blair was engaged in planting the Church in Kentucky. At this session of the conference, the name of Abraham Hiestand was placed on the conference roll. He was one of the pioneer preachers in the Lancaster region, in Ohio, but having removed to Indiana, owing to some difficulties that arose, he lost his conference connection in 1820.

In 1836, the session was held in the Abbington meeting house, in Wayne county, Indiana. In 1837, the conference met at Anspaugh's schoolhouse, in Decatur county, Indiana. In the first years following the formation of the Wabash conference, the apparent gains in Indiana conference were but slight, but omens of better and larger things already were appearing.

Wabash Settlement.

We turn now to notice the first few years of the Wabash conference, which in a sense was the mother conference to all the West. The ground for this we shall see as we proceed. The planting of the Church on the upper or middle course of the Wabash is a matter of interest. Some United Brethren families moved to that region from Harrison county, Indiana, but a colony of United Brethren, as it might be called, migrated thither from southern Ohio, a considerable number being from the Taylor's Creek community, a few miles west of Cincinnati.

In 1890, Adam Shambaugh, a pioneer preacher in Wisconsin, whose early life was spent in Indiana, a few miles west of Lafayette, wrote a pamphlet under the name, "Early Days on the Wabash," in which he gives an account of the United Brethren families settling in that part of the country, and of the

early preachers locating there, and of the preachers there raised up as well. The account furnishes much definite knowledge, given with such warmth of appreciation, that some of its sketches, much as first penned, may be transferred to these pages. The spirit and purpose of the sketches are well given in the following preliminary statement: "To the end that a memorial (though small) be erected to the memory of John Hoobler, Frederick Kenoyer, James Griffith, and James Davis, the first successful United Brethren ministers on the Wabash, and who so well deserve a higher meed of praise, comes this little tablet."

The widow Hoobler, who truly was a mother in Israel, came at an early day from Cumberland county, Pennsylvania, to Montgomery county, Ohio, along with others of her large family, including her oldest son, John, who already was married. John Hoobler was converted in 1823, while living near Germantown. The next year he moved to Taylor's Creek, a few miles west of Cincinnati, where Peter Brown and his sons then were living. The sons, John, Simon, and David, and William, who remained in Pennsylvania and later became a Bishop, all were or became preachers. David Brown married the daughter of Henry Evinger, a charter member of the Miami conference. Their daughter married Rev. O. Hadley, and, along with her husband, became a missionary to Africa. Peter Brown was a close friend of Bishop Newcomer, was a man of marked religious experience, and was a sagacious and earnest leader in class meetings. The widow Hoobler was the sister of Peter Brown. The United Brethren class on Taylor's Creek was noted for its great spiritual fervor and religious activity. About a score of United Brethren preachers went forth from this community. In the fall of 1826, the Hoobler and Brown families furnished the center of a colony that migrated two hundred miles to the West, and located at the bend of the Wabash, a few miles west of Lafayette. The Hooblers located at the "forks of Coal Creek," in Fountain county. Margaret Hoobler built a large two story house to serve both as a dwelling and a place of worship. The second session of the Indiana conference, in 1831, was held at her house, as also the second session of

Wabash conference, in 1836. Her "whole soul was devoted to the cause of "God," and "she loved her church almost to adoring." Peter Brown, her brother, left money to build the Pond Grove church, in Warren county. It may be added that his son, Bishop William Brown, moved to the Wabash settlement in 1838, and that in consequence of a donation in land by his son, William Otterbein Brown, the town of Otterbein, in Benton county, received its name. Surely, when at the last the roll of worthies shall be made up, the names of Margaret Hoobler and Peter Brown will be found well up in the list.

No sooner had John Hoobler completed the building of his own cabin than he began to build for the Lord. He already had received quarterly conference license. Three miles from his home, he found Jacob, John, and Daniel Bonebrake and their families, and "father and mother Baker" and their children, who had been members of the United Brethren Church. Here he organized a class. He organized a second class in the community in which lived Adam Hetzler and wife, formerly of Brown's Run, Butler county, Ohio. He organized a third class near Lopp's prairie, where Simon Brown had located. At these three places, he preached every two weeks. He journeyed to Ohio and reported his work to Bishop Henry Kumler, Sr., who had counseled and encouraged him in earlier years. As he would not be able to be present at the conference, the Bishop gave him his examination, and the Miami conference, at its meeting in 1827, gave him license to preach. The beginning, as thus indicated, was followed by the constituting of the Wabash circuit and the appointment of J. Mahan to the same. He lived but a few months, but was permitted to rejoice over the results of one good revival. The next year, John Denham was appointed to Wabash circuit. Local testimony is to the effect that he came to Wabash settlement, in Warren county, in 1828, and held a meeting in the cabin of William Bailey, and that he organized a class at that time. It is possible that, after the death of J. Mahan, he might have visited the community and have given more or less service. It is said that in 1829-30 he conducted a revival of wide influence at Green Hill.

Wabash Conference.

With this glimpse at the settlement on the Wabash and the favorable beginnings there, we may turn to notice the cultivation of the entire field through the efforts of the newly formed Wabash conference. The first session was held at Rawling's meeting house, Park county, Indiana, beginning September 15, 1835, Bishop Brown presiding. The members present were, William Davis, Josiah Davis, James Griffith, John Hoobler, George Brown, John Denham, James Davis, Elijah T. Cook, James T. Timmons, John Stewart, Joseph Ashby, John Burns, William Robinson. Those receiving license were, Daniel Fawcett, Simon Brown, David Brown, and Mark Grimes, making seventeen preachers present, besides the Bishop. Henry Evinger, a charter member of the Miami conference, had died during the year. The appointments for the year were the following: Wabash district, William Davis, P. E.; Pine Creek, William Davis; St. Joseph, James Griffith; Wea, E. T. Cook; Coal Creek, James Davis; Vermilion, Josiah Davis: Illinois district, John Denham; Mackanaw circuit, James T. Timmons. Some United Brethren families from Scioto conference had moved to McLean county, Illinois, the third county from the Indiana line. A small stream in this county gave the name, Mackanaw, to the circuit which was before called Bloomington, from the leading town. The incursions that John Denham and others made to minister to these families were the beginning of the United Brethren work in Illinois. However, some work near the Indiana line must early have been done.

The second session of the conference was held at the house of the widow Hoobler. The working force of the conference continued much the same as that of the preceding year. Frederick Kenoyer, who was living in Harrison county, Indiana, and had remained with the Indiana conference, was asked to serve Pine Creek circuit. He said to his wife, who was a daughter of John George Pfrimmer, that he could not go as he had only a bushel of corn and twenty-five cents to leave with the family. She replied, "Frederick, go, the Lord will take care of me and the children." He travelled the one hundred and

eighty miles to his nearest appointment, and so endeared himself to the people that they gave money to enable him to move his family to his place of work. Jeremiah and Jacob Kenoyer, later prominent in the ministry of the Church, were his sons.

The name of William Brown, Bishop from 1833 to 1837, appears on the conference roll in 1838. From this time until his death, thirty years later, his home was in Benton county, Indiana, in the midst of relatives and friends. For many years he was interested and active in all of the work of the conference. This same year, John Fetterhoff, long a prominent preacher in the Miami conference, whose sister was the wife of John Hoobler, settled in Park county, Indiana, and joined in the work of the Wabash conference with his accustomed vigor. New charges were not being added rapidly, but old charges were being strengthened. In connection with the Wabash conference, we soon shall hear of a "Wisconsin mission," a "Rock River mission," and an "Iowa mission."

Prominent Preachers.

We now may turn our attention to some of the leading preachers of the Indiana and Wabash conferences, of whom no special notice has been taken.

Henry Bonebrake was a charter member of Indiana conference. He was a man of quick and strong impulses, but of steady purposes. He was a good preacher and successful revivalist.

John Denham was characteristically a frontiersman. His labors extended to the Wabash, to central Illinois, to Wisconsin, and even to Iowa.

Aaron Farmer has been referred to as being the first to see the need of a religious newspaper and to make an effort to supply that need. As a circuit preacher, and as a presiding elder, he labored with great zeal, and with love and fidelity toward all of his associates.

John Morgan and Benjamin Abbott left a record of devoted, self-sacrificing labor, steadily and efficiently performed through a long term of years. It is to be regretted that, for such men, definite facts have not been handed down that might

stand as a suitable memorial for their real character and service.

Josiah and William Davis, brothers, were pioneer preachers in Indiana. The former had joined the Miami conference in 1829, and the latter became a member of the Indiana conference at its first session, in 1830. They went together into the Wabash conference at its first session, in 1835. William Davis was born in the State of New York, January 3, 1812. His parents settled in Washington county, Indiana, in 1818. They were devout members of the Free Will Baptist church, and gave careful attention to the rearing of their children. In his youth, he had strong religious impressions, and was converted in 1828. Beginning with his becoming a member of the conference, he served with increasing success as an itinerant until the organization of the Wabash conference. He was ordained in 1832, and was sent that year to St. Joseph mission, three hundred miles from his home. He went on horseback, much of the way following Indian trails. Between Logansport and South Bend but two white families lived. His mission embraced three counties in Indiana and two in Michigan, with ten appointments, among them Elkhart, Indiana, where he delivered the first sermon preached in the town. The salary reported for the year was fifty-three dollars. In 1834, when twenty-two years old, he was made presiding elder. In the Wabash conference, at its first session, in 1835, he was at once made presiding elder, serving a number of years in that capacity, and then again serving a single charge. In 1846 he wrote:

I hunted up my old diary, by the aid of which I reached the following facts and conclusions: That I have been an itinerant minister in the church of the United Brethren in Christ sixteen years; that I have traveled for ministerial purposes fifty-four thousand two hundred miles; that I have preached (or tried to preach) five thousand one hundred and ten sermons; that I have received as an earthly remuneration $652; *that the Lord has hitherto helped me; and that it would be wickedness to distrust so good a friend in time to come.*

My time has been spent chiefly on the frontier, among poor people; and, could I lead some of my rich brethren along the Indian trails, or more dimly-beaten paths, to the cabins in the woods, and introduce them to meanly-clad parents,

surrounded by almost naked children, and let them worship and mingle their prayers, songs, and tears around the same altar, they too would love these poor brethren, excuse their scanty contributions, and of their abundance give something for the support of the missionary, who perhaps, with ragged clothes and naked knees (for I have preached with naked knees), is preaching on the frontiers. I do love the poor pioneer brethren in their cabins, and sympathize with the missionary who breaks to them, at great personal sacrifices, the bread of life.

For a time Mr. Davis had the charge at Seven Mile, Ohio. He studied medicine and became a practicing physician, not forgetting, however, that preaching was his real work. For one year, he was the president of Otterbein University, as it then was called. In 1862, he accepted the pastorate of the United Brethren church at Muscatine, Iowa. Later, for a time, he was president of Western College. For a number of years, he was pastor at Lisbon and other places in Iowa. At length under his work he broke down and for several years before his death was incapacitated for any public service. He died January 31,1880. William Davis was largely self-educated. He was clear and searching in his thought. In his delivery, he was calm and collected. He was called the "old man eloquent of the United Brethren Church." He was a member of the General Conferences of 1837, 1841, and 1849.

The experiences and service of Josiah Davis were much the same as those of his brother William up to 1846, when he adopted the tenets of Universalism and withdrew from the United Brethren Church. He long served as a preacher for the Universalists. A public debate on Universalism, in which he had Bishop Weaver for his opponent, drew a great deal of attention.

James Griffith received license to preach at the first session of Indiana conference, in 1830, and long was a faithful and efficient preacher in the Indiana and Wabash conferences. He had a fair education, was mild in his manner, yet earnest in purpose and unflagging in his ministerial work. He was the first United Brethren preacher, and perhaps the word preacher could be left off, to give a son the benefit of a liberal education. William R. Griffith, his son, became the principal of Otterbein University at its founding, and later was connected with

Mount Pleasant College. James Griffith served many years as presiding elder. He was a delegate to the General Conferences of 1849, 1853, and 1857. He died January 10, 1877.

John Hoobler was born in Perry county, Pennsylvania, August 2, 1801. The account of his early ministry already has been given. Beginning with the formation of the Wabash conference, he for many years served almost continuously as circuit preacher and presiding elder. He represented the county of Vermilion two terms in the Indiana legislature, and twice was a delegate to the General Conference. He was noted for the young men that he led into the ministry, and for the help and encouragement that he gave them in their early struggles. He moved to Livingstone county, Illinois, and became a member of Central Illinois conference. He died April 16, 1886.

Francis Whitcom was one of the strongest preachers and most energetic workers in the period to which he belonged. He was engaged in preaching in Indiana as early as 1825 and, when the Indiana conference was organized, in 1830, he was made one of the presiding elders. He served from 1838 to 1846 in the Miami conference. In 1846, he was transferred to the St. Joseph conference. He was a member of four General Conferences. He died November 16, 1846. His dust rests in a cemetery near Elkhart, Indiana.

James Davis was converted under the labors of John Hoobler. At the time of his conversion, he could not read, but, having a glowing experience and desiring to win others to Christ and workers being few in the new frontier field, he was placed on a circuit. He went out, carrying with him an English spelling book and also a German spelling book. His own experience was the subject of his first sermons, and from the first he had great success in winning souls to Christ. He came to be one of the leading preachers in the Wabash conference, and was the chief missionary in planting the Church in Wisconsin.

Scioto Conference.

Having followed the course of the Miami conference and of its branches and branchlets to the West, we now turn to

notice the branch or fork springing in 1825 from the original Ohio conference, and known as the Scioto conference. The record of the first sessions of the Scioto conference disappeared before any use of it, unless a temporary one, had been made. So we are left to scanty materials in seeking to construct for ourselves an account or impression of the first stage in the work of the new conference.

Following the request of the original conference in Ohio, as for the moment we may term it, the General Conference of 1825 made the so-called "Black Swamp" the dividing line between the Miami conference on the west and the Scioto conference on the east. With a rich agricultural territory, favorable also for diversified industries, there was every prospect of rapid progress and permanent building. The German population was large enough to furnish a beginning for the German evangelists, but not dense enough to prevent an easy transition to the use of the English language. In the counties first occupied, there already was a somewhat compact constituency, and there was a large virgin territory to the north, extending to Lake Erie. We should recall the labors of George Benedum, Abraham Hiestand, Dewalt Mechlin, Lewis Kramer, and their coworkers.

The Scioto conference held its first session June 16, 1825, at the house of George Graul, in Fairfield county, Ohio. Bishop Newcomer and Henry Kumler, Sr., the newly elected Bishop, were present.

The entire conference territory was included in what at first was called New Lancaster circuit. At the time when the conference was formed, the circuits were Washington (in and about Fayette and Highland counties), Lancaster, Brush Creek, and Canicanick.

While we do not have the testimony of minutes as to those present at the first session, the following list, giving the names of those who were named later in the minutes of the conference, and are known to have had the right of membership when the conference was organized, may be helpful: Joseph Hoffman, John Russel, George Benedum, Dewalt Mechlin, Lewis Kramer, John Schmaltz, James Ross, William Stewart, Philip

Kramer, Samuel Hiestand, William Ambrose, John Coons, Jacob Zeller, Jacob Adam Lehman, John Eckart, Nathaniel Havens, John Bauser, Joshua Montgomery, Joseph Dewitt, John Dewitt. William Hastings joined this force of preachers in 1828, and Elias Vandemark in 1829, the same year in which the lamented William Stewart dropped from the ranks. Almost to a man, the persons named were men of well-known strength and devotion. We may turn from our lament over the loss of the minutes that should give us a knowledge of the transactions of the conference, to notice some of the leading members of the conference. We are not to forget Bishop Newcomer, who was present at all of the sessions of the conference up to and including that of 1829. Joseph Hoffman moved to Fairfield county in 1818, and remained until about 1832. Thus, the territory of this conference was home soil to him. He had just completed his four-year term as Bishop, and now, with all of his accustomed zeal, he threw himself into the work of the conference. John Russel had done itinerant work in different parts of Ohio and Indiana, but he had married and was now a regular resident of Fairfield county. His life will be noticed further as he becomes a Bishop in the Church. The ministry of William Ambrose began earlier than that of any other member of the conference, beginning in Virginia in 1792. Hating slavery, and sensing the gathering storm in consequence of it, he came to Ohio in 1815, and settled in Highland county. Through his influence and labor, there came to be an excellent society of United Brethren in his community. He took an active interest in the work of the conference, serving a part of the time as local presiding elder. His two sons, Lewis and Matthias, became useful ministers in the Church. He died August 23, 1850.

John Coons became a member of Miami conference in 1822. His home placed him within the bounds of Scioto conference. More will be said of him as he becomes a Bishop in the Church.

William Hastings was a living proof that the preachers were not all "Dutch." He was a typical New Englander, having been born in New Hampshire. He was converted in Vermont,

and came to Ohio in 1813. Bishop Edwards said of him: "He was a man of good information and excellent sense, an extraordinary preacher, and a first-rate counsellor." Although not possessed of much property, he bequeathed $100 to missions, and special sums to the support of his local church. He died February 17, 1848.

John Eckart was born in Germany. After becoming a preacher among the United Brethren, he made two trips to Germany, and there carried on some evangelistic work. He did some itinerant work in the Muskingum and Sandusky conferences.

James Kinney probably was a member of the conference from its beginning. He is described as one of the most saintly, devoted, and successful preachers belonging to the conference, preaching wherever there was an opportunity as long as life and breath remained. He was cut down in early life in the conference year ending 1832.

Joshua Montgomery was one of the sturdiest characters and most positive preachers and workers of the United Brethren Church. He was strenuous in the demands he made of the Church in its policy and administration, and of himself as well. He was a delegate to five sessions of the General Conference, and for a number of the sessions served as secretary. He died August 13, 1870.

Elias Vandemark was uniformly active and successful for twenty-five years as an itinerant preacher and a presiding elder. For a number of years he sustained a superannuated relation at a time when the support for retired ministers was totally inadequate. Nathaniel Havens and James Ross, English preachers, already have been spoken of. Presently, we shall meet the names of David Edwards, Lewis Davis, and William Hanby, all of them later becoming Bishops. Certainly, we have in those named above, and others of like mind, a cluster of men drawn together and inspired and supported by one another, as well as called out and indued from above, that we may well turn aside to look upon and make a subject of study. In the group named, in this small conference, there were, along with the presiding Bishop, five other members of

the conference that afterward became Bishops. The influences and responsibilities brought by the placing of the publishing house in their midst gave added interest and significance to this new conference and to the years ahead.

A good sized, leather-bound record-book for the conference minutes was brought into use in 1829, and thereafter the minutes in English were recorded quite carefully and fully. It is probable that the earlier minutes were taken down in German before a record-book was secured, and that, with the change to English, the loose minutes were lost.

From the places where the sessions of the conferences were held, some idea may be formed of the field and of the progress made. From 1830, the places were as follows: 1830, Philip Kramer's; 1831, Lydey's (Otterbein meeting house, Perry county); 1832, George Graul's, in Fairfield county; 1833, Frederick Herman's, in Fairfield county; 1834, Otterbein meeting house; 1835, Dresbach's meeting house; 1836, Union meeting house, on Muskingum circuit; 1837, Union meeting house, on Pickaway circuit; 1838, Winchester, in Fairfield county; 1839, Dewalt Mechlin's.

Accessions of great value were William Hanby in 1831, David Edwards in 1836, and Lewis Davis in 1839. As all later became Bishops, an account of their lives will be given in connection with the history of later events. An observation or two, however, may be made here in regard to Lewis Davis, or Dr. Lewis Davis, as all who knew him in the noonday and evening of his career called him. It may be a little difficult for those that were under his teaching in Otterbein University or Union Biblical Seminary, as these institutions first were called, to think of Lewis Davis having his character and talents carefully examined, of his becoming a licentiate and being placed at once on Brush Creek circuit along with an associate, the two receiving for the year $117.13, of his being placed the next year on the Burlington circuit with an associate, his portion of the salary received being $96. Yet, he always reported for duty, and every year new appreciation was shown for his character and work. In 1842, he was made pastor of Circleville station, and in the fall of 1845 he was made presiding elder. In 1846, the

dream of an educational institution for the Church was haunting or gilding his waking and sleeping hours. It is pathetic to think of the innocence that knew so little of the long waiting, the great struggles, and the many sacrifices before any suitable fulfillment came. He lamented his own want of preparation for the work to which he was called. Riding in a buggy with another preacher, he turned to him and said, "I have a good mind to stop preaching and go to school." He faithfully carried on his studies while circuit preacher and afterward. Especially did he prepare himself for large labors and responsibilities by thoroughly mastering the problems of every new duty that came to him.

We may halt a little longer to notice the significance of the placing of the Telescope office, or printing establishment as it properly is called, within the territory of the Scioto conference. The minutes of the General Conference of 1833 are entirely silent as to the founding of the printing establishment. From other sources, we learn that the conference appointed two or three persons to solicit money for a publishing fund, and to secure subscriptions for a religious paper. They were appointed, perhaps, for one year, and probably were to report the success of their preliminary work to the Scioto conference, to whose care the interests of the enterprise were entrusted. These trustees, however, before the meeting of the Scioto conference, having an opportunity to buy a printing press, type, and other equipment at a public sale, did so, without the funds in hand that were to be secured. The Scioto conference, meeting a month later, regularly appointed the trustees for the "ensuing year," thus validating their action, and launching a publishing enterprise with no capital back of it. To the Scioto conference largely was entrusted, in the intervals of the General Conferences, the control of the publishing interests, including the editorial as well as the financial side. A most perplexing question for the conference was the question as to the opening or closing of the columns of the Religious Telescope to discussion on the subject of slavery. The responsibility thus brought to the conference, as well as the new facilities, afforded, did much to stimulate and strengthen the work of the

conference. At the time when the publishing house was located at Circleville, there was no United Brethren class or congregation in Circleville. Soon, though not without a considerable struggle, a good local congregation was established.

Sandusky Conference.

The beginnings of Sandusky conference will now be sketched briefly. By referring to the account of Muskingum conference, it will be seen that the territory of Scioto conference, prior to the foundation of the Sandusky conference in 1834, virtually extended to Lake Erie. The action of the General Conference in 1829, in including the Sandusky work within the Muskingum conference, was an artificial arrangement, and had only a temporary force. In 1831, Scioto conference formed a Marion circuit, with James Ross as preacher in charge, who extended his work to include Sandusky. In 1832, he was appointed to Sandusky circuit. Maumee mission was named, with Benjamin Moor in charge, but in reporting his work the following year he reported it under the name of Sandusky. Of those present at the formation of the Sandusky conference in 1834, all but one had been listed as members of Scioto conference. Of members of Scioto conference present to wish the new conference well were, besides Bishop Hiestand, Dewalt Mechlin, Lewis Kramer, and John Russel, the last named serving as presiding elder of the new conference the first year. The previous year, he had been presiding elder over the entire conference territory. About ten additional preachers from the Scioto conference joined the new conference within four or five years. Some of them were from the first recognized as absent members. The Scioto conference, in 1833, meeting less than a week before the General Conference, made no appointment to Sandusky circuit, evidently anticipating the formation of a new conference.

The minutes of the General Conference of 1833 say nothing of the constituting of Sandusky conference, but their silence is no evidence that the General Conference did not authorize the formation of the conference. The basis for the conference was the work accomplished by Jacob Baulus about his home near

Lower Sandusky, and some itinerant performed by Israel Harrington, who was appointed by Muskingum conference in 1830 preacher for Sandusky circuit. Through Jacob Baulus the work carried on in the Sandusky region after 1830 was in connection with the Scioto conference. Jacob Baulus was a delegate from the Scioto conference in the General Conference of 1833. The preachers of Scioto conference, under appointment by the conference, had extended their activities directly to the north of the main part of the conference territory, even including the region about Lower Sandusky. A number of preachers had moved with their families into this new territory. When Miami conference was formed, in 1810, there was no designation of the range of its territory. But, as already said, it never had any claim on territory east of the Muskingum river. When occasion came for some indication of its bounds, as in naming, in 1820, the districts from which delegates to the General Conference should be elected, it gave its east line as extending north to Lake Erie. It might be said that the territory of Sandusky conference included something of the territory of each of the three conferences bounded on the north by Lake Erie. The claim that Miami conference supplied a part toward Sandusky conference would not rest on the fact simply that Miami conference had its geographical extension to Lake Erie, but also on the fact that Miami conference, through its Maumee mission, contributed a few years later, in a small though real way, to the membership and ministerial force of the Sandusky conference.

In the Western Reserve, lying north of the forty-first parallel and east of the east line of Sandusky and Seneca counties, there were few Germans at the first. But later they came in considerable numbers from the older settled parts of the country, and also from Germany. The State of Connecticut offered its lands in the Western Reserve at fifty cents an acre, and after the War of 1812 the Congress lands west of the Western Reserve became the promised land to many Germans.

We are permitted to look at the work and the workers in the Sandusky territory through the eyes of John Lawrence, the Church historian, who became a member of the conference in

1843, and of William Mathers, who became a member in 1847, and forty years later published a booklet giving a brief history of the conference. Lawrence gives the following statement as to some of the pioneer preachers: "George Hiskey, a sound-minded, hospitable and able preacher, settled in Richland county near Lexington, and some substantial laymen settled in the same inviting region. Henry Errett and John Smith, both excellent German preachers settled near Galion. Philip Kramer located west of Findlay, in Hancock county. Israel Harrington, who was placed on the circuit in 1830, and who was a man of good judgment and influence, located on the Portage river, while Henry Kimberlin and John and Jacob Crum, all pillars in the Church and in the ministry, lifted up the standard near the Maumee, on Beaver creek, in Wood county. J. Garber, whose praise is in all the churches where he is known —a plain, humble, preacher—settled on Honey creek, near Melmore, in Seneca county. D. Strayer, C. Zook, and John Bowser pitched their tents west of the Maumee.

The first session of Sandusky conference was held May 12, 1834, at the house of Philip Bretz, on Honey Creek, in Seneca county, Ohio. Bishop Samuel Hiestand presided. The members of the conference present were Jacob Baulus, Jacob Baer, Orange Strong, William Tracy, John Crum, John Alsap, Benjamin Moore, Henry Errett, J. Smith, Lawrence Esterly, James Track, Nathan Smith, John Fry, Israel Harrington, and John Eckart, who joined regularly the next year, there being fifteen members present besides the Bishop, the names of all except that of Israel Harrington having before been on the roll of the Scioto conference. The following are the names of those marked in the minutes as absent members: H. Kimberling, Jacob Crum, John Long, Philip Kramer, George Hiskey, and Henry Huber. Preachers, not members, that were present, were John Russel, Dewalt Mechlin, and Lewis Kramer. Preachers joining at the first session were Jacob George, John C. Rice, George Newman, Abijah Winch, John Davis, Jacob Garber, and Stephen Lillibridge. The last three were notable accessions. There was no hesitance or lull in the efforts of the preachers of the new conference. No assignment of preachers

is named in the minutes of the first session, though it is known that John Russel, of Scioto conference, who the year before had served the whole field of Scioto conference as presiding elder, served the new conference as presiding elder in its first year. H. G. Spayth, who had moved to Tiffin, Ohio, became a member of the conference at its second session. Other new names on the roll in 1835 were those of Jeremiah Brown and Benjamin Kauffman, both from Scioto conference.

At the third session, Michael Long, Christian Zug, Daniel Strayer, and Alfred Sprachlin were received. In 1841, John Bright, noted for his missionary zeal and achievements, was received.

We turn to notice a new field opened up for the Sandusky conference through the missionary labors of Henry Kumler, Jr., who was elected Bishop in 1841, and assigned to the Miami, Sandusky, Wabash, and Indiana conferences. He writes: "This, however, occupied but little of my time. Then I devoted the first interval between annual conferences as a missionary in the wilds of the Maumee country." He gives accounts of his floundering in the swamps, and lone visits to the rude cabins of the settlers. He had been led to undertake to establish a mission by the invitation of David Landis, a layman that moved from near Dayton to Defiance county, Ohio, on the Maumee. But the work soon extended over several of the northeastern counties of Indiana, and two other regular preachers and four local preachers soon were enlisted in the work. A gracious revival extended far and wide. At the session of Sandusky conference in 1842, Bishop Kumler, Jr., presented four of his preachers for membership. They were "unanimously received." Thus, several new fields in Indiana were opened up, among them St. Joseph mission, to be distinguished from the St. Joseph mission of western Michigan. Eel River mission became Fort Wayne circuit.

Just a few personal notes before turning from Sandusky conference. The booklet history above referred to includes the following in regard to Stephen Lillibridge:

Mr. Lilliebridge did more perhaps than any other man of his day to build up the cause of Christ in the Sandusky confer-

ence. He was born January 31, 1815, and in his eighteenth year experienced the pardon of his sins and united with the Church. In a very short time, he was moved to call sinners to repentance, and for eight years he served the church faithfully as an itinerant. Few can realize, at this time, the privations and hardships of a pioneer missionary in this sparsely settled country, without bridges and but few roads, sometimes on horseback, and not infrequently afoot. "To go where the brethren as yet had no name nor home, and where Christ was seldom preached by any minister, and still less known, was his peculiar call, as it was his pleasure and his delight." During the eight years of his itinerancy, his annual pay was less than one hundred dollars, with but one single exception. He suffered much from the want of suitable clothing during the winter season, which was one of the causes of his untimely death. From his diary, it appears that during his brief career he preached 1930 sermons. After forming many new societies, and winning hundreds to Christ, at the early age of twenty-eight, on the twenty-fifth of May, 1843, he died, near Findlay, Ohio.

The same history also says with reference to Michael Long: "Brother M. Long has travelled longer, suffered more privations in the conference than any other man, living or dead, and has succeeded in bringing thousands into the Church. For fifty-one years, he has taken work from the conference, with the exception of one or two years. He never has missed a single session. In 1886, he took a location, but continued to preach as he was able. November 17, 1891, he passed from labor to reward." Almost the same description would suit the long career of John Davis. Of John Bright more will be said hereafter.

Through a number of sessions, the conference was greatly helped and strengthened by the accession of men of sterling character and staying qualities.

CHAPTER IX

THE GENERAL CONFERENCES OF 1837 AND 1841

General Conference of 1837—Constitution of 1837—General Conference of 1841—The Newly Elected Bishops—Beginnings of Allegheny Conference—The Itinerant Preacher.

General Conference of 1837.

SIXTEEN delegates, representing eight annual conferences, together with Bishops Henry Kumler, Sr., and Samuel Hiestand, constituted the General Conference meeting May 9, 1837, at Germantown, Ohio. Hitherto, the several districts defined by the annual conferences had each been represented by two delegates. The following is the list of delegates, together with the names of the conferences represented: Pennsylvania, Jacob Erb, Jacob Winters; Virginia, Jacob Rhinehart, J. J. Glossbrenner; Muskingum, Adam Hetzler, David Weimer; Sandusky, John Dorcas, George Hiskey; Scioto, John Coons, William Hanby; Miami, John Fetterhoff, William Stubbs; Indiana, F. Whitcom, John Lopp; Wabash, F. Kenoyer, William Davis. William R. Rhinehart, the editor of the Religious Telescope, was made secretary. During the preceding four years, there had been no controversies or divergent movements or tendencies that would claim the attention of the General Conference. Bishop Hiestand delivered the opening sermon, in which he rehearsed somewhat the work of the preceding quadrennium.

Henry Kumler, Sr., and Samuel Hiestand were reelected Bishops, and Jacob Erb was elected for his first term. William R. Rhinehart was reelected editor of the Religious Telescope, and William Hanby was elected book agent and treasurer for the Printing Establishment. John Russel, George Dresbach, and Jonathan Dresbach were elected trustees of the Printing Establishment. A constitution for the management of the Printing Establishment was adopted, and other measures looking to the progress and permanent upbuilding of the Church were adopted.

Constitution of 1837.

The subject that received the greatest attention of the conference, a subject entirely unannounced beforehand, was the adoption of a constitution for the Church. It is said that constitution-making began with the peopling of the New World. The Pilgrim Fathers adopted their sacred covenant or charter on shipboard before breasting the toils and difficulties of their new home. Political constitutions, constitutions for minor organizations, and why not constitutions for the churches! At least, so thought William Hanby and William R. Rhinehart, who was the secretary, though not a member of the conference. On motion of William Hanby, it was resolved that a constitution for the better regulation of the Church be adopted. The constitution presented by Mr. Rhinehart, amended as desired, was adopted by the unanimous voice of the conference. The conference felt that, in adopting section two of article four of the constitution, which declared that no subsequent General Conference could amend the constitution without a two-thirds vote of the conference, it had exceeded its authority; so, in a circular appended to the constitution, the following language was used: "We are well aware that we have transcended the bounds given us by our Discipline, which [transcending of bounds] will be found in the constitution, article four, section two, declaring that the said constitution can neither be altered nor amended without a majority of two-thirds of a General Conference. The object of this circular is (feeling that the government of the Church is not as firm as it ought to be) to give notice to our Church throughout the Union that we intend to present a memorial to the next General Conference, praying them to ratify the constitution now adopted according to [making it binding under] article four, section two."

Beyond the securing of definiteness, fixed character, and harmony of practice, the constitution presented little that was specially significant. Pro rata representation of the annual conferences in the General Conference, however, was definitely provided for. The only radical departure was that given in the article on amendments, and that was referred to the next General Conference.

The constitution, though not binding under the final article, was yet designed to be binding from the time of its adoption. The constitution began, "We, as members [not we the members] of the Church of the United Brethren in Christ," ordain, and so forth. Thus the constitution did not purport to come from the membership. The members of the conference, according to previous resolution, came forward on the next morning after the adoption of the constitution, and solemnly appended their names, which would not have been done in the case of a proposed constitution. Then, by resolution, the number of delegates from the different annual conferences to the next General Conference was fixed in a *pro rata* way in harmony with the constitution. Further, in the printed Discipline, edited by William R. Rhinehart and William Hanby, the two persons that were foremost in the adoption of the constitution, at the place where the section had stood in previous Disciplines, on the members constituting the General Conference, the note was thrown in, "See constitution," just as was the case after the adoption of the constitution of 1841, and has continued down to the present time. It stands also as a fact that the provisions of the constitution, in whatever form they applied in the interval before the General Conference of 1841, were as consistently adhered to as, in the circumstances of the case, could at all have been expected. There is not wanting, however, decisive testimony as to the intention of the conference. Rev. William Hanby, a member of the conference and one of the editors of the Discipline, in 1839, while serving as editor of the Religious Telescope, wrote the following, the extract being a part of a reply to a question of Rev. William R. Coursey: "Here we must confess that we do not understand Brother Coursey, unless he is of the opinion that the present constitution is void and of no effect. If so, we think he is mistaken. It was not, by any means, considered that the constitution would be null and void for four years, and that therefore a petition should be offered to the next General Conference, praying for the enactment of a certain specification, as set forth in the circular of the Discipline. General Conference did by no means doubt their right to

gather up the detached principles of government as contained in the Discipline and throw them together in the form of a constitution, and even make amendments to them, but they did doubt the right of declaring that that constitution should be neither altered nor amended without a majority of two-thirds of a General Conference, and that was, we think, the only object of the circular, and that is the only specification set forth in the circular. Presuming, then, that the constitution is equally valid with other parts of the Discipline, we refer Brother Coursey to the second article in the constitution as exhibiting a satisfactory manner of procedure."

Some articles of the constitution that have more than a passing interest are the following:

We, as members of the United Brethren in Christ, in order to retain a perfect union, accomplish the ends of justice and equity, insure ecclesiastical as well as domestic tranquillity, provide for the common interest of the Church, promote the general welfare of society, and to secure the blessings of the gospel to ourselves, our posterity, and our fellow-men in general, do ordain and establish the following constitution, for the Church aforesaid:

* * * * * * * * *

The number of delegates from each conference district shall not exceed one for every five hundred members. But, should it so happen that a conference would be formed in a territory not having five hundred members within its district, that conference shall nevertheless have one delegate to represent its members in General Conference.

* * * * * * * * *

No annual conference shall have the exclusive right to form or admit any new conference within the bounds of society without the consent of the General Conference.

* * * * * * * * *

RESOLUTIONS.

Inasmuch as it is the indefeasible right of every man to think and act for himself in matters of faith and morality, this right not only being granted by the charter of his creation, but also by the Discipline adopted for the better government of the Church of the United Brethren in Christ, be it resolved, therefore,

1. That no rule be adopted by General Conference so as to infringe upon the rights of any, as it relates to the mode and

manner of baptism, the sacrament of the Lord's Supper, or the washing of feet, etc.

2. Resolved, No rule or ordinance shall be passed in General Conference so as to deprive the local preachers of their eligibility of election as delegates to the same; nor yet to deprive them of their legal vote in the annual conference to which they severally belong.

3. Resolved, That the foregoing resolutions shall neither be altered or repealed without the unanimous consent of the whole conference.

It will be seen that the "resolutions," which might be called "reservations," were given greater security against amendment than belonged to the constitution proper, and yet even here the General Conference did not go beyond the action of the previous General Conference, which placed in the Discipline the following declaration in regard to the power of the General Conference: "Yet nothing shall be done by the said conference which would in any wise affect or change the articles of faith, neither the spirit nor meaning of the rules or Discipline as they now stand."

General Conference of 1841.

The eighth General Conference met May 10, 1841, at Dresbach's church, on the line between Pickaway and Fairfield counties, Ohio. Bishops H. Kumler, Sr., and Jacob Erb were in attendance, Bishop Hiestand having died in the second year of his term. While no additional annual conferences were constituted at the preceding General Conference, Allegheny conference was formed by a division of the Pennsylvania conference in 1838 and met in its first separate session in 1839. The following is the list of delegates and of the conferences represented: Pennsylvania, J. Russel, Jacob Roop; Virginia, J. J. Glossbrenner, W. R. Coursey; Muskingum, A. Biddle, James McGaw; Sandusky, H. G. Spayth, G. Hiskey; Allegheny, J. Ritter, G. Miller; Scioto, William Hastings, John Coons, J. Montgomery, E. Vandemark; Miami, Henry Kumler, Jr., F. Whitcom; Indiana, H. Bonebrake, Joseph A. Ball, J. G. Eckels; Wabash, Josiah Davis, William Davis.

Constitution of 1841.

Early in the session, the subject of a constitution was brought up. About a half dozen short articles on the subject appeared in the Religious Telescope in the years 1840 and 1841, being almost entirely confined to the desirability of a constitution, and bearing almost exclusively upon the proposed ratification of the constitution of 1837. In a published article, Joshua Montgomery set forth the spirit of a considerable number of ministers in the Church. He wrote, "Let us have a constitution now while our Church, laity and ministers, are disposed to be governed by the true spirit of Christ and his word, and then, should a part or all of us depart from this spirit, still no rule in discipline could be enacted contrary to the constitution until that constitution is altered." H. G. Spayth and William R. Coursey wrote articles opposing a constitution from considerations drawn from the history of the Church. According to their view, the Bible and the providence of God had given the Church being, and guided it thus far, and would be sufficient security for the future. This is the summary of the discussion prior to the General Conference.

In the resolutions and discussions on the subject of a constitution, on the General Conference floor, little reference was made to the instrument of 1837, though the reason is not altogether clear. A few considerations may explain the matter somewhat. In the first place, a very limited number had anything to do with the earlier instrument. Again, the circular often referred to was so involved and unintelligible in its wording as to seem to have reference to the body of the constitution itself, rather than exclusively to the article on amendments. Some saw in the confused state into which things had come an opportunity for a constitution of a different character. Thus, between those that desired no constitution and those that desired a constitution embracing different features, the constitution of 1837 went to the ground. William R. Rhinehart, who stood so closely identified with the constitution of 1837 had lost much of his influence, having been constrained to resign his position as editor of the Religious Telescope in

the middle of his term. Some had objected to the constitution of 1837 as stilted and grandiose in character.

The discussion began on the motion "that a constitution for the better government of the Church be adopted." J. Montgomery, speaking in favor of a constitution, said that "the object of a constitution is to guard against apostasy; to sustain a balance of power between the ministry and the laity; that it is designed to establish points of polity which should stand unalterable." H. G. Spayth, J. McGaw, A. Biddle, J. J. Glossbrenner, and others, from the customary arguments, stood opposed to a constitution. When the vote was taken, fifteen voted in the affirmative and seven in the negative, the Bishop not in the chair casting his vote also. It was believed by the minority that what had been sufficient in the past would suffice for the future, and that there was peril in anything that would interfere with flexibility and an unfettered choice of methods in the affairs of the Church, amidst the contingencies that the future might reveal. But when they were outvoted not one of them was sullen or rebellious. A committee of nine, one from each conference, was appointed "to draft a constitution." The committee consisted of J. Russel, J. J. Glossbrenner, George Miller, A. Biddle, H. G. Spayth, J. Montgomery, William Davis, H. Bonebrake, and H. Kumler, Jr. When in 1849, J. J. Glossbrenner was asked why, if he was opposed to a constitution, he served on the committee to draft one, his answer was, "If there was to be a constitution I wanted to help to make it as good as possible." So perhaps thought the others; for a number of the delegates that were opposed to a constitution served on the committee. The constitution, as drawn up and finally adopted, left out the *pro rata* principle of the constitution of 1837, included among new items prohibition of connection with secret combinations and slavery, and in the last article made changes impossible "unless by request of two-thirds of the whole society." The statement that the form drawn up in 1837 was now adopted "after some slight amendments," is as unhistoric as the statement that the form of 1837 was a kind of "conventional constitution," which the conference of 1841 was "to adopt, amend, or reject." This

theory was first hastily announced on the floor of the General Conference of 1849, when three delegates assailed the validity of the constitution. As all criticism soon ceased, this theory unchallenged was generally embraced, even receiving the sanction of those that previously had announced a different view. The committee found it convenient to use some parts of the disregarded constitution. Some elements were engrafted from the previous discipline. Instead of the forbidding of connection with Freemasonry, as contained in a section of the Discipline, a section of the constitution was made to declare, "There shall be no connection with secret combinations." The most striking feature of the constitution of 1841, that which gave to all of the others their importance, was the article in regard to amendments.

What was meant by the language that no alteration should be made in the constitution "unless by request of two-thirds of the whole society" could not have been entirely clear at the time. As far as the Church had any custom for the expression of the will of the laity, it was through the selection of the ministerial delegates that should represent them in the General Conference. The sole expression of the people in the constitution of 1841 was of this character. There were no petitions in advance, and there was no submission to vote afterward. We readily may conceive that, in view of the absence of precedent and experience in obtaining expressions from the laity, it would be difficult to give a statement of the mode by which a suitable expression could be reached. The General Conference of 1833 had forbidden the enrolling of members where there was opposition. The General Conference of 1837 made the apportionment of delegates to be elected to the next General Conference because, as one of the delegates expressed it, "Some of the annual conferences had conscientious scruples about numbering their Israel." It was not till 1857 that the Church presumed to give any statistics relating to the entire membership.

If the word "request" did not mean an expression from the laity through their ministerial delegates, it evidently is to be taken in the sense of vote. It was at once translated into

the German word *Stimmenzahl*, which carries that meaning. The expression "whole society" was sometimes used to distinguish the membership in general from the ministry or the General Conference. The constitution of 1837 gave the power of making changes to the General Conference composed of ministerial delegates; the constitution of 1841 gave the power of making changes to the membership throughout the Church. The meaning would therefore be a two-thirds vote in the usual interpretation of the word. Probably a definite meaning, such as was required later, was not in the minds of the framers of the article.

Whatever might be developed later, there was nothing then to show that the provisions of the constitution were not well advised. The party that did not believe that the future could be trusted, and that a formal provision might prevent apostasy, and the party that believed the Bible and the eternal Spirit were the guide and pledge of the church of Christ, went on with their work in harmony. Happy would it have been if the absence of mere technicality and obstinate literalness had been as conspicuous in the later interpretation of the constitution as it was in regard to the method of adoption.

At the session of the General Conference of 1841, it was ordered that the salary of a married preacher be two hundred dollars, instead of one hundred and sixty, and that of a single preacher be one hundred dollars, instead of eighty. The conference also extended the prohibition against distilling and vending ardent spirits so as to include lay members as well as preachers.

The conference reelected Henry Kumler Sr. and Jacob Erb, Bishops, and also elected H. Kumler, Jr. and John Coons to the office of Bishop. William Hanby was elected editor of the Religious Telescope. He had served as editor of this publication since 1839, William R. Rhinehart having resigned. George Dresbach, Jonathan Dresbach, and William Leist were elected trustees of the Printing Establishment. The General Conference ordered the columns of the Religious Telescope closed against the discussion of slavery. The Sandusky and Scioto conferences had asked for this restriction. It was

thought by some that, if abolition were urged, State and National authorities would interfere with the circulation of the paper. Others feared that, in the precarious financial condition of the publishing house, the paper, if anti-slavery agitation should be kept up, could not be issued at all. Many, however, resented the restriction, and four years later the restriction was lifted. In 1840, John Russel had begun the publication of a German paper at Baltimore, Maryland, under the name of "Die Geschaeftige Martha" (Busy Martha). The General Conference now took over the publication of the paper, and made Jacob Erb editor and financial manager. In June, 1842, the paper was discontinued on account of insufficient patronage, but it was reestablished later.

Newly Elected Bishops.

Jacob Erb, who was one of the new Bishops elected in 1837, may be said to have succeeded Bishop William Brown. Bishop Brown seems not to have expected to continue longer in the Bishop's office, as he was not present at the General Conference in 1837. He was a noble Christian man, and excelled as a preacher, but seemed not inclined to the various and changing work of a Bishop. The following year, he took up his residence in Benton county, Indiana.

Bishop Erb was well adapted to all of the occasions, old and new, that he came to face in the long period of his ministry. He was born May 25, 1804, near Manheim, Lancaster county, Pennsylvania, and died at Shiremanstown, Cumberland county, Pennsylvania, April 29, 1883. His parents and grandparents were connected with the United Brethren Church, though the earlier connection of the family was with the Mennonites. When Jacob was six years old, his parents moved to Cumberland county, opposite Harrisburg. He was converted at an early age, and in 1823 became a member of the Old or Eastern conference, and was appointed at once to Lancaster circuit, which included all of the territory east of the Susquehanna. It extended from Harrisburg to Lancaster and out to Turkey Hill; thence by Columbia to Marietta, Maytown, Middletown, and Highspire; thence to Hummelstown, Union Water Works,

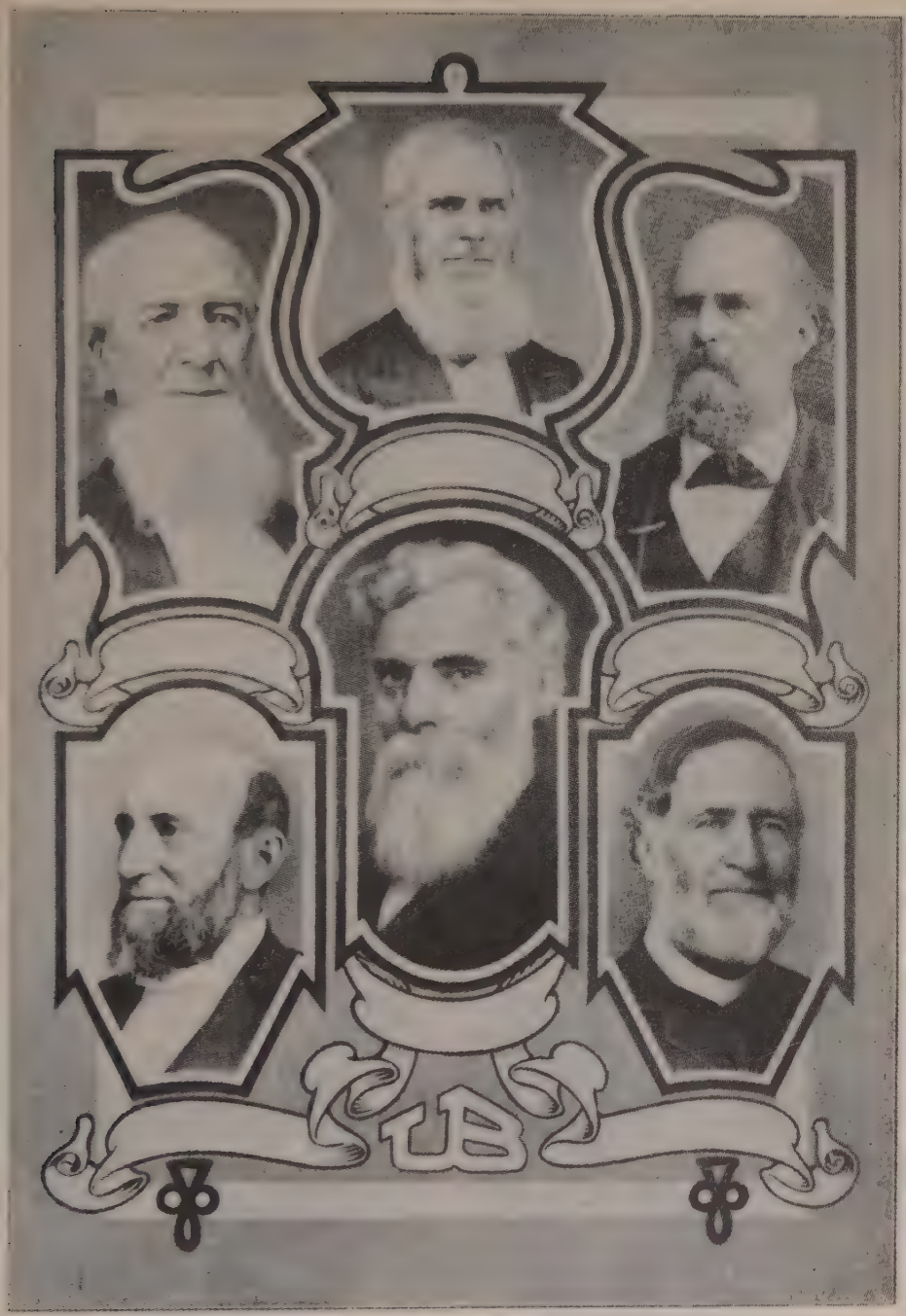
Annville, Lebanon, Schaefferstown, Ephrata, Manheim, and Lititz. As if the thirty appointments belonging to the circuit were not enough, the number was increased to forty. His salary for the year was $47.58. Besides performing the work of an itinerant in Pennsylvania, he labored under appointment in New York and Canada. For seven years he was presiding elder, seven years pastor of the Otterbein church in Baltimore, and three years pastor in York, Pennsylvania. For a short time, beginning with 1841, he was editor of the German paper, the Busy Martha. East of the Susquehanna, there was great opposition to classing and organization. Jacob Erb, through his tact and perseverance, succeeded largely in breaking down the opposition by introducing classing in the Sherk community in Lebanon county in 1827. His influence outside the Church is seen in his baptizing, in 1830, John Winebrenner, the founder of the Church of God.

Jacob Erb, on the expiration of his first term as Bishop, was reelected in 1841 for a second term, and then, after four years, was elected for a third term. As a Bishop, through his earnestness, devotion to the Church, and ability to suit himself to varying conditions, he filled a large and useful place. He was a good preacher, especially in the German, and had a large hold on the sympathy and confidence of the Church. After he ceased to be Bishop, he served his conference and the Church in general in different capacities. He was present at sixty successive sessions of the Pennsylvania conference. The last meeting of a general church character that he was permitted to attend was the session of the General Conference at Westfield, Illinois, in 1877.

Henry Kumler, Jr., in his career, brings together such a multiplicity and divergence of elements as to defy any effort to supply a satisfactory sketch. For his life, there is enough material for a book. For many years he kept a minute diary, and for his whole life there remains an autobiography in manuscript. Besides, he wrote extensively for the Church periodicals. He always took things, himself included, very seriously. His course did not run smooth. He described himself as one born out of due season. He was as tender-hearted as a child,

and as inexorable as if he knew no sympathy. His introspection would have made him a mystic if it had not been for the outer knocks that made him aware of a stubborn environment.

Henry Kumler, Jr., son of the elder Bishop Henry Kumler, was born January 9, 1801, in Lancaster county, Pennsylvania. Subsequently, the family home came to be three and one-half miles from Greencastle, Franklin county, Pennsylvania. He was converted when about eleven years of age, and became a class leader at fourteen. The family moved to Butler county, Ohio, in 1819, and in the following year he received a license to preach from the Miami conference. In the same year, he married a daughter of Bishop Andrew Zeller. For sixteen years he did not give himself entirely to the work of the ministry. Bishop Zeller had the good old idea that a preacher's first duty was to provide for his family, meanwhile preaching without pay as he might have opportunities, and he took pains to impress this idea on the mind of his young son-in-law. Henry Kumler did everything that a man could do trying to get ahead so that he could give himself wholly to the work of preaching; cleared land, built mills, opened a tan yard, and undertook other things, but without attaining the end sought. In all this time, he was preaching almost every Sunday, and often through the week, sometimes traveling long distances and spending considerable time away from home. He had no time for preparation. His own soul was lean, and his efforts, for the most part were barren of visible results. He was awakened abruptly by a reproach or remonstrance of one of his workmen. He relieved himself as completely as possible of all secular burdens, and gave himself to the regular work of the ministry as an itinerant preacher, and then as a presiding elder. He did not feel over-exalted when he was elected Bishop in 1841. His statement was, "I was elected Bishop, much with the view of aiding my father who was becoming infirm and bowing under the weight of many years." Yet his own sterling qualities made him the man for the hour in advancing and maintaining the work and policies of the Church, even though some things that he stood for were modified or discarded in later years. He believed strongly in infant bap-



BISHOP WILLIAM HANBY. BISHOP DAVID EDWARDS. JOHN LAWRENCE.
DANIEL BERGER. BISHOP J. W. HOTT. BISHOP MILTON WRIGHT

WILLIAM R. RHINEHART

I. L. KEPHART

J. M. PHILLIPPI

tism, held to the doctrine of total depravity, and stoutly opposed slavery, extravagance in dress, worldly amusements, secret societies, and the use of mere human contrivances for the advancement of the gospel. His missionary labors on the Maumee, in Nebraska and in Missouri, and then his later work in the German conference, certainly rounded out a large work in the service of the Church and the kingdom of Christ. He served as German Bishop from 1861 to 1865. In 1854, he served as agent of the Publishing House, under the employment of the trustees. He believed in education, but in connection with it he saw so many frailties and liabilities that he came to doubt as to much of its proclaimed value, especially in connection with the ministry. On his own part, he was a close observer and a close reader of books, especially a diligent student of the Bible. He died in Dayton, Ohio, August 19, 1882. During the most of his life, the family home was at Lewisburg, Preble county, Ohio. In the cemetery at this place, his body lies buried, not far from that of Bishop Joseph Hoffman.

John Coons, who was elected Bishop in 1841, filled first a large place in the Scioto conference. In his term as Bishop from 1841 to 1845, in his work and leadership, he measured up well to the expectations and needs of the Church. Following his term as Bishop, he joined the Miami conference in 1846, on transfer from the Scioto conference.

Mr. Coons was born in Martinsburg, Virginia, October 25, 1797. When he was about ten years of age, his father's family moved to Ross county, Ohio. He was converted when twenty-four years of age. He became a member of Miami conference in 1822 and, on the formation of the Scioto conference in 1825, cast his lot with that conference. He was a preacher of good ability, but was distinguished especially for his good judgment and responsible character. Beginning with 1829, he was sent four times to the General Conference from the Scioto conference, and in 1853 was a delegate from the Miami conference. In the Miami conference, he continued to labor in the ministry until near the time of his death, which occurred August 7, 1869. His body rests in the cemetery at Germantown, Ohio.

Allegheny Conference.

The founding of the Church within the present territory of Allegheny conference already has received attention. It is not necessary to go over again the work of the itinerant preachers on the eastern slope of the Alleghenies or in the western counties of Pennsylvania. The eastern part of the territory continued to be cultivated by the Pennsylvania conference, and the western part of the State likewise, up to 1817, and again after 1833. In 1838, it was deemed expedient to divide the territory and the ministry of Pennsylvania conference. The long distances to be traveled to the annual sessions of the conference furnished one of the reasons for the separation. Another reason was the difficulty in finding a place where the conference could be entertained. In 1837, there was no place willing to entertain the conference the following year. So, Jacob Erb undertook to entertain the conference at Wormleysburg at his own expense. He rented a building, himself boarded forty preachers, paid his sisters for boarding more, found places for others, and supplied hay and oats for the horses. Ninety-eight preachers and some forty laymen were present at this conference. It was at this session that the division of the conference territory was decided on. The General Conference from 1815 had reserved the authority to determine the annual conference districts and had included the reservation in the Constitution at its session in 1837. The General Conference of 1837 adopted no measures looking toward a separation, but, as there was no opposition, those most concerned took it upon themselves to divide the territory. In a like situation politicians might have said, "What is the Constitution among friends!" The conference left it to the preachers to decide for themselves to which side they would belong. For the most part, their place of residence was the deciding factor. With the territory divided, more intensive and effective cultivation was made possible. The new conference, under the name of Allegheny Conference, secured fully one-half of the occupied territory, and about one-third of the preachers.

The Allegheny conference met in its first session, March 25, 1839, at Mount Pleasant, Westmoreland county, Pennsylvania. The preachers present were Harmonious Ow, John R. Sitman, Joseph Zumbro, George Miller, John Rathfon, John Wallace, A. Harnden, William Beighel, Daniel Worman, Jacob Ritter, Isaac Coombs, M. Houser, Henry Metzger, W. B. Lewis. Jacob Erb presided as Bishop. The members noted as absent were A. Harner, D. Harner, J. P. Fouts, William Cramer, D. Fleck, M. Cline, John Rider, Peter Swartz, R. Cattough, J. Alway, Henry Kephart, J. Barger, C. Grumling, D. Runk, Moses Lawson. Those received at the first session were M. G. Miller, George Wagoner, Sr., Abraham Zumbro, and J. L. Baker. A number of the ministers had been connected prominently with the parent conference, and some of them continued long to serve in the new conference.

Jacob Ritter joined the Pennsylvania conference in 1833. His first charge was Huntingdon circuit, which was about three hundred miles in circumference. On this circuit, there was one small church house at Bellefonte. Of organized classes, it might be said there were none. Thus, the results of years of earnest evangelism were not gathered and held. Mr. Ritter served twenty-four years in the regular ministry, in which time he published a volume of sermon sketches known as "Ritter's Sketches," which had a wide circulation. His last years were given to the practice of medicine. He lived to be the last surviving charter member of Allegheny conference. He died February 4, 1901.

J. R. Sitman, more than any other, was the father of the Allegheny conference. He was the first presiding elder, and served many years in that capacity. He became a member of Pennsylvania conference in 1832, and continued in the active ministry until disabled for work, about four years before his death, which occurred April 24, 1869.

John Rider had been active and useful, some of the time as presiding elder, in the part of Pennsylvania conference apportioned to Allegheny conference. He received license to preach in 1822. "He labored long and arduously in the very front ranks of Zion's watchmen." He died April 24, 1849.

George Miller came to have more prominence than any other one of the charter members. He entered the itinerancy in York county, in 1833, joining the Pennsylvania conference the following year. For two years prior to the formation of Allegheny conference, he traveled Huntingdon circuit. After serving in Allegheny conference as circuit preacher and presiding elder, he served as stationed preacher at Chambersburg and Hershey's station, then as presiding elder in Pennsylvania conference, and then three years as pastor of Otterbein's congregation in Baltimore. Then he removed to Iowa, where he served as pastor and presiding elder. He died January 8, 1860.

William Beighel and John Wallace were foremost leaders in the earliest years of the conference. The former died August 10, 1883, and the latter died August 31, 1880 Henry Kephart, whose three sons performed so large a part in the later history of the Church, became a member of the Pennsylvania conference in 1834. He died in Iowa, May 5, 1886. The one whose active service connected the earlier with the later years was J. L. Baker, who was received at the first session of Allegheny conference in 1839, and died October 2, 1900, in the ninety-second year of his age. He served thirty-three years as pastor and three years as presiding elder. He was greatly loved and honored.

In 1840, the Allegheny conference met in the Antis meeting house in Blair county, Pennsylvania. A home missionary society was organized at this session. The third session was held at Bellefonte in 1841. The following year, J. B. Resler, who did so much in the years that followed in shaping and forwarding the work of the conference, was received as a member. In 1843, I. Potter, long a leading member of the conference, was received. In 1844, W. S. H. Keys, one of the most talented and eloquent preachers in the entire breadth of the Church, became a member of the conference. He was transferred from the conference in 1862, and later became lost to the Church.

These were the beginnings of the conference that now has the largest lay membership in the Church.

The Itinerant Preacher.

At this point, midway in tracing the history of the Church, and following our last connected notice of annual conferences, for the present, may we not seek to know the outstanding mark in the early history of the Church? On the human side, undoubtedly it was the itinerant preacher. The age was a preacher's age—an age for making preachers, for their clarion message and self-sacrificing devotion. The simple life of the people, and their struggle to make new homes for themselves in the wilderness, supplied virgin conditions for the work of the preacher. The pioneer preachers knew their Bible, and knew likewise their heads of theology. They came mostly from the plow or the shop, though a number had been teachers, and some had a good degree of academic training. A large proportion of the total number became trained in their work, or along with their work, so that they became strong preachers and capable leaders. Starting with a stirring religious experience and a sense of a divine call, their native powers were developed and called into action. There was time for reading by the blaze of the pine knot at home, and for thought on the long horse-back journeys. In reference to some of these preachers of a generation or two ago, the Bible language has often been used, "There were giants in the earth in those days." Their prayer for themselves and their people was that they might be like giants refreshed with new wine. While we admire the early preachers, we are not to forget that in somewhat different ways the preachers of today may be as faithful to the conditions and opportunities of their time as their predecessors were to the requirements of their time. A word is in place with reference to the "unknown preacher" who must represent the great number of the preachers of the past. November 11, 1921, two years after the Great War, our national government brought from an unmarked grave in France the body of an American soldier and, with an interest nation wide, erected in the home land a monument to the "unknown soldier." In a real, though different way, would the Church of today seek to honor the pioneer workers whose names and deeds cannot be recorded on the scrolls of history.

CHAPTER X.

PERIOD FROM 1841 TO 1865

General Conference of 1845—Licensing of Women to Preach—Education—Evangelism—A New Board of Bishops—Russel, Glossbrenner, Hanby—General Conference of 1849—Revision and Administration—David Edwards Bishop—General Conference of 1853—Missionary Work—Infant Baptism—Depravity—Removal of the "Telescope Office"—Lewis Davis, Bishop—General Conference of 1857—Bishops' Address—Depravity Question Settled—Secret Societies—General Conference of 1861—Old Questions Brought Forward—Daniel Shuck and Jacob Markwood Bishops—General Conference of 1865—Effects of the War—Sunday-school Department—Jonathan Weaver, Bishop

General Conference of 1845.

THE ninth General Conference was held at Circleville, Ohio, beginning May 10, 1845. At this time, Circleville was the Jerusalem of the Church. Here was the printing establishment. It was the center for Scioto conference, one of the most influential conferences in the Church, having control of the publishing establishment in the intervals of the General Conference. Bishops Henry Kumler, Sr., Henry Kumler, Jr., and John Coons were present, Bishop Erb being unavoidably prevented from attending. The conferences were represented as follows: Virginia, J. J. Glossbrenner, J. Markwood, and J. Bachtel; Pennsylvania, J. Russel; Allegheny, J. R. Sitman and John Rider; Muskingum, A. Biddle, J. McGaw, and W. W. Simpkins; Wabash, John Hoobler, Josiah Davis, and John Denham; Scioto, J. Montgomery, E. Vandemark, and M. Ambrose; Sandusky, H. G. Spayth, George Hiskey, and J. Brown; Miami, George Bonebrake, John Crider, and F. Whitcom; Indiana, H. Bonebrake, and J. A. Ball The conference decided adversely to the claim of Joseph Hoffman to a seat in the conference, he having claimed a place on the ground that he had been ordained a Bishop. The delegates were men of unusual strength of conviction and purpose. On the question of the right of the

conference to modify verbally the Confession of Faith, the vote stood against such right, fifteen, and for such right, eight. A course of study, ranging from books directly on the Bible to books on theology, general history, and moral and intellectual science, was recommended for candidates for the ministry. That candidates should study diligently books on the doctrine, biography, geography, chronology and history of the Bible was made a requirement. The report embodying these features was adopted by twelve votes for and eleven against. On striking out the word "depravity" in naming the doctrines of the Church, the vote stood twenty against and six for. A motion that the article on ardent spirits should remain as it was, simply forbidding the manufacture and sale of the same, instead of including also a prohibition of their use as a beverage, was adopted by a vote of fourteen for and seven against, five refusing to vote A resolution was introduced, "That every member of our Society shall contribute freely, quarterly, twenty-five cents or more as the Lord prospers him." There seems to have been a combination, of those that thought the amount named was too small and those that thought it was too large, to compass its defeat. The vote was twenty-three against and four for.

Licensing Women to Preach

A report against granting a woman petitioner the rights of a minister was adopted unanimously, the report stating, "We do not think the gospel authorizes the introduction of females into the ministry in the sense in which she requests it."

This may be the most suitable point at which to notice the place given to women in the Church and in its work. In Otterbein's church in Baltimore at an early period the names of adult males only were recorded. But in most cases these stood for families. In Otterbein's time, separate class meetings were maintained for women. In many congregations, whether in churches or school houses, men and women sat on opposite sides of the house down to as late as 1850 and beyond.

From the time of the first General Conference in 1815 women voted for delegates the same as men, and later, when

the laity was represented in the General Conference, no special act was needed in order to secure their admission as delegates. But the most vexed question was as to the licensing and ordaining of women to preach. At the session of Scioto conference in 1841, a committee consisting of E. Vandemark, William Hastings, and H. Kumler, Jr., one of the Bishops, was appointed to wait on Sister L. Courtland, who had an impression that the Lord was calling her to some public work in his vineyard, and asked counsel as to her prompting and the kind of work that she might do. As the committee seemed to have no solution in the case, another committee, consisting of John Coons, W. R. Rhinehart, and William McCabe, was appointed further to consider the case, as the conference could not determine whether she was "called to preach, teach, or exhort." The second committee was unable to decide whether said Sister Courtland "was under the influence of the Holy Ghost either to preach, teach, or exhort," and so could not give her "license or permit to exercise in either of the above-named callings." Yet she was advised to "exercise according to her gifts and callings in promoting the cause of Christ on earth." At the session of the Scioto conference in 1843, it was "resolved that the prayer of Sister L. P. Clemens cannot be heard, asking to be set apart by laying on of hands to the prophetical office or as a minister of the word of God in the United Brethren Church," the resolution concluding with words, "until the next annual conference."

The following license, if it is proper to call it such, was voted by the White River conference at its session in January, 1847, being the first, as far as known, to be granted to a woman by an annual conference: "To all whom it may concern: Know ye that we commend unto you Charity Opheral, our sister, as an acceptable laborer in the gospel, and Church of the United Brethren in Christ."

Mrs. Lydia Sexton was given license to preach by a quarterly conference in Illinois conference in 1851. From this time, she had many calls to preach and conduct special meetings, and responded with uniform acceptability and success.

In 1859, she was recommended to the Upper Wabash conference for annual conference license, but Bishop Edwards ruled that there was no authority for granting a woman license to preach, whereupon the conference graciously recommended her as "a Christian lady of useful gifts as a pulpit speaker," and commended her to the churches "as a useful helper in the work of Christ." She was long and usefully employed. Beginning with 1870, she served for a time with notable success as the chaplain of the Kansas State penitentiary. She died December 15, 1894, in her ninety-sixth year. The General Conference of 1889 removed all distinctions as to the licensing and ordination of women.

A further act of the General Conference of 1845 was the removal of the restriction against the discussion of the slavery question in the Religious Telescope, eleven votes being cast for the motion and nine against it. In some cases the elder Kumler voted on one side and the younger Kumler voted on the other side. This was precisely the time when the old was losing its hold, to a considerable extent, and new alignments were being made. It was ordered that the Religious Telescope be issued weekly, that the Busy Martha, the German paper, be discontinued, that the editorial work and the financial side in the Printing Establishment be in the hands of different persons elected for the respective purposes. David Edwards was elected editor, and J. Markwood treasurer and financial agent. The latter, however, declined to serve, and Nehemiah Altman was appointed in his place. At this time, it was ordered that all subscribers to the Religious Telescope pay in advance. Provision was made for the publication of a new hymn book and also a history of the Church. The great amount of attention given at this time to the Printing Establishment may be explained from the fact that this was the only departmental interest belonging to the Church at this time. True, a missionary board was elected in 1841, and continued in 1845, but nothing was being done. The benevolent fund for supplementing the support of preachers and their families was receiving some attention, but its results were disappointing.

Education.

At this conference, after considerable agitation, the subject of education received attention, the caring for the same, however, was devolved on the annual conferences. The action of the General Conference, being the first step in what came to be a general movement, had much significance. The following were the resolutions adopted on this subject: "Resolved, that proper measures be adopted to establish an institution of learning. Resolved, that it be recommended to the attention of the annual conferences, avoiding, however, irredeemable debts." The vote on the adoption of the resolutions stood nineteen for and five against. In the account of the department of education, the history of education in the Church will be traced.

Evangelism.

On whatever other subject the fathers might be divided, they were a unit on the subject of evangelism and the enlarging of the boundaries of Zion. In the preceding quadrennium, there had been a large increase in the members of the Church and the extent of the territory in which work was being carried forward. This was true especially in parts of the West. In 1842, there was reported in the Wabash conference territory an increase of membership in a single year of two thousand one hundred forty-four, with outposts in Illinois, Wisconsin, and Iowa. So, in the General Conference, there was appointed a committee of one member from each conference, except that the Wabash conference should have two members, to divide the territory occupied by the Church into new conference districts. While the West was particularly in mind, the East was not passed by. The Pennsylvania conference territory was divided into the East Pennsylvania district and the West Pennsylvania district, the Susquehanna river, for the most part, being the dividing line. The new conferences formed in the West were the St. Joseph, the Illinois, and the Iowa, with an authorization for the formation of the White River. The St. Joseph was to include northern Indiana and southern Michigan, west of a line produced by the extension north of

the Ohio and Indiana State line. The Iowa, Illinois, and St. Joseph conference districts were formed from the territory cultivated by the Wabash conference, except that Sandusky lost some territory, previously cultivated by it, to the St. Joseph conference. Likewise, some territory that the Miami and the Indiana conferences had entered, went to the St. Joseph conference. Illinois conference was awarded all of northwestern Illinois and the territory occupied in Wisconsin. Iowa was awarded what then was the Territory of Iowa. The development of the Church within the various conference districts will be noticed later.

A New Board of Bishops.

In 1845, an entirely new board of Bishops was elected—John Russel, then representing Pennsylvania conference, J. J. Glossbrenner, of Virginia conference, and William Hanby, of Scioto conference.

John Russel was born March 18, 1799, on Pipe Creek, Maryland. His parents were earnest Christians, and from them he had the advantage of intelligent and sympathetic direction. Though of a buoyant and social disposition, his youth was not sullied by vice and folly. His religious impressions came early, and when but a youth he was converted. He learned the trade of blacksmithing, but had strong drawings toward the ministry, toward which work he was encouraged and assisted by his father. He was licensed to exhort in 1818, and began preaching that year in Virginia. Then he preached for a short time on a circuit, mostly in Pennsylvania. The circuit is described as "starting at Hagerstown, Maryland, thence to Greencastle, Chambersburg, Carlisle, Shiremanstown, Wormleysburg, up the Conodoguinet, crossing the mountain at Sterret's Gap into Sherman's valley, out to Finn's Ridge, Buffalo Valley, Path Valley, Turkey Valley, Amberson's Valley, and back to Hagerstown." In the spring of 1819, Bishop Newcomer took him to Ohio. He was received that year into the Miami conference as a preacher, and placed the first six months on the Lancaster circuit, and the second six months on the Miami circuit. When the Scioto conference

was formed in 1825, his labors were given in that conference up to 1838, except that he served as presiding elder in 1834 in the newly-formed Sandusky conference. As one of the trustees of the Printing Establishment at its founding in 1834, he did a very large part in making that enterprise possible and successful. From 1838 to 1841, he was pastor of Otterbein's church in Baltimore, Maryland. He continued to reside in Maryland the remainder of his life. He was a delegate to the General Conferences of 1829, 1833, 1841, 1845, 1853, and 1857. Besides his serving as Bishop the term beginning 1849, he served a term as German Bishop, beginning in 1857. We can see, therefore, how large a place he had in the confidence and counsels of the Church. He was a man of heroic mold, both physically and mentally, and his soundness of heart and purpose matched his otherwise great qualities. His application to his studies and his work made him proficient in thinking and speaking. His hard common sense made him successful in his management of his own affairs and the affairs of the Church entrusted to him. In some things he seemed almost hopelessly conservative, but he was thoroughly sincere, and could modify his opinions and change his course. He had the rare art of working through others. He led a number of young men into the ministry. He sought by the gift of $10,000 to found a sort of itinerating chair for the education of young men entering the ministry. But the time for that kind of methods was past. He died December 21, 1870.

J. J. Glossbrenner began his long career as Bishop in 1845, a period of forty years as active Bishop. The account of his youth and first years in the ministry already has been given in connection with the account of the first sessions of Virginia conference. He was first led out beyond Virginia and Maryland by his election as a delegate to the General Conference of 1837, followed by his election as a delegate to the General Conferences of 1841 and 1845. The Church has been fortunate in having three Bishops whose long terms have bound together the earlier and the later years—Newcomer serving from 1813 to 1830, H. Kumler, Sr., from 1825 to 1845, and Glossbrenner from 1845 to 1885. Bishop Glossbrenner was a gospel preacher

of high rank, a model presiding officer, and a judicious administrator. His heart beat loyally with the heart of the Church. He was naturally conservative, but his eyes were not closed to the possibility of new and larger things. By living in a slave State, and in consequence of being shut up in the South by the Civil war, some difficulties and misunderstandings came to exist for a time, but his sincerity and straightforwardness remained the same from first to last. Other great and good leaders the Church has had, but it has had and will have but one J. J. Glossbrenner. In 1885, when the infirmities of age were weighing heavily upon him, the General Conference honored him by making him *emeritus* Bishop, leaving him to render such service as his strength might permit. He died January 7, 1887. His body rests in the cemetery at Churchville, Virginia.

In the life of William Hanby, there was such a diversity of experiences and employments as makes a brief sketch difficult. His life was full of pathos, of struggle against wind and tide, and of conscientious and faithful toil. He was born in Washington county, Pennsylvania, April 8, 1808. His parents being poor, when he was seventeen years of age, he was apprenticed to a harness and saddle maker for a term of five years; but he was treated so brutally that after three years he made his escape and came to Somerset, Ohio, where he found a good home and employment at his trade. Afterward, he went back to Pennsylvania and paid his hard master the full claim that he had against him. In 1830, he was converted under the labors of Nathaniel Havens, soon afterward being impressed that he should preach the gospel. In 1831, he was licensed to preach by the Scioto conference, and in 1833 was placed on a charge with twenty-eight appointments. In 1834, he was made presiding elder, with all of Scioto conference territory as his field. He continued as presiding elder for three years. He was sent as a delegate to the General Conference in 1837, and by that conference was made treasurer and financial agent for the printing establishment. In 1839, on the resignation of William R. Rhinehart as editor of the Religious Telescope the duties of editor were added to the duties that he already

had, and the General Conference of 1841 saw fit to continue him in this double capacity. It is generally conceded that it was his financial strictness and perseverance that saved the Publishing Establishment from perishing from infantile paralysis. We cannot estimate the cost to a man with a deep heart-life in having to devote his days and nights to searching over the list of delinquent subscribers and hunting up places for awkward economies. As Bishop from 1845 to 1849, his good ability in preaching, and his talent for affairs enabled him to render good and acceptable service to the Church. From 1849 to 1853, he again served as editor of the Religious Telescope. The need for the class of abilities that he possessed led to his being called to take up again in the year 1852-1853, in addition to his editorial work, the duties of financial agent of the Printing Establishment. After this time, he was interested and active in assisting, as he was able, in the local work of the church in Westerville, Ohio, where he came to reside, and also in such general work as came within his range. A valuable piece of historical work that he performed was the preparing of an outline history of the Church, giving the principal events in chronological order from 1825 to 1849, making somewhat less than half of what appeared in 1851 as Spayth's "History of the Church of the United Brethren in Christ."

General Conference of 1849.

The tenth General Conference met May 14, 1849, at Germantown, Ohio, Bishops Russel, Hanby and Glossbrenner being in attendance. The following is the list of delegates, together with the names of conferences represented: Virginia, Jacob Markwood, Jacob Bachtel, Henry Burtner; East Pennsylvania, Christian Peffly, Jacob Roop, David Gingerich; West Pennsylvania, Jacob Erb, George Miller, John Fohl; Allegheny, J. B. Ressler, J. R. Sitman, William Beighle; Muskingum, S. C. Steward, A. S. Wade, John Todd; Sandusky, Alfred Spracklin, H. G. Spayth, J. C. Bright; Scioto, Joshua Montgomery, David Edwards, Matthias Ambrose; Miami, William R. Rhinehart, William Davis, Henry Kumler, Jr.; Indiana, Henry Bone-

brake, L. S. Chittenden, John Lopp; White River, Daniel Stover, W. W. Richardson, C. W. Witt; St. Joseph, J. Thomas, J. M. Hershey, E. H. Lamb; Wabash, James Griffith, J. P. Shuey, John Hoobler; Illinois, Josiah Terrel. John Denham and James Davis elected from Illinois conference, and John R. Everhart, A. A. Zellers and F. R. S. Byrd, elected from Iowa conference, did not attend because of distance and cost.

Revision and Administration.

The most memorable act at this session of the General Conference was the adoption, after a long and earnest discussion of the following rule of discipline in reference to secret societies:

"Freemasonry, in every sense of the word, shall be totally prohibited, and there shall be no connection with secret combinations; (a secret combination is one whose initiatory ceremony or bond of union is a secret); and any member found connected with such society shall be affectionately admonished by the preacher in charge, twice or thrice, and, if such member does not desist in a reasonable time, he shall be notified to appear before the tribunal to which he is amenable; and, if he still refuses to desist, he shall be expelled from the Church."

The rule was adopted, thirty-three yeas, Markwood and Bachtel voting nay, and Burtner and Rhinehart not voting. The chief change was in the introduction of the designation "secret combinations" with the definition of the same. The Constitution of 1841 had forbidden connection with "secret combinations," and the act of the conference was designed to make this effective in administration. This was the first serious beginning of the struggle over this subject in the General Conferences that reached its climax in the General Conference of 1877.

In this period, it was customary for some member to read the Discipline through for amendments, beginning with the Constitution and Confession of Faith. At this session, William Davis was the reader. Several motions looking to the supplementing or amending of the Confession of Faith were offered but did not prevail. As before noticed, a motion was made to expunge the Constitution as not legally adopted. Of course,

the motion did not prevail. A resolution was offered directing the removal of the "Telescope office" to Cincinnati in order to secure more favorable facilities. This was lost by a vote of twenty-nine to six.

The long-desired rule forbidding using ardent spirits as a beverage, as an addition to the former rule prohibiting the manufacture and sale of the same, was adopted, "with the utmost enthusiasm and without a single dissenting voice." The members of the Otterbein congregation at Baltimore were recognized as members of the Church under their own name and charter. A feature of the session was the examining of the annual conferences by a committee of the whole as to their following the rules and principles of the Church in their administration. Virginia was accused in regard to slavery; St. Joseph, in regard to receiving an expelled preacher; Miami, in regard to secret societies; and West Pennsylvania, in regard to distilling. After explanations and promises and some declaration of principles, all "passed."

David Edwards was reelected editor of the Religious Telescope, and, on his declining, William Hanby was elected in his place He had served as editor before, from 1839 to 1845. David Strickler was elected editor of the Busy Martha the German paper, which, after being discontinued, was revived in October, 1846, under the name of the German Telescope. Nehemiah Altman was reelected publishing agent. Jacob Erb was elected Bishop after an interval of four years following a period of eight years as Bishop. J. J. Glossbrenner was reelected Bishop, and David Edwards was elected Bishop for his first term.

Bishop David Edwards.

David Edwards was born May 5, 1816, in north Wales. His parents were pious and upright members of the Dissenters or Congregational church. In 1821, the Edwards family emigrated to America, landing at Baltimore, Maryland, where they remained two years. The parents here became connected with that branch of the Presbyterian family known as the Seceders. In 1823 the family moved to Delaware, Ohio, where

the father worked at his trade as a stone mason. In the Sabbath school and in the home, valuable instruction and encouragement were received. In 1825, Edward Edwards, the father, died, leaving the care of six children to the mother. Up to his twelfth year, David had received but twelve months of regular schooling, all that he ever received. At this time, he was placed in a woolen factory at Delaware, as an apprentice, and began to learn the carding and cloth-dressing trade. At seventeen he found employment at his trade at Rock Mills, seven miles above Lancaster, Ohio. Here he was converted. In 1835, he received quarterly conference license to preach, and not long afterward became the assistant of Matthias Ambrose, the preacher in charge of Pickaway circuit. In 1836, he became a member of Scioto conference, and that year was placed on Brush Creek circuit along with John Eckart, an experienced German preacher. The circuit included parts of Highland, Adams, and Brown counties. All this can be told glibly, but to David Edwards every step was marked by the hardest struggles and the profoundest experiences. With him, nothing could be commonplace. The divine call and unction from above, along with diligent reading, close study, and hard work, are the explanation of his power and usefulness from first to last. His Welsh birth, his unsullied youth, his industry, his rugged convictions furnished the living connections in making him the great preacher and worthy Bishop that he became. His four years as editor of the Religious Telescope had made him well known to the Church. Beginning with 1849, he served consecutively twenty-seven years as Bishop. All of this time, his field was in the western part of the Church, except the last three years, which were devoted to the work of superintendence in the East district. When the Unity Magazine was launched in 1853 and the Children's Friend in 1854, he became editor of these publications, serving until 1857. In his preaching and editorial work, in connection with emphasizing the doctrine of faith and the divine work of regeneration, he unceasingly laid stress on the duty and privilege of holiness. Some of his earlier singularities he laid aside later, as his opposition to the wearing of a beard, to fire insurance,

and to scholastic titles, but the profound convictions of his life, while their accidents might change, remained in principle the same. His opposition to slavery, strong drink, secret societies, and instrumental music, in a part or all of his course, happily was accompanied and guarded by the hold that he had on the positive elements of the gospel. To all of the interests of the Church, in its plastic and formative period, Bishop Edwards gave intelligent and hearty support. He died in the Bishop's parsonage in Baltimore, Maryland, June 6, 1876. His body was brought to Dayton, Ohio, and there buried in beautiful Woodland cemetery, where a suitable monument, purchased by contributions from all parts of the Church, was erected to his memory.

General Conference of 1853.

The eleventh General Conference met at Miltonville, Butler county, Ohio, May 9, 1853. The Bishops present were Glossbrenner, Erb, and Edwards. The annual conferences were represented as follows: Pennsylvania, J. Russel, A. Owen, J. C. Smith; East Pennsylvania, S. Dresbach, S. Vonnieda, J. A. Sand; Miami, H. Kumler, Jr., J. Hill, J. Coons; Virginia, J. Markwood, J. Bachtel, G. B. Rimel; Scioto, J. Montgomery, H. Jones, M. Ambrose; Allegheny, J. B. Resler, S. S. Snyder, I. Potter; White River, J. T. Vardaman, D. Stover, W. W. Richardson; Iowa, F. R. S. Byrd, A. A. Sellers; Muskingum, S. Weaver, E. Slutts, C. Carter; Sandusky, J. Lawrence, J. C. Bright, A. Biddle; Illinois, J. Kenoyer, J. Terrel; Wabash, J. Griffith, A. Wimsett, J. P. Shuey; St. Joseph, J. B. Slight, J. Fetterhoff, J. Surran; Indiana, J. Lopp, L. S. Chittenden, D. Shuck.

Miltonville was a small village or community center near which was the family homestead of Henry Kumler, Sr. Here there was an excellent United Brethren society, provided with a good church building erected about 1826.

Missionary Work.

One of the chief subjects brought before the conference was the more efficient organization of the Church for missionary

work at home and abroad. To this end, a formal missionary constitution was adopted and officers were elected. The General Conference of 1841 organized "The Parent Missionary Society of the United Brethren in Christ," and provided it with a constitution very similar to that adopted in 1853. The chief difference was in that the "annual conferences and traveling preachers" were made agents "to establish district, circuit, and class societies, auxiliary to the parent society," and "persons paying any sum annually" were "considered members for the time being." In other words, the conferences, circuits, and classes were to form themselves into societies, and individual members of classes were to join a class society by paying some amount, whereas the constitution of 1853 took the conferences in their existing character as a part of the missionary organization, and took all of the members of the Church, by virtue of that fact, as being members of the missionary society. While the constitution named one dollar as the basis for yearly membership, this stood against the general character of the constitution, and was left out in 1861. The officers were to be a president, vice-president, corresponding secretary, treasurer, and six managers. The officers of the old society between 1841 and 1849 did almost nothing. In 1849, the General Conference ordered that the "old foreign missionary society be immediately revived," and reappointed the former officers. The officers elected in 1845 were J. Russel, president; J. J. Glossbrenner, William Hanby, vice-presidents: J. Montgomery, corresponding secretary; Jonathan Dresbach, treasurer; and George Dresbach, E. Vandemark, and William Leist, managers. The first money raised in the Church for foreign missions, as the "contemplated Oregon mission" was regarded, was reported February 1, 1849, from Rocky Spring circuit, Pennsylvania, by J. M. Bishop, as follows: John Jones promises to raise a steer worth $20 or $25, available in three years; John Crider, Henry S. Crider, Joseph S. Crider, Benjamin S. Huber, Sr., John Huber, Jacob Carmany, J. M. Bishop, each one hog worth on an average $5, available next fall; John Bashore, $2. Payments on these pledges were made from time to time. The pledges were made before the "old

society" was revived. September 1, 1851, Rev. J. Fohl, then pastor of Lancaster circuit, East Pennsylvania conference, succeeded in securing a subscription of $625 for missionary purposes. At a missionary meeting at Canal Winchester, Ohio, in response to an appeal made by Lewis Davis, after an address by T. J. Conner, the sum of five hundred dollars was secured. Bishop Glossbrenner raised a missionary collection at the session of the Virginia conference in the spring of 1851. In January, 1852, T. J. Conner, of White River conference, was appointed a missionary to Oregon. He was successful in awakening a large measure of interest in a plan to send a United Brethren colony to Oregon with a view thus to begin missionary work in Oregon. This was denominated foreign missionary work. April 22, 1853, the old Parent Board of Foreign and Frontier missions met in Circleville, Ohio, for the purpose of preparing a report to the General Conference. William Hanby, vice-president, presided. The other officers present were J. Montgomery, corresponding secretary, J. Dresbach, treasurer, and George Dresbach and E. Vandemark, managers. To this time, $1,622 had been paid in. According to agreement, $1,000 had been paid to T. J. Conner, and $150 to J. Kenoyer toward their expenses in the journey to Oregon, and $27.14 had been paid in incidental expenses.

Mr. Conner left his home February 4, 1853, for his long journey. On May 3, he reached Council Bluffs, Iowa, where his company was to assemble. Sixteen families gathered here, in all about ninety-eight persons. Besides T. J. Conner and J. Kenoyer, there were four other ministers. So, when the General Conference founded its new missionary organization in 1853, the missionary company sponsored by the earlier board was well started on its journey across the plains. The officers elected in 1853 were J. J. Glossbrenner, president; D. Edwards, L. Davis, and H. Kumler, Jr., vice-presidents; J. Emerick, treasurer; and J. C. Bright, secretary; D. B. Crouse, John Kemp, Jr., D. Shuck, John Dodds, William Longstreet, and T. N. Sowers, managers. A great advantage to this board of officers was that it had the services of a paid secretary that could give his whole time to the work of missions;

but its most particular advantage was in having J. C. Bright as that secretary. His first great duty was to awaken the Church, and for that he had special qualifications. John Kemp was made treasurer of the society.

The result of taking up the missionary work in this earnest and well-determined manner was the founding in 1855, of the African mission. The Church always had pleaded the cause of the Negro in America, and when foreign missionary work was decided on Africa was the first and almost the only field that received attention. W. J. Shuey, D. K. Flickinger and D. C. Kumler, M.D., all ministers of the Miami conference, set sail from New York in January, 1855, and on February 26, after a voyage of thirty-four days, arrived at Freetown, Sierra Leone, West Africa. The fortunes and misfortunes of this mission will be traced in another connection. Whatever the mission has meant to Africa, it has meant equally as much to the United Brethren Church in the home land.

Infant Baptism.

A considerable amount of time and attention was given to the matter of infant baptism. The Church always had given liberty as to the mode of baptism, but now the question was as to the subjects of baptism. Some preachers had spoken lightly of infant baptism, and others had taken delight in baptizing again those that had been baptized in infancy. Henry Kumler, Jr., moved that those thus offending should be regarded as traducers of their brethren, and that one who administered baptism to an adult that had been baptized in infancy should be brought to trial for the same. He believed that for himself in his baptism as a child he had actually received grace that had tendered his heart toward personal religion in his early years. The conference forbade disrespect toward infant baptism and those that saw fit to make use of the same, but did not go further.

Depravity.

The conference turned itself into a debating society or theological school on the subject of depravity. In general,

the Western delegates and the German delegates from different parts of the Church were classed as partial depravity men, while those on the other side were classed as total depravity men. The discussion rose out of the resolution to place in the Discipline the question for candidates for the ministry, "Do you believe in natural hereditary total depravity as held by the Church?" Even after the resolution was considerably modified and toned down by explanation, it prevailed by only twenty-three votes for to nineteen against. The question was destined to come up again at the next session of the General Conference.

A petition for lay delegation was presented to the General Conference of 1849, but it was ignored. The subject came up by petition to the General Conference in 1853. A few members were favorable to lay delegation but the majority regarded it as unscriptural and inexpedient.

"Telescope Office" Removed.

The question of the removal of the "Telescope office" from Circleville to some larger town or city had been agitated for a considerable time. The question came up at this time for settlement. Those favoring Circleville as the permanent location urged the measure of success already attained there, and the loss, in the case of a change, to the people that, on account of the Telescope office, had become located at Circleville. Besides, the people of Circleville had offered a bonus of two thousand dollars and some other advantageous conditions to retain the office. A. Biddle was put forward to represent the claims of Dayton as affording better facilities. In 1850, Circleville had 3,411 inhabitants, and Dayton 10,976. Cincinnati was regarded as having too many competitive institutions, and as not being surrounded with Church influence. A number of the delegates had stopped at Dayton on their way to Miltonville. When the vote was taken, a large majority voted for Dayton as the permanent location. Four Dayton laymen had guaranteed that the removal of the office should not cost more than forty dollars, but for some reason they did not honor their pledge in full. The equipment

of the office was taken from Circleville to Columbus on the canal, and was taken from Columbus to Xenia on two freight cars, and thence transported in wagons to Dayton. Property was bought in Dayton at the corner of Main and Fourth streets, the lot having a front on Main street of 59½ feet, and a depth of 152 feet, the cost being $11,000. At the time, it was thought by the trustees that all but a lot forty feet front by one hundred feet in depth could be sold soon for $7,000, and that the ground retained would be more than sufficient for a hundred years. Later, the ground thought not needed was sold. We see how limited was the vision of the Church at that time. The Publishing House from this time was made subject, in the intervals of the General Conference, simply to the trustees and not to an annual conference. The trustees elected at this time were named from five annual conferences as follows: L. S. Chittenden, of Indiana, C. W. Witt, of White River, J. C. Bright, of Sandusky, Lewis Davis, of Scioto, and H. Kumler, Jr., of Miami. The other elections resulted as follows: John Lawrence, editor of the Religious Telescope; Henry Staub, editor of the German paper; D. Edwards, editor of the Unity Magazine and Children's Friend; S. Vonnieda, publishing agent; and J. J. Glossbrenner, D. Edwards, and Lewis Davis, Bishops.

For a number of years, there had been a large increase in evangelistic work, resulting in the establishment of new boundaries and widely scattered outposts. To meet the new conditions, eight new conferences were formed: Rock River, Erie, Maumee (later called Auglaize), Michigan, Des Moines, Oregon, German, and Missouri. Missouri had but three preachers and twenty members. The Oregon at this time was but a prospect. The German was a new beginning in Ohio and adjacent territory. The formation of some of these new conferences was more an expression of faith than of achievement.

Bishop Lewis Davis.

Following the plan to give brief notices of the Bishops as they enter on the duties of their office, we may now turn our attention to the life of the newly-elected Bishop. Lewis

Davis was born in Craig (then a part of Botetourt) county, Virginia, February 14, 1814. His father was of Welsh and his mother of Scotch descent. The family, consisting of four daughters and two sons, lived on a small farm from which a scanty subsistence was derived. School and neighborhood advantages were but slight. When Lewis was grown up, he went to the town of New Castle, near his home, and found employment with Jacob Hammond, a blacksmith engaged in making edge tools. He remained with him three years, in which time he became proficient in the trade at which he worked. While here, he had the comfort of a good home with his employer, and was surrounded with good influences. He received benefit from belonging to a debating society. Mr. Hammondwas a member of the Methodist church. A minister by the name of Cullom, who often was entertained in his home, was of great benefit to young Davis, who ascribed to him both his spiritual and intellectual awakening. While living in this home, Mr. Davis was converted, but did not unite with any church. He next had the advantage of eighteen months schooling in an academy in New Castle. After this, he traveled about in adjacent parts of the country, and a little later, with two companions, he went in a roaming way to the western part of what now is West Virginia. On his return, he halted on Coal Creek, a branch of the Great Kanawha where he was persuaded to teach school for a term of three months, and then for six months longer. About this time, W. W. Davis, a young minister of Scioto conference, found him, or discovered him, and placed a United Brethren Discipline in his hands. He was pleased with the form of government, and rules and principles set forth in the Discipline, and joined the United Brethren Church. It also should be said that the friendly man with whom he boarded while teaching school was a member of the United Brethren Church.

Beginning with 1835, the Scioto conference had a mission in Virginia, and a little later took over from the Virginia conference the adjoining Jackson mission at the request of that conference. This work in Virginia was not of permanent consequence to the Scioto conference, but the securing of

Lewis Davis was a particular gain, the value of which it would be hard to estimate. In 1838, either in Virginia or Ohio, he received a quarterly conference license to preach, and in 1839 became a member of the Scioto conference. The first three years he traveled the large circuits of southern Ohio. In 1842 he was made the stationed preacher at Circleville. The next year, he acted as a solicitor for the Publishing House. After further serving as circuit preacher, he was made presiding elder. From this work, he soon was taken to assist in laying the foundations for the educational work of the Church, a work with which he stood connected through the remainder of his life. While traveling preacher, he kept to his studies with great determination. His naturally strong mind, the experiences through which he passed in youth, and now his practical acquaintance with the conditions and problems of the Church, seemed to make him the man for the new day and the new task. He was the first financial agent for the first school established by the Church, and himself made the first subscription for the founding of the first school. Some in the Church were opposed to education in itself. Some were favorable to education, but did not believe that the Church should undertake this work. None favored schools for the sole or principal purpose of preparing those that are to preach the gospel. Against this inertia or opposition, the friends of education had to strive. Some of Mr. Davis' work was almost menial, such as looking after the condition of buildings and caring for the boarding house. He seemed formed and ordained to meet opposition, or to be insensible to it. His dying mother had called him to kneel at her bedside, and then, placing one thin hand on his head and with the other motioning toward her heart, had said, "Cherish the truth here," and then, touching her lips with her hand said, "Put it here," a commission that he never forgot. He knew what it was to be scorned and threatened in Ohio as an abolitionist, and to be assailed and misunderstood throughout his life in his opposition to popular evils. After bearing for three years the financial burdens and performing the financial tasks of the new educational institution founded in 1847 under the pretentious name of Otterbein

University, in 1850, there were added to his duties and responsibilities those of president of the institution.

Still fulfilling his duties as president, he was elected Bishop unexpectedly in 1853, and the duties of both offices were carried together until 1857. On his reelection as Bishop in 1857, he resigned the office of president. On the resignation of his successor as president in 1860, he resigned his office as Bishop to take up again the duties as president of the university. This position he continued to hold until 1871, when, on the founding of Union Biblical Seminary, the first and only theological school of the Church, he presented his resignation as president and became the senior professor, virtually president, of the Theological Seminary. In the Seminary, his department was that of systematic theology. In 1868 the degree of doctor of divinity was conferred upon him by Washington and Jefferson College, of Pennsylvania. He continued at the head of the Theological Seminary until 1885, when he relinquished the presidency, but continued to teach for another year. He died March 23, 1890. His body was placed in Woodland cemetery at Dayton, Ohio. A suitable granite monument stands at the head of his grave. Were it not for his prominence in the work of education, Doctor Davis would stand out as a great Bishop and churchman. He was dignified, self-possessed, and orderly. On the literary and scholarship sides, he always recognized the disadvantages under which he labored, yet the urgency of his messages and work commanded the materials and shaped the form of his spoken and written utterances in a most suitable and effective way. He was judicious in his personal affairs, and his home life had the regularity of clock-work. He was united in marriage September 1, 1841, with Miss Rebecca Bartels, Bishop Edwards performing the ceremony. Mrs. Davis survived her husband by five years. Mary Englehart, a German girl, early became a helper in the home, and for forty-two years she was a mainstay for the work and order of the home. Hundreds of students at Otterbein University and Union Biblical Seminary had reason to remember with pleasure and gratitude the home that was made by Doctor Davis, Aunt Becky and Aunt Mary.

Life-long opposition to what Bishop Davis regarded as popular evils likely will continue to hold a prominent place in the estimate of his career and thus prevent a proper estimate of the positive side of his life and work. The law against secret societies, made more rigid as time passed, had his unwavering support, and, when the separation took place in the Church after the adoption of the revised Constitution and Confession of Faith, in 1889, he ceased active connection with the Church, although he allowed his name to remain on the roll of the local church. If the crisis had come earlier in his life, or if he had been more in touch with the situations in which multitudes of congregations were being distracted and broken up, the result might have been different. Yet, his course is not without explanation. A favorite statement with him was, "First pure, then peaceable." Another statement which he made the subject of a lecture was, "I come not to send peace but a sword." In relation to great and good men, we often meet the expression, "The defect of their virtues." The truest saints and greatest men have their unfavorable liabilities, too often standing in the closest connection with their sainthood and greatness.

Doctor Davis mentally and in heart was a man of heroic mold. Without intending it, and perhaps without knowing it, he was a hero worshipper. There was nothing petty in his own life. He had in his library a splendid work giving the lives of one hundred men selected for their outstanding greatness. Yet his heart was as tender as that of a child. His last utterance was the repeating of the Shepherd Psalm.

General Conference of 1857.

The twelfth General Conference assembled at Cincinnati, Ohio, May 12, 1857. Bishops Glossbrenner, Edwards, and Davis presided. The annual conferences were represented as follows: Virginia, J. Bachtel, W. R. Coursey, J. Markwood; Muskingum, J. B. Bash, J. R. Shepler, J. Weaver; Sandusky, A. Biddle, C. Briggs, S. Lindsay; Iowa, M. Bowman, S. W. Kern, G. Miller; Michigan, A. Bowser, J. Lawrence, H. Rathbun; Erie, A. Brazee, J. Carter, C. H. Carter; West Pennsylvania, J. Erb, J. Russel, W. B. Raber; Rock River, J. Bunton,

S. Healy, S. Kretzinger; Indiana, L. S. Chittenden, D. Shuck, J. L. Stearns; Oregon, T. J. Conner; Des Moines, A. Corbin, J. Hopkins, A. A. Sellers; Miami, W. Davis, H. Kumler, Jr., W. J. Shuey; Allegheny, W. B. Dick, J. B. Resler, J. R. Sitman; Illinois, J. S. Dunham, J. Hoobler, J. A. Kenoyer; German, Christopher Flinchbaugh, J. Crider, J. Scholler; Scioto, B. Gillespie, J. Montgomery, D. Shrader; Wabash, J. Griffith, J. P. Shuey, W. C. Smith; White River, A. Hanway, J. T. Vardaman, C. W. Witt; Maumee, W. Miller, J. Wilkison, T. J. Babcoke; St. Joseph, J. B. Slight, J. Thomas, J. S. Todd; East Pennsylvania, J. Stamm, A. Steigerwalt, J. Brewer; Missouri, J. Terrel.

The conference was comfortably and conveniently cared for by the English and German churches in Cincinnati, under their respective pastors, W. J. Shuey and J. A. Sand.

Bishops' Address.

For the first time the Bishops presented a formal address, reviewing the conditions of the Church and outlining the interests calling for the attention of the conference. At the preceding session, Bishop Glossbrenner had informally addressed the conference along the same lines. The address indicated a healthy increase in membership and a growing conservation of results attained. For the first time in the history of the Church, relatively complete statistics were supplied, showing the number of members, preachers, and so forth. From the first, there had been a prejudice against "numbering Israel." For about twenty years, however, beginnings had been made in particular conferences in the gathering of statistics, but no assembling for the entire Church had been made. All estimates made in previous years were exaggerated greatly, due likely to so many persons that were half-way adherents being considered members. Four years before, the number of members was given roundly as one hundred thousand. As the first statistics ever attempted to be given for the Church, the report of numbers as given by the Bishops should be indicated here: Preaching places, 3,891; classes, 1,616; itinerant preachers, 199; local preachers,

417; members, 61,399; meeting houses, 776; Sabbath schools, 1,009.

The new conferences authorized were the Canada, Nebraska, Kansas, Minnesota, Kentucky, Wisconsin, and Parkersburg (by a division of Virginia conference). The Kentucky Conference at this time was little more than a name.

A sharp contention again was excited over the subject of infant baptism, but by the change of a single phrase in the Confession of Faith, the difficulty was overcome. The phrase, "in this respect," in the clause forbidding the traducing of brethren, having apparently a limited reference, was changed to "in these respects," so as to assure liberty of judgment and practice as to all things belonging to the ordinances. The proposition looking to lay delegations received favorable consideration but failed of adoption.

The Depravity Question Settled.

The subject of greatest interest to come before the conference was that of depravity. This is the only great doctrinal subject that has seriously divided the ministry of the Church. The division was so nearly equal between the total depravity and partial depravity men that the unity of the Church seemed seriously to be menaced. It is hard to imagine now how seriously the subject was regarded by the contending parties, and how earnestly and ably it was debated. The committee on revision recommended that the former statements on the subject be stricken out and the following question, as it finally was shaped, be substituted: "Do you believe that man, abstract of the grace of our Lord Jesus Christ, is fallen from original righteousness and is destitute of holiness but is inclined to evil and only evil and that continually; and that except a man be born again he cannot see the kingdom of God?" The recommended change was approved by the conference with but a single dissenting vote. The joy produced by the successful passing of this crisis was such as to bring tears to the eyes of many. On motion of W. J. Shuey, the members of the conference rose and sang "Praise God, from whom all blessings flow." The following statement of the

case, though somewhat extended, may be incorporated from the writer's Life of Bishop Glossbrenner:

"The question was settled, and has remained settled. The reason why a settlement was possible may quite readily be seen. There was not a radical difference in doctrine, but rather a difference in view, caused by looking from different standpoints. One side said that we must take a man as he is found, as he exhibits himself; that man, destitute of all noble feeling and purpose, is purely a hypothetical being; that divine grace has kept man from passing into such character. Thus, they took the standpoint subsequent to the bestowment of grace, and from this standpoint it would be difficult to prove them incorrect. The other side held that there were points that this view did not reach, and that it was easy from this standpoint at once to minify the loss that man had sustained, and the grace that brought salvation. Carried out, this second view meant that actual man, not hypothetical man, is found back of the grace that has been lent him; that a definition of man's moral character should take into view what he holds in his own right, and not what he has the mere use of, even though grace should have continued it with our first parents, and it be descended in the form of an economy under the regular laws of inheritance to all of their posterity. This grace, received without volition, does not root out or cover all unholiness. It may be viewed as a platform sustaining man on a salvable plane, and continuing to him moral ability. It may also be regarded under the figure of a covering, through the crevices and seams of which unutterable corruption and hopeless weakness may be seen, and a glimpse obtained of what man is in himself. Now, which one of these standpoints should be taken? The same men sometimes take one and sometimes the other. The Scriptures, to a certain extent, do the same thing. It is settled, however, by the experience of the church from the apostles down, that, when men are speaking theologically, in which case the view must answer to the strictest fact, the standpoint anterior to grace must be taken. Confusion and ruinous inferences are thus avoided. Man is made humble and divine grace is honored. At the same time,

men are to be warned that they will be held accountable for all that grace has put within their reach, are to be addressed as at present capacitated, without its being necessary to explain at every moment that this strength was forfeited, but in its present measure graciously continued. Thus, according to our purpose, we may use now one conception and now the other. However, we must know, and be able to make known the standpoint that we take. The definition as adopted in 1857 had been broached at the General Conference four years before, but both parties were trying to reconcile their views from the post-promise standpoint, while much in the language used suited better the opposite standpoint. In the history of differences in ecclesiastical bodies, there are few parallels to the happy issue above described. Happy was it for the conference and the Church that a settlement that did not compromise truth, or involve unnecessary humiliation or bitterness, was reached."

Bishops Glossbrenner, Edwards, and Davis were re-elected. H. Kumler, Jr. was elected German Bishop, but he subsequently resigned, on the ground, as he alleged, that the German work was discriminated against in that no provision was made for the support of the German Bishop. J. Russel, who had served as Bishop from 1845 to 1849, was elected to fill the vacancy. The other elections resulted as follows: Editor of the Religious Telescope, John Lawrence; editor of the Unity Magazine, Alexander Owen; editor of the German paper, J. Degmeier; missionary secretary, D. K. Flickinger; missionary treasurer, J. Kemp; publishing agent, S. Vonnieda, T. N. Sowers being subsequently appointed by the trustees of the Printing Establishment as assistant.

A division to the annual conferences, according to the number of itinerants, of the principal and proceeds of the Benevolent Fund was ordered. The division, though authorized by the General Conference in 1853, had not yet been carried into effect.

Secret Societies.

J. B. Ressler moved the adoption of the following in the place of the existing law on secret societies: "There shall be

no connection with secret oath-bound combinations. Any member found in connection with such combination shall be affectionately admonished twice or thrice by the preacher in charge, and if such member does not desist in a reasonable time he shall be notified to appear before the tribunal to which he is amenable, and, if he still refuses to desist, he shall be expelled." Following a pointed discussion, the proposed change was defeated by a vote of forty-six to five. The vote did not so much indicate the unanimity of sentiment on the merits of the case as it did the disinclination of the members to take up the subject at this time.

Altogether, the session of the conference had been harmonious, and the members returned to their homes and their tasks with strong faith and large hopes for the future work of the Church.

General Conference of 1861.

The thirteenth General Conference met at Westerville, Ohio, May 13, 1861. Bishops Glossbrenner, Edwards, Davis, and Russel were present and presided. The annual conferences, were represented as follows: Allegheny, J. B. Ressler, I. Potter, W. B. Dick; Auglaize, W. Miller, J. Wilkison; Canada, George Plowman, A. B. Sherk, I. Sloane; Des Moines, Joseph Hopkins, Abner Corbin, A. A. Sellers; East Pennsylvania, John Stamm, Joseph Young, David Strickler; Erie, C. Carter, J. Carter, A. Brazee; German, J. Scholler, S. Vonnieda, H. Kumler; Illinois, Joshua Dunham, M. Ambrose, Isaac Kretzinger; Indiana, L. S. Chittenden, Daniel Shuck, J. Schammahorn; Iowa, Martin Bowman, John Goodin, W. W. Richardson; Kansas, Josiah Terrel, John Gingerich, W. A. Cardwell; Lower Wabash, S. C. Stewart, J. P. Shuey, W. C. Smith; Miami, William Davis, D. K. Flickinger, W. J. Shuey; Michigan, John Martin, G. C. Fox, W. S. Titus; Minnesota, J. W. Fulkerson, Edmund Clow, John Haney; Missouri, M. Michael, W. Wade, W. H. Burns; Muskingum, J. Weaver, J. R. Shepler, A. Collins; Nebraska, J. M. Dosh; Parkersburg, Jacob Bachtel, J. W. Perry, Z. Warner; Pennsylvania, J. Dickson, W. B. Raber, J. C. Smith; Rock River, Sullivan Healy, Morris Roe,

J. Hiestand; St. Joseph, E. H. Lamb, J. S. Todd, J. M. Hershey; Scioto, J. M. Spangler, B. Gillespie, J. Montgomery; Upper Wabash, James Griffith, Thomas W. Hamilton, C. Brock; Virginia, J. Markwood, W. R. Coursey, G. W. Statton; White River, John T. Vardaman, Amos Hanway, David O'Farrel; Wisconsin, G. G. Nickey, S. L. Eldred, C. Collins. The address of the Bishops showed that there had been prosperity and commendable progress throughout the quadrennium. The number of members was now 94,453, a gain of 33,055. The mission conferences generally, some of which seemed such doubtful experiments, had made encouraging growth, and some of the old conferences made most commendable progress.

Old Questions Brought Forward.

The irrepressible subjects in this period, lay delegation, and pro rata representation, again forced their way to the front, but the conference did not regard either as strongly demanded by the Church, and a considerable proportion of the conference was decidedly opposed to both. The subject of secret societies had come to a pivotal point. Either the law of the Church must be enforced or it would break down. To make sure of the enforcement of the law, it was prescribed that violators of the same should "be dealt with as in the case of other immorality." Only three members voted against this measure, Michael of Missouri conference, and Warner and Perry of Parkersburg conference. The vote was ominously unanimous. It was the lull before the storm.

The new conferences named at this session were the Western Reserve (formed from the Erie), the North Michigan, the Indiana German, the Fox River, the West Des Moines, the California, the North Iowa. Some missionary work had been done in Massachusetts, and the conference ventured to authorize a Massachusetts conference, the same being organized in 1862. The previous division of the Wabash into the Upper and Lower Wabash was approved as regular.

The elections resulted as follows: Bishops, J. J. Glossbrenner, D. Edwards, J. Markwood; Bishop for the Pacific coast, J. Weaver, on whose resignation D. Shuck was elected;

German Bishop, H. Kumler, Jr.; editor of the Religious Telescope, J. Lawrence; publishing agent, T. N. Sowers; editor of the German paper, S. Vonnieda; missionary secretary, D. K. Flickinger; missionary treasurer, J. Kemp.

Bishops Daniel Shuck and Jacob Markwood.

We now turn our attention to Daniel Shuck, the newly elected Bishop of the newly constituted Pacific Coast district. He was born January 16, 1827, in Harrison county, Indiana. His parents were devout Christians, his father being a Lutheran and his mother, a sister of Rev. John Lopp, being connected early with the United Brethren Church. His mother died when he was quite young. His school advantages were limited to a few terms in the crude public schools as they existed then. He was brought up to hard work on the farm and in the house. His father married again after the death of his mother, and in all there were fourteen children in the family. In his fifteenth year, he was converted and joined the United Brethren Church. When seventeen years of age, he became a member of Indiana conference. For fifteen years, his work was that of circuit preacher and presiding elder, except that in 1845-1846, he, against the advice of some of the Church leaders, studied in the University of Indiana. His ministerial work took him all over the Indiana conference district, including the territory occupied in Kentucky. He was interested in promoting the infant missionary and educational work of the Church. In 1858, he was sent by the Missionary Board to Missouri, where his work was that of a missionary and circuit preacher. When, in 1861, he was elected Pacific Coast Bishop, he shrank from the responsibility, but accepted the office because of the missionary character of the service that he would be permitted to render. Because of hindrances, due to the Civil War, he was unable to reach his field before 1864. He went by way of Aspinwall and Panama. He did not attend the General Conference in 1865 because of the short time he had been on his district. At this conference, he was reelected Bishop for the Pacific coast. For the time of his service as Bishop, his home was in California. March 11, 1847, he was married to

Miss H. B. Cannady, who was his faithful companion and helper in all his travels and sojourns.

When Bishop Shuck reached California, he found the workers and members there much discouraged because of the death of Israel Sloane by accident the previous year. Sloane was an ideal missionary, and, from 1858, working under the Board of Missions, had charge of the missionary work in California. The central places for the field occupied were the regions about Sacramento, and Humbolt county, three hundred miles to the north. In California first, and then in Oregon, and later in Washington, Bishop Shuck was missionary, circuit preacher, presiding elder, and Bishop all together or one after another. He took great delight in camp-meetings and evangelistic work in general, but he did not forget the scattered churches here and there. On their return in a carriage from one of their long journeys, he and his wife were stopped by highwaymen and robbed of their money and the contents of their trunks and valises. With all of his work in traveling and preaching, by reading and study he maintained the alertness of his mind and his acquaintance with the conditions and events of the times. The Bible always was his main book. Under his inspiration and leadership, the work on the Coast took on new life and became more settled and permanent in character. After his second term as Bishop expired, he again took up regular itinerant work in the Indiana conference, which he represented in the General Conferences of 1873 and 1877. He afterward returned to the work in the California conference, and was a delegate from that conference to the General Conferences of 1881, 1885, and 1889. Beginning with 1853, he was a member of the General Conference continuously for forty years, though while Bishop he missed attendance at the General Conference of 1865. Every general interest of the Church received his loyal support. As a missionary in Missouri, he stood bravely against the institution of slavery, and throughout his whole course he stood for the position of the Church against secret societies. But when, through the action of the General Conference and the vote of the Church, the Constitution and the rule of the Church were changed, he remained with the Church.

After 1887, his active labors in the ministry, were interrupted, largely on account of the temporary failure of his voice. But the difficulty becoming somewhat removed, he continued to preach as he was able to the time of his death, which occurred November 2, 1900. His body rests in the little cemetery at Woodbridge, California.

Bishop Shuck was the least known throughout the Church in general of all the recent Bishops, but he would have honored the Bishop's office anywhere. He was a student, an able preacher, and a wise and inspiring administrator. No one has preached Christ more and himself less than did Bishop Daniel Shuck.

Jacob Markwood, who at this conference was elected Bishop for his first term, was born December 26, 1815, near Charleston, West Virginia. His mother was a woman of superior character and attainments. She was a member of the Presbyterian church, and sought to give her family of five sons and three daughters a careful home training. The father, while not a professed Christian, was an upright man, though occasionally giving way to drink, and placed no obstacle in the way of the good intentions of the mother. He was a mason by trade, and frequently changed his residence in order better to secure employment and meet the needs of his family. Jacob and a twin brother, Conrad, were the youngest of the children. Both father and mother were blind for a number of years before their death. The mother died in 1838, and the father in 1871, lacking but six months of being one hundred years old. All the children were converted, and filled honorable and useful places in the Church and in the community. The younger children had only ten or twelve months of schooling. After reaching the age of fifteen, Jacob was employed variously here and there for several years, but later he was given employment by two of his brothers, who were operating a woolen factory on Green Spring River, in Frederick county, Virginia. Here he learned the weaver's trade. At Green Spring, he became acquainted with the United Brethren, and in 1836 joined the United Brethren Church. A number of years earlier, at the age of seventeen, he was converted. He began

at once earnestly to study the Bible, committing large parts to memory. His studies took a wide range, and were thorough and critical in character. His memory carried whatever was entrusted to it. He became a member of the Virginia conference in 1838. In that year, he was sent as the junior preacher to Hagerstown circuit, where doubtless he had a number of good fathers and mothers in Israel to encourage him. After two years on this circuit, he was sent to South Branch circuit, the "brush college" of the Virginia conference, where he remained two years. The next eighteen years were spent as presiding elder, in which time he also did some work for the missionary society. In these eighteen years, his great work was done. While willing to perform any tasks and to suffer any hardships, he made the pulpit his throne, from which he swayed the hearts and molded the lives of the people. Now dealing with stricken hearts with tenderest affection, and then turning his scathing rebuke and withering invective against all wickedness and sham, he met every condition before him with most telling effect. Language and figures were his playthings or his thunderbolts according to his purpose. With his fearless, headlong disposition, the wonder is that he kept so surely and steadily in the line of healthful occupation and unmarred usefulness. But his real humility and devotion to his Master were his unfailing security.

In the Bishop's office, by his personal contact and his electrifying messages from the pulpit, he created enthusiasm wherever he went, and imparted new vigor in the work of the Church. But, alas! the inevitable result of living and working under such high tension appeared, first in the interruption and then in the premature ending of his work. Although showing unmistakable signs of broken health, he was reelected Bishop in 1869, but the work of his district devolved largely on others. Some one has said: "He drove the coursers of his chariot with loosened reins and stinging lash. In everything he did, he kept life's engine running at its utmost speed." When remonstrated with because of his intensity, his answer was, "Yes, you are right, but I cannot help it." After a long period of

suffering, he died January 22, 1873. His body lies buried in the cemetery near Luray, Virginia.

General Conference of 1865.

The fourteenth General Conference met May 11, 1865, at Western, Linn county, Iowa. Bishops Glossbrenner, Edwards, Kumler, and Markwood were present and presided. The annual conferences were represented as follows: Allegheny J. B. Ressler, W. B. Dick, G. Wagoner; Auglaize, W. Miller, W. McKee; Canada, S. L. Downey, G. Plowman; East Des Moines, N. H. Mitchell, S. P. Newland; West Des Moines, J. Hopkins, R. Loggan; Fox River, E. Collins, A. B. Doolittle, R. Powell; East Pennsylvania, G. A. Mark, Jr., D. Strickler, J. B. Dougherty; Erie, W. Cadman, J. Hill; Illinois, M. Ambrose, I. Kretzinger, J. C. Ross; Indiana, J. Schammahorn, H. Haskins; Indiana German, J. Roth; Iowa, J. Goodin, J. Medlar, W. M. Stiles; Kansas, S. Kretzinger, J. Terrel; Lower Wabash, S. Mills, W. C. Smith, H. Elwell; Miami, W. J. Shuey, J. Walter, D. K. Flickinger; Michigan, I. M. Martin, J. Thomas, J. K. Alwood; Minnesota, M. L. Tibbetts, Volney Jones; Muskingum, J. Weaver, A. Collins, C. Wortman; Ohio German, S. Vonnieda, J. Scholler, J. A. Sand; Parkersburg, Z. Warner, J. Bachtel; Pennsylvania, J. Dickson, W. B. Raber, J. C. Smith; Rock River, James Johnson, A. V. Dodd; Sandusky, J. C. Bright, S. Lindsay, A. Biddle; St. Joseph, J. M. Hershey, H. A. Snep; Scioto, J. M. Spangler, J. Montgomery, William Fisher; Upper Wabash, J. Kenoyer, T. M. Hamilton; White River, M. Wright, C. W. Witt, J. T. Vardaman; Virginia, G. W. Statton, W. R. Coursey, G. Rimel; Wisconsin, G. G. Nickey, J. Payne, S. C. Zuck.

The previous session of the General Conference was held at Westerville, the seat of Otterbein University, and this session was held at the seat of Western College, founded in 1857. These places were selected because they were important centers for wide church areas. Besides, the strong local congregations were able to furnish the necessary entertainment. A disadvantage in connection with Western was that some of

the delegates had to walk the eight miles between Cedar Rapids and the town of Western.

Effects of the War.

The session came at the close of the Civil War. Virginia with Maryland, the slave territory in which the Church principally operated, was the scene of many battles and campaigns. The Federal and Confederate lines moved back and forth through the territory of Virginia conference. For three years, separate conferences were held north and south of the changing belligerent lines. Homes were destroyed and lands were made desolate. Hostility and suspicion divided the people. At the close of the war, Bishop Markwood said, "There is no United Brethren Church in Virginia." In the North, the intense loyalty of the body of the Church drove from it some whose sympathy was on the other side. Likewise, besides unavoidable losses and disturbances through the war, the diversion of interest and energy reduced the results of the work of the Church. Thus, the statistics, imperfectly gathered, showed a net loss in membership during the quadrennium of 4,642, the total membership being given as 89,811. During the war, Bishop Glossbrenner had been shut up in the South, save that he once was permitted to pass through the lines and return. Bishop Markwood's fiery utterances against treason and rebellion had made it unsafe for him to live in his home State. When, in the first days of the session of the General Conference, news came of the capture of Jefferson Davis and his staff, the members of the Conference joined in singing "Praise God, from whom all blessings flow."

Sunday School Department.

In 1865, in addition to the publishing and missionary departments already existing, there was added what might be called a Sunday-school department. An organization with a constitution, called the "Sabbath School Association of the United Brethren Church," was launched. Isaac Crouse, of the Sandusky conference, was made general secretary, which office he continued to hold for twelve years. Before this time

Sunday schools had been carried on without a general plan and without the results that should have been attained.

J. J. Glossbrenner, D. Edwards, and J. Markwood were reelected Bishops. Jonathan Weaver was elected Bishop for his first term. At the previous session he had been elected Pacific Coast Bishop, but resigned. The other officers elected were as follows: Agents of the Printing Establishment, W. J. Shuey and T. N. Sowers; editor of the Religious Telescope, D. Berger; editor of the German paper and Children's Friend, S. Vonnieda; missionary secretary, D. K. Flickinger; missionary treasurer, William McKee. The General Conference authorized one new annual conference, the Central Illinois, by division of the Illinois conference. The Cascade was named as a mission conference in 1861, but became such actually in 1865. The General Conference made certain changes that eliminated the Indiana German mission conference as a conference, its territory passing to the Ohio German Conference.

Bishop J. Weaver.

Jonathan Weaver, the newly elected Bishop, was born in Carroll county, Ohio, February 23, 1824, the youngest of twelve children. His parents were of German descent. The family moved from Washington county, Pennsylvania, to Ohio, about 1810. This was the day of opening up farms in the forest, round logs for cabins and schoolhouses, narrow paths for roads, and of the itinerant preacher coming on horseback at long intervals, everything being almost as primitive as the forest itself. The Weaver children had the opportunity of three months a year in schools of the most inferior sort. Later, Jonathan had the advantage of studying in Hagerstown Academy for five months. He never was at a religious meeting on Sunday until he was fourteen years old. Occasionally he had heard preaching in cabins on a week evening. When seventeen, he received permission to attend a camp-meeting at Conotton, just across the county line, in Harrison county. A. Biddle, the presiding elder, had the meeting in charge, and John E. McGaw was the circuit preacher. The camp-meeting

was on the land of Joseph Naftzgar, at whose house the Muskingum conference was organized in 1818. Scarcely knowing why, young Weaver went to the mourner's bench at the first invitation. He joined the church, but was not converted until a number of months later. He attended a protracted meeting in a cabin and went forward to the mourners' bench seventeen times, and yet did not have the confidence to call himself a Christian until at a prayer-meeting in the cabin of a neighbor he came into an assured experience of his salvation. His parents and most of his brothers and sisters were converted soon afterward and became members of the Church. An older brother, Solomon, preceded him into the ministry and was a successful preacher for many years. He became the first president of Western College, in Iowa, and of Lane University, in Kansas. Jonathan became a class-leader at nineteen, and at twenty received license to exhort, and a little later license to preach. When he applied to the quarterly conference for license to preach, the members of the conference were equally divided as to granting him a license. A. Biddle, the presiding elder, after asking him a few questions, gave the deciding vote in his favor. He was appointed by the presiding elder to serve for a time, along with his brother Solomon, on the New Lisbon circuit. In 1846, he taught a term of school, and the rest of the year worked on a farm. In 1847, he united with Muskingum conference, and in the following year he was ordained by Bishop Glossbrenner. His first charge was Lake Erie mission. The mission was two hundred miles around, and it required four days of hard riding on horseback to reach it. He served six years as itinerant preacher on missions, circuits, and stations, four years as presiding elder, and eight years as soliciting agent for Otterbein University. He was married in 1847 to Miss Keziah Robb, who died five years later. In 1854, he was married to Miss Mary Forsyth. His election as Pacific Coast Bishop in 1861, which he did not accept, and his election as Bishop in 1865, show how rapidly, from humble beginnings and with little advantage from schools, he had advanced in the confidence and esteem of the Church.

Lest some persons might think that they can become Bishop Weavers spontaneously, without help and effort, it may be well to take account of his own judgment, expressed near the close of his long career. To the question, "What is your advice to young men touching preparation for the ministry?" his answer was, "Educate, if possible, in both college and seminary." He always deplored his want of early advantages, and struggled hard in every way to make up for the absence of them. He preached to the trees. He wrote on various subjects just for practice. He procured books and read greedily on theological and miscellaneous subjects. He drew from others about him and learned from passing events. With his ability to adapt and capacity to assimilate, and, withal, his courage of adventure, it is not strange that he succeeded. But other explanations would be vain without a notice of the lure and urge of a divine call, accompanied by a passion for the salvation of men.

Bishop Weaver was six feet four and a half inches in height, always somewhat lean-looking in body and face, but a man of great vigor and power of endurance. He was a man of complete self-command, which readily was extended to a commanding influence over others.

The substance of Bishop Weaver's sermons was thoroughly biblical, his style simplicity itself, and his aim always practical. He did not imitate others, and it would be folly for others to try to imitate him. His power was largely personal. Persons seated near him as he addressed large audiences have remarked that his soul seemed to act like a great battery. Occasions at times called him into the field of debate. He took part in eight formal debates, always in response to a challenge. Three of these debates were on the subject of baptism, his position always being in defense of the liberal position held by the United Brethren Church as to the design, mode, and subjects of baptism. One of his debates, in pre-war times, was on the subject of slavery. Four of his debates were on the subject of Universalism. The most notable of these was with Rev. Josiah Davis, who for many years had been a prominent minister of the United Brethren Church. Mr.

Davis was an acute and practiced debater, but was practically borne to the ground or borne from the field by the arguments and personal force of Bishop Weaver. Bishop Weaver closed his last speech with an exhortation that would have befitted a camp-meeting: "God is good, but he is also just. I cannot promise you eternal life according to Universalism, but, if you obey the gospel, thank God, you shall live forever. The city of God is open to you now. And when death-drops stand on your marble brow you may say, 'Light breaks in,' and you shall hail the moving millions who like a cloud of glory encircle the great white throne." Although he had a "lust" for debate, he gloried much more in the great truths that Christians hold in common. The ability and wisdom with which he conducted the business of the conferences were generally recognized and appreciated. In his period of twenty-eight years as Bishop, he saw nearly all of the departments of the Church established. He said that he was not always the leader, but he tried to be in the front rank.

Perhaps Bishop Weaver always quite specially will be remembered because of his relation to the position of the Church on secret societies. At the first, he stood with the great majority of the Church in opposition to secret societies. But almost constantly ministers and lay members were found to be in connection with some secret society. The minister that took Bishop Weaver into the Church was proceeded against because of his connection with the Freemasons. Bishop Weaver wrote and lectured against secret societies. His own course was so much the course of the Church that the votes in the General Conference on this subject may be given here, even though they may seem out of place. The first extended discussion of the subject was in the General Conference of 1849. On a test vote, the strict law against secret societies was sustained by thirty-three in favor, with two voting against, and two standing neutral; in 1857, forty-six were for a strict law, and five were liberal; in 1861, sixty-nine were on the law side, and four on the liberal side; in 1869, seventy-two were on the law side, and twenty-five were liberal; in 1873, eighty-two were on the law side, and twenty-two were liberal; in 1881,

the two sides were so nearly equal that neither side cared to have a roll call. In general, at every test, the proposition was to make the law stricter, so as to resist a rising tide of dissatisfaction and encroachment. In the test votes named, Bishop Weaver always voted with the majority. But no one knew the situation in the Church better than he. No one was more concerned for the future of the Church than he, and yet for him a change of view or attitude as to the Church law was by no means easy. But, after all, the change that he saw as inevitable was not so much a change in him as it was a change in conditions, both social and religious. In the Religious Telescope, he published some articles indicating that some modification of the Church law was necessary. To these articles, vigorous replies were made. August 22, 1883, appeared his epoch-making article under the title, "The Outlook." This article was written and rewritten, was laid away for six months, was then read to a trusted friend, a leading minister, who said the article contained the truth and was what the Church ought to have, but advised him not to publish it, for, he said, "It will kill you." Bishop Weaver replied, "The question with me is not what its effect may be upon myself; the least interests of the Church are far above all personal considerations." The outcome foreshadowed by Bishop Weaver's "Outlook" article will receive notice as we come to consider the General Conferences of 1885 and 1889.

Bishop Weaver was a constant contributor to the columns of the Religious Telescope. His articles always were timely, well-spiced, and readable. His published books were under the titles, "Discourses on the Resurrection," "Ministerial Salary," "The Doctrine of Universal Salvation Carefully Examined," "Divine Providence," "Heaven," and "The Confession of Faith." He also edited a volume on "Christian Doctrine." His books were popular in character and reached a good circulation.

In the twenty-eight years of Bishop Weaver's active service as Bishop, his labors extended to every part of the Church. In the eight years following the General Conference of 1893, when he was made Bishop emeritus, he was interested

in every movement in the Church, and participated as he was able. His strength gradually failed. His death occurred February 6, 1901. Among his last words were, these: "I shall see the King in his beauty. I feel perfectly safe." Funeral services were held in Oak Street church, Dayton, participated in by Bishops and other leading ministers of the Church. In a short address by Bishop Hott, his first words were, "The pilgrim of a thousand journeys is at rest." His body sleeps in Woodland cemetery.

CHAPTER XI.

PERIOD FROM 1865 TO 1881

General Conference of 1869—Theological Education—Rule on Secret Societies—The African Mission—Bishop Dickson—General Conference of 1873—Proposed Centennial—Old Questions—General Conference of 1877—Climax in Struggle over Secret Societies—Milton Wright and Nicholas Castle Bishops—General Conference of 1881—Pro Rata Representation Enacted—Deadlock on Secret Society Legislation—Bishop E. B. Kephart

General Conference of 1869.

THE fifteenth General Conference met in Lebanon, Pennsylvania, May 20, 1869. All of the Bishops of the Church were present, Glossbrenner, Edwards, Weaver, Shuck, and Markwood. The last named however, was in a completely broken-down condition, and with difficulty addressed the conference briefly on two or three occasions. The representation of the annual conferences was as follows: Allegheny, D. Speck, W. B. Dick, D. Sheerer; Auglaize, W. Miller, J. Wilkison, H. S. Thomas; Canada, G. Plowman, A. B. Sherk, H. Kropp; East Des Moines, R. Thrasher, L. S. Grove, W. S. Demoss; West Des Moines, R. Logan, W. Jacobs; Erie, J. Hill, W. Cadman, S. A. Snyder; Indiana, J. Breden, J. Schammahorn, I. K. Haskins; Illinois, O. F. Smith, I. Kretzinger, N. A. Walker; Illinois Central, A. L. Best, J. C. Ross, M. Ambrose; Iowa, E. S. Bunce, H. B. Potter, M. Bowman; North Iowa, G. H. Watrous, M. S. Drury, W. W. Richardson; Kansas, B. F. Lewis, H. M. Greene, S. Kretzinger; Miami, W. J. Shuey, D. K. Flickinger, H. Garst; Muskingum, C. Wortman, J. N. Lemasters, J. W. Anderson; Michigan, J. N. Martin, J. K. Alwood, J. Thomas; North Michigan, G. S. Lake, H. T. Barnaby, W. S. Titus; Minnesota, M. L. Tibbets, I. L. Buchwalter; Missouri, H. Siemiller; Ohio German, G. Fritz, J. Scholler, W. Mittendorf; Pennsylvania, J. Dickson, J. M. Bishop, W. B. Raber; East Pennsylvania,

E. Light, G. A. Mark, D. Hoffman; Parkersburg, Z. Warner, J. W. Perry, S. J. Graham; Rock River, I. K. Statton, T. F. Hallowell, Parker Hurless; Sandusky, A. Rose, S. Lindsay, M. Bulger; St. Joseph, N. Castle, J. M. Hershey, H. A. Snep; Scioto, L. Davis, W. Fisher, J. Montgomery; Tennessee, D. Beauchamp; Virginia, G. W. Statton, J. W. Howe, J. W. Hott; White River, J. T. Vardaman, M. Wright, T. Evans; Upper Wabash, J. A. Kenoyer, J. Griffith, J. Cowgill; Lower Wabash, W. C. Smith, S. Mills, L. S. Chittenden; Western Reserve, W. H. Miller, J. G. Baldwin, A. Brazee; Wisconsin, G. G. Nickey, S. Sutton.

The conference in coming to Lebanon, Pennsylvania, came near swinging from farthest west to farthest east, as the former session was held at Western, Iowa. No General Conference had been held in Pennsylvania since those held at Mount Pleasant, in 1815 and 1817. The report in the Bishops' address showed a church membership of 108,122, a gain of 18,311 during the quadrennium. A number of minor changes were made. Instead of retaining in the Discipline the statement of a fixed salary for itinerant preachers, the fixing of the salary was left to the preacher and the quarterly conference. The prohibitory rule against choirs and instrumental music was changed to advisory. A stipulated proportion of the money collected by the annual conferences was ordered paid to the parent missionary society. Lay representation was defeated by a vote of fifty-five against to thirty-two for, on the ground that there was no general desire for the same. A church erection society was provided for, but at the time it was not so much an organization as an idea put into the care of the missionary society to be nurtured and developed.

Provision was made for a German conference in the East, to be known as the East German conference, and for a new conference in parts of Kansas and Missouri, to be known as Osage conference, and for the Tennessee conference. It is difficult to give exact dates for some of the mission conferences, as at times conferences were constituted and likewise unmade by the Mission Board.

The election resulted as follows: Bishops, J. J. Glossbrenner, D. Edwards, J. Weaver, and J. Dickson, the last named being elected for the first time; publishing agent, W. J. Shuey; editor of the Religious Telescope, M. Wright, D. Berger afterward being appointed assistant editor; missionary secretary, D. K. Flickinger; missionary treasurer, William McKee. The Publishing House board was to appoint the editor for the German paper.

Theological Seminary.

The committee on education brought in a report in which a measure of theological education or ministerial preparation in connection with the colleges was recommended. But the report as finally adopted provided for a board of education, with instructions to work out plans for founding a special school to accomplish the purpose named. Thus was laid the foundation for Union Biblical Seminary.

Secret Societies.

The subject of greatest interest before the conference was the action to be taken in relation to secret societies. The proposed law was not essentially new, but it looked toward a continued and even more rigid carrying out of the provisions formerly in force with reference to all secret societies. The debate, which ran through three full days, was earnest and able, and characterized in the main with courtesy and forbearance as between brethren. More truly than any test previously made, the vote showed the actual drift of sentiment, and the relative strength at this time of the opposing parties. The conference stood in favor of a strict prohibitive law by a vote of seventy-one to twenty-six. The minority sought to make the law advisory.

The African Mission.

The time when the General Conference met was the darkest hour for the African mission. Rev. O. Hadley, who with his wife had just returned from Africa, died within a week after his reaching home from sickness contracted in Africa,

or there hastened in its fatal action. Money to maintain the work was difficult to get, and suitable missionaries were even more difficult to secure. The Board of Missions not being able to reach a conclusion, the matter was taken to the General Conference. After most serious consideration, it was decided that the mission should be maintained. This proved most fortunate, for money came in in larger amounts, and the suitable missionaries were found. It also was decided by the General Conference that the Board of Missions should look toward the establishing of a mission in Germany.

Bishop Dickson.

John Dickson, twenty-four years a Bishop in the Church, was first elected in 1869. He was born near Chambersburg, Pennsylvania, June 15, 1820. His ancestry on his father's side was Scotch-Irish, and, on his mother's side, English. His childhood was that usual to children brought up on a farm in that early day—a simple life, short terms in inferior schools, and work for all with their increasing years. He preferred other things to books and school until their practical advantage became evident to him. When he was in his nineteenth year, his parents moved to Knox county, Illinois, and in the spring of the following year he entered an academy in Galesburg, but, being seized with the "Illinois shakes," he returned to his home, and the next spring returned to Pennsylvania. He had taught school, and again took up this work. He was given much to the social diversions of the times, but became thoroughly awakened in a protracted meeting in the "old red schoolhouse," conducted by Rev. J. C. Smith, in November, 1843, at which time he was converted and united with the Church. J. C. Smith, then a young man, and at no time a great preacher, was one of the most useful preachers of his time. He always commanded the highest respect. W. B. Raber, a teacher in an academy, and afterward a prominent minister, was converted under his ministry, and others of prominence in their communities likewise were led to Christ by him. The young school teacher soon was called to take a public part in religious meetings, and soon was given license

to exhort, and then quarterly conference license to preach, and in 1847 became a member of Pennsylvania conference. He was very successful as an itinerant minister on circuits and stations, and as a presiding elder up to the time of his being elected Bishop in 1869. In 1861, 1865, and 1869 he was a delegate to the General Conference. He contributed many articles to the Religious Telescope. He had a good command of simple, idiomatic English, and his contributions always were interesting, practical, and forceful. He was considered for important offices in the Church, but, his physical constitution never being robust, he preferred the pastorate as being less confining. His long life and extended service in the Church were an evidence of the prudence that he always exercised. He was married November 14, 1848, to Miss Mary Jane Adair.

Bishop Dickson was a model expository preacher. If he did not so often preach the great sermon, he very seldom preached a poor one. At conferences and meetings of various kinds, where the people were tired from the engagements of the day, or feeling the reaction following high excitement, when the great preacher would despair of success, Bishop Dickson always was able to hold attention and edify. His attention to particulars and his methodical habits made him efficient as an administrator. In his earlier ministry, he showed much independence, was something of a free lance, but later he became more conservative.

Some of the time while serving as Bishop he located with his family on the district assigned him. His first location on a district was at Muscatine, Iowa. In the later period of his life, his home was at Chambersburg, Pennsylvania.

When the appointing of the Church Commission to undertake the revision of the Confession of Faith and the Constitution was proposed, Bishop Dickson could not conscientiously support the same, but, when all of the steps had been taken and the General Conference in 1889 pronounced the revised Confession and Constitution regularly adopted, he remained with the Church. Perhaps, with his pen and his personal influence in other ways, he did more than any other one person

to hold to the Church a considerable part of the membership that was conservatively inclined.

From the time of Mr. Dickson's retirement as Bishop in 1893, he continued to preach, write, and work as he was able. He died February 22, 1907, in his eighty-seventh year.

General Conference of 1873.

The sixteenth General Conference convened at Dayton, Ohio, May 15, 1873. All of the Bishops were present—Glossbrenner, Edwards, Weaver, and Dickson. The following is the list of delegates according to the annual conferences represented: Allegheny, D. Speck, G. Wagoner, M. P. Doyle; Auglaize, W. Miller, W. E. Bay, J. Wilkison; California, E. H. Curtis, A. Musselman, J. W. Harrow; Canada, D. B. Sherk, G. Plowman, A. B. Sherk; Central Illinois, M. Ambrose, A. L. Best, S. P. Hoy; Colorado, St. Clair Ross; East Des Moines, A. Schwimley, M. S. Favour, R. Thrasher; East German, J. Runk, H. H. Gelbach, D. Hoffman; East Pennsylvania, L. Peters, E. Light, G. W. M. Rigor; Erie, J. Hill, N. R. Luce, L. L. Hager; Fox River, G. E. Upton, N. G. Whitney, W. C. Bacon; Illinois, I. Kretzinger, O. F. Smith, N. A. Walker; Indiana, J. Schammahorn, D. Shuck, J. Breeden; Iowa, M. Bowman, J. H. Vandever, E. S. Bunce; Kansas, H. M. Greene, H. D. Healey, S. B. McGrew; Lower Wabash, W. C. Smith, S. Mills, J. W. Nye; Miami, W. McKee, W. Dillon, H. Garst; Michigan, H. T. Barnaby, J. Carter, B. Hamp; Minnesota, M. L. Tibbetts, J. T. Allaman, J. Stiner; Missouri, N. E. Gardner, W. Beauchamp, W. T. Tritch; Muskingum, B. F. Booth, J. M. Poulton, J. N. Lemasters; North Iowa, M. S. Drury, E. Fothergill, G. Watrous; North Ohio, J. K. Alwood, J. N. Martin, T. Osmun; Ohio German, G. Fritz, W. Mittendorf, J. Scholler; Oregon, T. J. Connor, J. Harritt, N. W. Allen; Osage, D. Wenrich, J. R. Evans, J. S. Gingerich; Parkersburg, Z. Warner, W. Slaughter, E. Harper; Pennsylvania, Z. A. Colestock, J. C. Smith, J. M. Bishop; Rock River, P. Hurless, T. F. Hallowell, I. K. Statton; Sandusky, D. R. Miller, A. Rose, M. Bulger; Scioto, L. Davis, W. Fisher, B. Gillespie; Southern Illinois, I. A. Williams; St. Joseph,

J. M. Hershey, N. Castle, G. Sickafoose; Tennessee, E. Keezel; Upper Wabash, T. M. Hamilton, J. Griffith, J. Cowgill; Virginia, J. W. Hott, G. W. Statton, J. W. Howe; West Des Moines, W. Jacobs, J. M. Dosh, J. E. Ham; Western Reserve, W. H. Millar, A. Brazee, J. G. Baldwin; White River, J. T. Vardaman, M. Wright, T. Evans; Wisconsin, G. G. Nickey, J. J. Vaughn, A. W. Alderman.

The session was held in St. Paul's Universalist Church, which the First United Brethren Church was using while its church was being built at a new location. At that time, there were five United Brethren churches in Dayton—three English, one German, and one Colored, besides a mission. Bishop Glossbrenner delivered a sermon at the opening of the session. Bishop Edwards had delivered a sermon at the opening of the previous session of the General Conference. Both sermons were chiefly exhortations toward unity, love, unselfishness, and devotion to the cause of Christ. The delivering of opening sermons did not become a custom. The Bishops' report showed a church membership of 125,658, a gain of 17,347. Since the previous General Conference, four mission conferences had been organized—Dakota, Southern Illinois, Colorado, and Osage. The African mission had great prosperity. The mission in Germany was reported as established in Bavaria, but as being operated under difficulties. The Board of Education, appointed by the Bishops, founded Union Biblical Seminary in 1871. A mission in Japan was authorized, but was not established until a number of years later. The process of adding new mission conferences was halted, and Iowa and North Iowa conferences were authorized to unite. The conference did the handsome thing in recognizing and encouraging the beginning efforts of the women of the Church in organizing for supporting and advancing missionary work.

Centennial Celebration.

At the previous session of the General Conference, a proposition was made by Fathers Spayth, Erb, and Russel, representing a United Brethren historical society, that a centennial celebration should be held in 1870 commemorating

one hundred years of United Brethren history. The matter was referred to a committee, which reported to the session of 1873 that the proper year for such a celebration would be 1874, that being the year when Otterbein took charge of an independent congregation in Baltimore. The conference ordered that centennial services should be held throughout the Church in that year, and that a centennial fund should be raised for the benefit of the Missionary and Church Erection societies and Union Biblical Seminary.

Old Questions.

The three irrepressible subjects, secret societies, lay delegation, and pro rata representation, again occupied a prominent place. On the proposition that the secrecy law remain as it was, eighty-two voted affirmatively and twenty-two voted negatively. The vote was not strictly an indication of sentiment, as some voted for the law rather than to have something more objectionable to them adopted. In reference to the method of enforcement, seventy cast their votes in favor of a special order of procedure in cases of violation of the secrecy law, and thirty voted in the negative.

For the first time, lay representation on its own merits seemed to have the majority sentiment in its favor, at least in favor of the membership having an opportunity to vote on its introduction. The lay delegation wanted was lay delegation in the General Conference, and to secure this it was necessary to ignore the Constitution or to change the Constitution. The measure brought forward called for a submitting to the membership the following changed form of the Constitution. "All the ecclesiastical power herein granted to enact or repeal any law or rule of discipline is vested in a General Conference which shall consist of elders and laymen elected in every annual conference district throughout the Church." This measure was adopted by the surprisingly large vote of ninety-one to twelve. A recommendation by another committee was that, in case the membership should vote to approve the proposed change in the Constitution, the following should be the rule as to the members of the General Confer-

ence: "Each annual conference shall be entitled to three elders, also one layman for every two thousand members, and one layman for every one thousand and less than two thousand, provided that each conference shall have one lay delegate." An amendment was offered to make the number of ministerial and lay delegates equal. At this point the contention became quite earnest. Not only was lay delegation involved, but pro rata representation both for ministers and laymen, and fears were aroused as to what might be the bearing and effect of all this. Twenty voted for the amendment allowing equal representation, and seventy voted against. After a number of amendments were offered and voted down, the item as reported by the committee was adopted. It would seem, therefore, that both lay delegation and pro rata representation were well on the way to adoption. But the question still remained as to how the language of the Constitution relating to amendments should be interpreted, the language being, "There shall be no alteration of the foregoing constitution unless by request of two-thirds of the whole society." The conference, not being able to agree on an interpretation, referred the interpretation to the board of Bishops, its report to be made later. After full consideration, the Bishops reported through the Religious Telescope that they were unable to agree. Bishops Glossbrenner and Weaver construed the language to mean two-thirds of those voting, and Bishops Edwards and Dickson construed the language as meaning two-thirds of the entire membership. Lay delegation in the General Conference, therefore was dead, though lay delegation in the annual conferences, remained a possibility.

The four Bishops serving the previous term were reelected. T. J. Connor and W. J. Shuey received very complimentary votes for Bishops. W. J. Shuey was reelected publishing agent, M. Wright was reelected editor of the Religious Telescope, and W. O. Tobey was elected assistant editor. William Mittendorf was elected editor of the German paper. D. K. Flickinger was reelected missionary secretary, and J. W. Hott was elected missionary treasurer. I. Crouse was reelected secretary of the Sabbath school association.

General Conference of 1877.

The seventeenth General Conference met in the chapel of Westfield College, Westfield, Illinois, May 10, 1877. Bishop Edwards had died at his home in Baltimore, June 6, 1876. In the course of the session, Bishop Glossbrenner preached an appropriate sermon on the life and labors of his fallen associate. The conference was presided over by Bishops Glossbrenner, Weaver, and Dickson. The annual conferences were represented as follows: Allegheny, J. Walker, D. Speck, M. P. Doyle; Auglaize, William Miller, John L. Luttrell, S. T, Mahan; Central Illinois, Isaac Kretzinger, A. L. Best, M. Ambrose; California, J. L. Field, Alexander Musselman, C. W. Gillett; Colorado, William H. McCormick, St. Clair Ross; Dakota, I. G. W. Chase, A. K. Curtis, Joseph Cotton; East Des Moines, R. Thrasher, A. Schwimley, D. S. Shifflett; East German, Jacob Runk, Job Light, J. W. Kunkel; East Pennsylvania, Lewis Peters, G. W. M. Rigor, Isaiah Baltzell; Erie, John Hill, L. L. Hager, N. R. Luce; Fox River, N. G. Whitney, William C. Bacon, P. F. Gay; Illinois, O. F. Smith, N. A. Walker, A. Worman; Indiana, Daniel Shuck, James M. Fowler, John Breden; Iowa, M. Bowman, I. L. Buchwalter, M. S. Drury; Kansas, R. Logan, H. A. Bell, David Shuck; Lower Wabash, S. Mills, W. C. Smith, C. H. Jones; Miami, William McKee, J. L. Swain, W. Dillon; Michigan, H. T. Barnaby, James Carter, J. Payne; Minnesota, M. L. Tibbetts, S. D. Kemerer, E. Clow; Missouri, William Beauchamp, A. W. Geeslin, J. T. Allaman; Muskingum, B. F. Booth, J. N. Lemasters, S. W. Koontz; Nebraska, S. Austin, I. N. Martin; North Ohio, J. K. Alwood, Joseph Brown, J. Waldorf; Ohio German, William Mittendorf, G. Fritz, J. Scholler; Ontario, David B. Sherk, S. E. Carmany; Oregon, P. C. Hetzler; Osage, J. S. Gingerich, J. R. Evans; Parkersburg, Z. Warner, S. J. Graham, E. Harper; Pennsylvania, Z. A. Colestock, J. H. Young, C. T. Stearn; Rock River, Parker Hurless, T. F. Hallowell, J. H. Grimm; Sandusky, Alvan Rose, D. R. Miller, M. Bulger; Scioto, L. Davis, J. M. Spangler, J. H. Dickson; Southern Illinois, S. G. Brock; St. Joseph, N. Castle, J. M. Hershey, George Sickafoose; Upper Wabash, W. N. Coffman,

Joel Cowgill; Virginia, J. W. Hott, J. W. Howe, G. W. Statton; West Des Moines, George Miller, J. I. Baber, William Jacobs; Western Reserve, John Noel, A. Brazee, J. G. Baldwin; White River, Milton Wright, Simon B. Ervin, Halleck Floyd; Wisconsin, G. G. Nickey, S. L. Eldred.

The membership at this time numbered 144,881, a gain of 19,223. In general, the work of the Church had prospered during the quadrennium. At this session, Mrs. D. L. Rike read an excellent address on the organization and work of the Woman's Missionary association. The conference warmly approved the work and purposes of this association. The Saginaw conference was formed from the north part of the Michigan conference.

Climax in Struggle over Secret Societies.

What was said of the "three irrepressible subjects" in the account of the preceding General Conference would apply to the same subjects as dealt with by the present General Conference. The extreme limit in the attempt at rigid enforcement of the law against connection with secret societies was reached. The debate was long and was attended with some harshness and resentment. The vote in favor of strict enforcement stood seventy-one to thirty-one. This marked the culmination of effort and success in this direction, and from this time, both among the ministers and in the laity, a modified sentiment became increasingly strong. Pro rata representation in the General Conference was defeated by fifty-four to forty-five votes. Provision was made for the receiving of lay delegates into any annual conference on a vote of two-thirds of the members of the annual conference. The committee recommended that, when a majority of the Bishops were satisfied that there was a general desire for lay representation in the General Conference, they were authorized to present a plan by which the members of the Church might "express their requests by voting." This was so roundabout and illusory that it was not even brought to a vote.

J. J. Glossbrenner, J. Weaver, and J. Dickson were reelected Bishops, and Milton Wright and Nicholas Castle were

elected Bishops for the first time. J. W. Hott was elected editor of the Religious Telescope, and W. O. Tobey assistant editor. W. J. Shuey was reelected publishing agent. D. K. Flickinger was reelected missionary secretary. J. K. Billheimer was elected missionary treasurer. D. Berger was elected editor of Sunday School literature. William Mittendorf was elected editor of the German papers. Robert Cowden was elected secretary of the Sunday School Association for the first time.

Bishops Milton Wright and Nicholas Castle.

Milton Wright, one of the two newly-elected Bishops, had been prominent before the Church for eight years as the editor of the Religious Telescope. His ancestors can be traced through a number of generations in Essex, England. Samuel Wright, through whom the family was transplanted to America, came to New England in 1636, where his descendants continued to live for one hundred and seventy-five years. In 1814, Dan Wright, the father of the Bishop, moved to Montgomery county, Ohio, where he married Catherine Reeder, whose mother was a sister of Benjamin Van Cleve, one of the founders of Dayton. In 1821, Dan and Catherine Wright moved to Rush county, Indiana, where Milton Wright was born, November 17, 1828. He had the advantage of the country schools and for a short time was a student in Hartsville College. His education largely, however, was the result of private study. He was converted in 1843, when alone at work in his father's field. For four years, he remained unconnected with any church, though the influences about him were from the Presbyterian and Methodist churches. Strongly impressed by the character and ability of John Morgan, a leading minister of White River conference, he joined the United Brethren Church, after having carefully studied its principles and methods. After passing through the stages of exhorter and quarterly conference preacher, he became a member of White River conference in 1853. Two years after joining the annual conference, he was appointed to Indianapolis mission station, and the next year was appointed to Andersonville

circuit. Before the close of this year, he was sent as a missionary to Oregon, going by the Isthmus of Panama. While in Oregon, he was engaged in preaching, but from 1857 to 1859 was the principal of Sublimity College, the first of the United Brethren schools on the Pacific coast. November 24, 1859, he was united in marriage with Susan Catherine Koerner, who had nearly completed a literary course in Hartsville College. As the mother of Wilbur and Orville Wright, the inventors of the flying machine, she always will have a name in history. After Mr. Wright's return from Oregon, he taught in the public schools, served as circuit and station preacher and as presiding elder. Hartsville College having established a theological department, he was chosen as teacher in this department, at the same time serving as pastor of the local church, but before the close of the first year, in 1869, was elected editor of the Religious Telescope.

By his strain of Puritan blood, by primal instincts, and by association, Milton Wright was committed to moral reform. His outlook was not confined to his own Church but extended to society at large. From first to last he was opposed to slavery, the rum traffic, and secret societies. His position in the earlier part of his career was strictly that of the Church at the corresponding time. His being made editor in 1869, and Bishop in 1877, was with the understood purpose on the part of the majority in the General Conference to make stronger and surer the historic position of the Church in regard to secret societies. Under the stress of experience, and with changed conditions, the Church, almost unconsciously to itself, came to change its methods if not its attitude in dealing with such societies; but Bishop Wright, with some others, stood by the traditional position of the Church without change.

Bishop Wright was a vigorous writer, and by his systematic methods gave to the Religious Telescope the impress of his own personality. As a Bishop, he was painstaking and faithful to his duties as he saw them. His sermons were well thought out, and often highly impressive. It is scarcely necessary to say that they always were his own. He was not reelected Bishop in 1881. This was due to two causes. Of

course, he could not expect much support from the liberal delegates. Then, he had alienated some persons on the radical side, because in certain cases he was not pliant to their wishes. With a view to strengthening sentiment on the radical side, he established the "Richmond Star" at Richmond, Indiana, of which he was editor and publisher for three years. Quite unexpectedly to himself, he was elected Bishop again in 1885, and assigned to the Pacific Coast. It was a hardship for him to accept this new task, but, thinking that duty called, he gave himself earnestly to the field and work assigned him. With the work of the Church commission, provided for in 1885, he had no sympathy and exerted himself earnestly during his four years as Bishop and in the General Conference that followed to defeat its purpose. In the withdrawal from the Church in connection with the session of the General Conference of 1889, he was the one strong and trusted leader that gave character and cohesion to the withdrawing party. After the litigation following the General Conference of 1889 was over, Bishop Wright lived a quiet retired life with his daughter and sons in Dayton, Ohio, taking pleasure in the achievements in the field of invention of his sons, Wilbur and Orville, and receiving the kindly regard of all classes in the community. He died April 3, 1917. His body rests in Woodland cemetery.

Nicholas Castle, the second of the newly-elected Bishops in 1877, was born October 4, 1837, in Elkhart county, Indiana. His father and mother, William and Harriet Van Brunt Castle, originally from Ontario county, New York, moved first to near Upper Sandusky, Ohio, and about 1835 settled near Elkhart, Indiana. His father died September 25, 1839, and his mother October 22, 1850, leaving Nicholas, their youngest son, just entering his fourteenth year. His parents had been able to secure only the scantiest subsistence from the soil and at the loom, and now, with a delicate physical constitution, he was left almost from the first to shift for himself. He made his home for a short time with an elder brother. On the death of this brother soon afterward, he drifted about, when a Mr. Frizzell took him in, agreeing to keep him for two

years, giving him clothing and allowing him three months schooling each year, and paying him twenty dollars at the end of the time. The two-year-period with Mr. Frizzell was extended to seven years, up to the time when he was of age. Mr. Frizzell was an exacting master, but Mrs. Frizzell showed him all the tenderness of a mother.

Mr. Castle's parents were not professed Christians, though they freely opened their cabin to the United Brethren preachers. Outward conditions might have been somewhat responsible for their standing out from the Church, as they were thoroughly upright. The mother especially was strongly favorable to religion, and at her death professed a saving trust in Christ. Nicholas early had vivid religious impressions, and when eight years old, made a timid profession of religion. But, as no intelligent attention was given him, this early experience became dimmed, though not wholly lost. His concern for his spiritual condition led him, along with a young companion, to a protracted meeting conducted by the United Brethren. Here he went forward to the altar. After the meeting, he had a five-mile walk to his home. At prayer with a few in the home that night, but not until two o'clock in the morning, the great spiritual change took place. His own language is, "Quickly as an electric shock a heavenly influence smote me and permeated my whole being." Likewise at the family altar, a few months later, his call to preach, with an almost crushing burden of soul resting on him, was settled definitely and forever. August 2, 1856, he received license to exhort, and a few months later license to preach. On these credentials, though with great diffidence, he began to preach as requirements were made upon him and as opportunities came. In 1856, he was admitted to the St. Joseph conference and appointed as junior preacher on Warsaw circuit. He was circuit preacher eight years, local one year, school agent one year, presiding elder nine years. He was a member of the General Conferences of 1869, 1873, and 1877.

June 14, 1860, Mr. Castle was united in marriage to Miss Catherine A. Hummer, who was a faithful companion and co-

worker up to the time of her death, April 27, 1879. September 19, 1881, he was married to Miss Ellen Livengood.

When Nicholas Castle entered the ministry, he was deeply conscious of his want of preparation for the responsible work to which he was called. He neglected nothing in seeking to make up for this lack. Of course, he studied the Bible, the doctrines of Christianity, and made himself acquainted with history, literature, and science as far as he was able. But he gave attention also to style and methods as but few others have done. While others were wasting their time or indulging in idle conversation, he was studying words, synonyms, and constructions, with the result that few could even rival him in felicity and force of expression, especially in the use of the language of the heart.

Possibly in sympathy with his physical constitution, Mr. Castle's mind was pensive, even perilously sensitive, but his contact with life and with people through countless channels saved him from mental unhealth, and enabled him to minister truly to the deeper and diviner wants of the many that were touched by his life and public service.

The mind of Nicholas Castle became greatly exercised with reference to higher attainments in the Christian life. Bishop Edwards had been the outstanding advocate of such an experience. When Mr. Castle heard of the death of Bishop Edwards, there came to him a flood tide of mental excitement and grief and he prayed, "O, God, let his mantle fall on me," meaning his spiritual induement and power. This was answered in a way that he did not intend, by his being chosen to take Bishop Edwards' official place. He made a complete consecration, held his offering before the Lord, and "the witnessing Spirit came like a deluge from heaven." He became an earnest advocate of holiness, and led many others into an experience similar to his own. He discerned as much as anyone, the cheap, fictitious experiences and perversions abroad everywhere, but did not allow these to blind him to the reality of an exalted religious experience. After the experiences of his own life, and the observation and study of years, in 1913, he published his book entitled, "The Exalted Life," in which

he set forth his matured and chastened views on the subject of holiness, a book which the unconcerned Christian and the religious zealot alike would do well to read.

Bishop Castle's first two terms as Bishop were spent on the Pacific Coast district. Later, his services were given to the districts east of the Rocky mountains. In 1905, he retired from the regular active work of the Church, feeling that his state of health did not warrant his assuming further official responsibilities. He was honored by being made emeritus Bishop. His late years were spent in his pleasant home at Philomath, Oregon. His interest in the local and general work of the Church remained undiminished to the last. He died April 18, 1922. His body lies in the cemetery at Philomath.

General Conference of 1881.

The eighteenth General Conference met at Lisbon, Iowa, May 12, 1821. All five Bishops of the Church were present—Glossbrenner, Weaver, Dickson, Wright, and Castle. The following is the list of delegates according to their annual conferences: Allegheny, H. A. Thompson, D. Speck, M. Spangler; Auglaize, William Miller, William Dillon, J. L. Luttrell; California, D. Shuck, J. L. Field, T. J. Bauder; Central Illinois, L. Field, J. Morrison, J. Corley; Central Ohio, J. S. Mills, J. B. Ressler, J. W. Sleeper; Colorado, W. H. McCormick, L. S. Cornell; Dakota, I. G. W. Chase, D. M. Harvey; Eastern, L. W. Craumer, H. H. Gelbach, D. Hoffman; East Des Moines, A. Schwimley, R. Thrasher, William Kelsey; East Nebraska, W. A. Caldwell, S. Austin; East Pennsylvania, L. Peters, M. J. Mumma, I. Baltzell; Erie, John Hill, A. Holeman, N. R. Luce; Fox River, R. G. Whitney, C. M. Clark; Illinois, N. A. Walker, I. Valentine, J. H. Snyder; Indiana, J. D. Current, S. Breden, M. Fowler; Iowa, E. B. Kephart, I. K. Statton, M. Bowman; Kansas, D. Shuck, S. D. Stone, H. A. Bell; Lower Wabash, S. Mills, W. M. Givens, R. L. Brengle; Miami, W. J. Shuey, W. McKee, H. Garst; Michigan, H. T. Barnaby, G. S. Lake, C. B. Sherk; Minnesota, M. L. Tibbetts, S. D. Kemerer, E. Clow; Missouri, A. W. Geeslin, D. A. Beauchamp, A. D. Thomas; Muskingum, B. F. Booth,

R. Rock, G. F. Deal; North Ohio, J. K. Alwood, J. W. Lilly, J. N. Martin; Ohio German, G. Fritz, W. Mittendorf, C. Streich; Ontario, G. Plowman, D. B. Sherk, A. B. Sherk; Oregon, J. G. Mosher, A. Bennett, James Harritt; Osage, J. R. Evans, J. K. Spencer; Parkersburg, Z. Warner, W. M. Weekley, E. Harper; Pennsylvania, C. T. Stearn, Z. A. Colestock, W. J. Beamer; Rock River, P. Hurless, N. E. Gardner, W. H. Chandler; Saginaw, G. A. Bowles, H. H. Maynard, J. A. F. King; Sandusky, R. French, D. R. Miller, J. French; Scioto, L. Davis, W. McDaniel, William Fisher; Southern Illinois, G. W. Young; St. Joseph, George Sickafoose, H. A. Snep, F. Thomas; Tennessee, A. J. Newgent, C. B. Small, J. W. Bowen; Upper Wabash, T. M. Hamilton, J. W. Nye, J. Cowgill; Virginia, J. W. Hott, J. W. Howe, A. M. Evers; West Des Moines, G. Miller, J. E. Ham, G. J. Graham; West Kansas, E. Shepherd, James Knight; West Nebraska, W. S. Spooner, C. C. Kellogg, I. N. Martin; Western Reserve, J. G. Baldwin, D. Kosht, D. W. Sprinkle; White River, H. Floyd, J. M. Kabrich, J. T. Vardaman; Wisconsin, G. G. Nickey, A. Whitney.

Outside of the usual routine work of the General Conference, the present General Conference took decisive action on fewer items than did most of the conferences immediately preceding. The membership was reported as 159,367, a gain of 14,486. The falling below the gains as reported at previous sessions was perhaps due in part to dissatisfaction and contention over questions of policy now coming to a culmination. Three conference districts were formed from the territory of the Osage conference, the Osage, the South Missouri, and the Arkansas Valley. The West Kansas, West Nebraska, and the Central Ohio conferences had been constituted in the interval since the last session of the General Conference. The East Pennsylvania conference was attached to the Pennsylvania conference.

Pro Rata Representation.

Pro rata representation in the General Conference was at length enacted into law by a vote of sixty to fifty-seven.

JOHN C. BRIGHT

BISHOP A. T. HOWARD

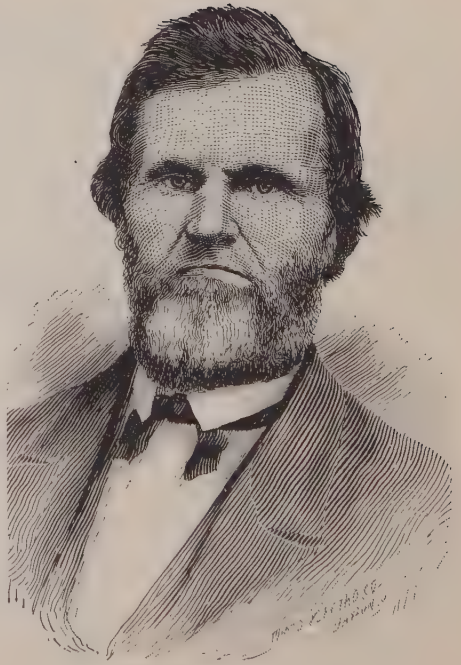
B. F. BOOTH

A. W. DRURY

JOSEPH GOMER

Z. WARNER

WILLIAM MITTENDORF



JOHN KEMP

The measure, however, was of a mild character. Conferences having less than three thousand members were entitled to two delegates. Those having from three thousand to six thousand five hundred were entitled to three delegates. Those having six thousand five hundred and over were entitled to four delegates. The matter of lay delegation in the General Conference was not taken up.

The Secrecy Question.

There were three distinct efforts to maintain or increase the rigidity of the law on secret societies, but after amendments were proposed, followed by discussions, the measures were laid on the table, either on motions made by their friends or their opposers. The majority did not seek a victory on either side, but for a respite from the strife. The leaders on the radical side welcomed an early adjournment, and hastened to their homes to begin a campaign of publicity or education to restore their waning power.

The elections resulted as follows: J. J. Glossbrenner, J. Weaver, J. Dickson, and N. Castle were reelected Bishops, and E. B. Kephart was elected for the first time; publishing agent, W. J. Shuey; editor of the Religious Telescope, J. W. Hott, with M. R. Drury later chosen as assistant; editor of Sunday School literature, D. Berger; missionary secretary, D. K. Flickinger; missionary treasurer, J. K. Billheimer; secretary of the Sunday School Association, R. Cowden.

Bishop E. B. Kephart.

Ezekiel Boring Kephart, elected for his first term as Bishop in 1881, was born November 6, 1834, in Clearfield county, Pennsylvania. The name Kephart is the same as Gebhart, probably being a Swiss dialectical variation from the same, the name meaning a generous giver. The three Kephart brothers, prominent in the history of the Church, well may be named here together: Isaiah Lafayette, born December 10, 1832; Ezekiel Boring, born November 6, 1834, and Cyrus Jeffries, born February 23, 1852, there being in all seven brothers and six sisters in the family.

Nicholas Kephart, the great-grandfather of E. B. Kephart, came from Switzerland to America about 1772, first settling in Berks county, Pennsylvania, and about 1801 removing with his son Henry, Sr., to Center county, Pennsylvania, on the western slope of the Alleghenies. In 1803, the family home became fixed in what now is Clearfield county. The country about them was a forest wilderness. The land slowly was cleared, requiring a vast outlay of effort. Here Henry Kephart, Sr., brought up a family of twelve children. In 1858, he made a visit across the mountains, but on his return afoot probably perished in the snow, as search revealed no trace of him. His son Henry Kephart, Jr., born January 5, 1802, was married March 23, 1826, to Sarah Goss, her father's family including eight sons and five daughters. The Goss family, not only by their numbers, but by their native force and sturdy character, ranked high, and along with the members of the Kephart family made up an influential part of the community. Henry Kephart, Jr. and his wife, Sarah, had each been converted the year prior to their marriage, and had joined the United Brethren Church. It is probable that this section of the country, at that time, was a part of Huntingdon circuit, belonging to the old conference in the East, and was served this year by John Hendricks. The record of the pioneer preachers in these regions is almost entirely lost. Their work survives, however, in the living streams that continue to flow from the fountains that were opened up in the humble cabins and rude schoolhouses of that early day.

Henry Kephart, Jr. received license to preach and became a member of Pennsylvania conference in 1834, and was ordained in 1837. His service as a preacher was almost entirely confined to the work of a local preacher. His memory was stored richly with passages from the Bible. E. B. Kephart was converted in the fall of 1851, and joined the United Brethren Church. His life as a child always had been upright. His father was a man of great evenness of temper. His mother was a woman of unusual force of character and maintained a mild and efficient control over her children. The unusual manner of his baptism showed his independent way of thinking

and doing. Some time after his conversion, he and his father had been working at the saw-mill near their home, and had talked together about the duties of church members, including the duty of baptism. On their way home, as they were crossing a bridge over the stream on which the mill was built, the son said to the father, "I want you to baptize me." The father said, "What, not right now." "Yes," said the son, "here is the water and you are duly authorized to baptize." Right then and there, by the side of the stream, he kneeled down and received baptism at the hand of his father.

Probably no more complete and lifelike picture of pioneer conditions in western Pennsylvania has been written or ever will be written than that penned by I. L. Kephart and published in several articles in the Religious Telescope under the heading, "Pioneer Life in the Alleghenies." The wildness of the country, the abundance of game, the danger from savage beasts, the taxing work in the forest and field and at the loom, the meagerness even of the necessities of life, the rude and uncertain schools, and the visits at long intervals of the itinerant preacher, and withal a life full of adventure and interest—all this is given as it presented itself to young life plastic to its touch.

The older Kephart children had the advantage of short terms of school. When E. B. Kephart was twenty-one and I. L. Kephart was twenty-three, they obtained the privilege from the school directors to attend for a winter term the one public school that they ever attended in which more than reading, writing, and arithmetic were taught. Here they received an intellectual awakening that sent them to an academy at Williamsport. From here, they went to Mount Pleasant College, and, on the merging of Mount Pleasant College in 1858 with Otterbein University, they entered that institution. They early had turned from farm work to buying and cutting timber and rafting it down the Susquehanna. They also had sought to build up their resources by teaching school. In order to maintain themselves at school, it was necessary for them to fall back at times on the means of income with which they already were familiar. Home study

and small salary amounts from preaching further paved the way for a college course. E. B. Kephart received degrees from Otterbein University as follows: B. S. 1865, A. B. 1870, A. M. 1873, D. D. 1881. These dates indicate the persistent seeking for the best education that it was possible for him to secure. In 1858, while in his first year in Otterbein University, he was voted license to preach by the Clearfield quarterly conference, and in 1859 he and his brother I. L. Kephart were received into the Allegheny conference. He was ordained in 1861, at the hand of Bishop Glossbrenner, I. L. Kephart being ordained in 1863, likewise by Bishop Glossbrenner. Following the course that he completed in 1865, he was principal for a short time of Michigan Institute, a church school at Leoni, Michigan, and then two years a pastor in Pennsylvania. November 4, 1860, he was united in marriage with Miss Susan J. Trefts, who was his faithful companion and associate in all of the duties and experiences that awaited him. In August, 1868, he was elected president of Western College, located at Western, Linn county, Iowa, continuing in that position thirteen years. While there was plenty of administrative work to do as the president of the college, for the greater part of the time he did full work teaching in the class room. In his administrative work, both as toward the students in the college and as toward the patronizing constituency of the institution, his preference was to influence and lead, but he could enforce his will when necessary. Generally, his sincere interest in the students and the welfare of the college forestalled or disarmed pettiness and opposition. He always had the high regard and cooperation of his coworkers.

When the General Conference met in Lisbon in 1881, he was the logical man to be elected to the Bishop's office. He was in the prime of his manhood. He was a man of splendid physique and impressive presence. He had a wide range of experience as preacher, as an educator, and as an administrator. He himself was accessible, and had a ready approach to others. For four years, he had been a member of the State Senate of Iowa. As chairman of the committee on temper-

ance, he was successful in securing the adoption of advanced temperance legislation. He also was influential in securing the adoption of measures for the improvement of the public schools. Besides, the Church at this time was looking for a man of moderate and progressive views in regard to questions that had been a subject of anxiety and distress in the Church for a long term of years. The various acts of the General Conference in 1881 were a clear notice that vexed questions should no longer divide the Church into parties. Bishop Kephart was not as ready or even a preacher as some, but he generally carried his audience with him, and often his sermons were characterized by masterly presentation of truth and great force of appeal. As a man, a Christian, and a churchman, his influence always was salutary.

Mr. Kephart presided as Bishop from 1881 to 1885 over the Southwest district. From 1885 to 1897, the Bishops rotated on the different districts. In this period of crisis in the Church, the effect of each Bishop coming in contact with the whole Church was beneficial. From 1897 to 1901, Bishop Kephart presided over the Ohio district. On his retirement from the office of Bishop in 1905, he continued to reside in Annville, Pennsylvania, where he had previously made his home.

In the course of his duties as Bishop he visited the mission fields in Africa and Germany three times, and in connection with one of these trips he visited the Holy Land. In consequence of climatic influences, he contracted malarial poisons on these visits to Africa, affecting specially his heart, from which he never recovered. In 1905, after giving full consideration to the matter, he asked the General Conference that he be not given further official responsibilities, and was made Bishop emeritus, by the conference. He yet was called out to render service, especially in support of the educational work. January 15, 1906, he left home in his usual health to assist in a financial campaign in behalf of Indiana Central University. Nine days later, the Church was shocked by the announcement that Bishop Kephart had died suddenly from neuralgia of the heart in an office building in Indianapolis. His body was taken to Annville, Pennsylvania, where, after suitable

funeral exercises, it was laid away in its last resting place. It may be said of him that his work was born with him, and that he was true to it from first to last. A characteristic with him, almost a distinguishing one, was that he was not continually accusing himself. Looking back on his life, he said: "If I could choose today, I should decide to give my life to preaching the gospel of the Son of God and in the Church in which I have spent my life." It was not a boast when he said that he thought he had made the most of the material that was in him, and when he said to the General Conference, "I think that I have served my Church well and the cause of God well." This was simply the Roman frankness that he always evinced.

CHAPTER XII.

PERIOD FROM 1881 TO 1897
RECONSTRUCTION AND LITIGATION

General Conference of 1885—The Church Commission—Bishop Flickinger —Work of the Commission—General Conference of 1889—Adoption of the Work of the Commission—The Withdrawal—Other Measures —Bishop Hott—General Conference of 1893—Young People's Work—Bishop Mills—General Conference of 1897—Litigation—A Federal Case—Cost and Gain—United Brethren Church (Old Constitution).

AS ALREADY indicated, the struggle between the liberal and radical elements at the General Conference of 1881 was a draw, neither side caring for a real test of strength. Bishop Hott, who was elected editor of the Religious Telescope in 1877, while not departing widely from the earlier policy of that periodical, made it more representative of the growing sentiment in the Church for a modification of the past policy of the Church in regard to secret societies, and more sympathetic toward a real representation of the Church in annual and general conferences. On the other hand, the Richmond Star was established in March, 1882, at Richmond, Indiana, by Bishop Wright to strengthen and promote sentiment in favor of the maintenance of former policies, with the hope that the succeeding General Conference might be so constituted as to pile up the old-time majorities for the same. The United Brethren Tribune, first issued in 1873, and the United Brethren Observer, its successor, both published at Lebanon, Pennsylvania, already had taken the field to promote sentiment and action on the opposite side. Still earlier agitation and effort outside of usual channels had been resorted to. Following the adoption of the strict law against membership in secret societies in 1869, members of the White River conference held a convention at Indianapolis, in which the law was declared to be injurious and impracticable. Following the action of the General Conference of 1877 on

secret societies, conventions were held June 16, 1877, at Harrisburg, Pennsylvania, and May 21, 1878, at Dayton, Ohio, in each of which more than twelve large annual conferences were represented, in opposition to the secrecy legislation, but also in the interest of pro rata representation and lay delegation. District and local conventions also were held for the same purposes. Conventions were not yet in order on the part of the radicals, as they were in control of the Church organization; but, when they lost control in 1885, a notable convention was convened August 4, 1885, at Hartsville, Indiana, to consolidate their power. They likewise steadily maintained a periodical in the interest of their principles and policies, the Christian Conservator, taking the place of the Richmond Star in 1885, and also the "United Brethren in Christ," published in Chambersburg, Pennsylvania. Both sides sought to strengthen themselves by influences outside of the Church. The controversy at times was attended with acrimony and the impugning of motives. The terms "liberal" and "modificationist" were applied much as the term "secessionist" was used in the time of the Civil War. On the other hand, the term "radical" was made a symbol for obsoleteness and obstinacy. Yet, as time has thrown its mellowing light over those years of strife, much of sincerity and strength and courage of conviction, as well as real ability and strategy in the conflict, is discernible on each side. But none the less were the immediate effects unfavorable. Many congregations were distracted and some were lost. The year 1881 showed a slight loss in membership, and in other years gains were reduced. In important centers little could be done.

The campaign to secure a modification of the rigid law on secret societies centered around the tall form of Bishop Weaver. His large acquaintance with the Church and his ready pen made him the chief leader in the great struggle. He published two articles in the Religious Telescope under the caption "The Outlook," and other articles under the same title in support of the same and in answer to his critics. The first article bore date of August 22, 1883. It was moderate in tone, though earnestly pointing out that a modification of the law

on secret societies was necessary. The article called out many criticisms, but also many words of approval. An elaborate article in which he went so far as to indicate the steps that might be taken to secure the desired changes appeared February 25, 1885.

General Conference of 1885.

The nineteenth General Conference met at Fostoria, Ohio, May 14, 1885. The personnel of the General Conferences in this period was of such importance that, as heretofore, notwithstanding the number of delegates, the names of all delegates for this and the succeeding General Conference will be given. The following is the list according to the annual conferences represented: Allegheny, D. D. DeLong, L. W. Stahl, L. R. Jones, M. O. Lane; Arkansas Valley, P. B. Lee, J. H. Snyder; Auglaize, William Miller, William Dillon, J. L. Luttrell; California, D. Shuck, T. J. Bauder; Central Illinois, L. Field, A. B. Powell; Central Ohio, J. S. Mills, E. Bernard, J. B. Ressler; Dakota, D. M. Harvey; East Des Moines, A. Schwimley, H. A. Long; East German, L. W. Craumer, J. B. Daugherty, A. Graul; East Nebraska, E. W. Johnson, W. P. Caldwell; Elkhorn, W. S. Spooner, D. D. Weimer; Erie, R. J. White, J. Hill, L. L. Hager; Fox River, N. G. Whitney, J. Frey; Illinois, J. B. King, A. Rigney; Indiana, J. Breeden, J. M. Fowler, John Riley; Iowa, R. E. Williams, I. K. Statton; Kansas, E. B. Slade, David Shuck; Lower Wabash, S. Mills, W. M. Givens, L. Bookwalter; Miami, W. J. Shuey, William McKee, H. Garst, S. M. Hippard; Michigan, H. T. Barnaby, B. H. Mowers; Minnesota, J. W. Fulkerson, M. L. Tibbetts; Missouri, D. A. Beauchamp, A. W. Geeslin; Muskingum, B. F. Booth, J. Cecil, J. N. Lemasters; North Michigan, R. H. Watson, G. A. Bowles; North Ohio, J. W. Lilly, W. H. Clay, J. K. Alwood; Ohio German, G. Fritz, W. Mittendorf; Ontario, D. B. Sherk, G. Plowman; Oregon, J. G. Mosher, A. Bennett; Osage, B. A. Spring, J. R. Chambers; Parkersburg, Z. Warner, S. J. Graham, W. M. Weekley, E. Harper; Pennsylvania, W. J. Beamer, C. T. Stearn, Ezekiel Light, Z. A. Colestock; Rock River, W. H. Chandler, J. H. Grimm; Sandusky, D. R. Miller,

W. Martin, T. J. Harbaugh, I. Crouse; Scioto, J. H. Dickson, G. W. Deaver, S. Whitmore, W. H. Price; St. Joseph, F. Thomas, J. R. Brown, J. F. Bartmess, H. A. Snep; Southwest Missouri, E. L. Joslin, R. C. Thomas; Tennessee, R. F. Bryant, A. J. Newgent; Upper Wabash, J. W. Nye, T. M. Hamilton, Joseph Cooper; Virginia, J. W. Hott, J. W. Howe, J. K. Nelson, C. M. Hott; West Des Moines, George Miller, J. D. Snyder, L. H. Bufkin; West Kansas, C. U. McKee, I. W. Williams; West Nebraska, E. L. Kenoyer, J. D. Fye; Western Reserve, D. W. Sprinkle, J. G. Baldwin, J. Noel; White River, M. Wright, H. Floyd, J. M. Kabrich; Wisconsin, F. J. Crowder. It will be noticed that the representation was on a moderate pro rata basis, the previous General Conference by a close vote having provided for the same. All of the bishops, J. J. Glossbrenner, J. Weaver, J. Dickson, N. Castle, and E. B. Kephart, were present. The membership of the Church was reported as 168,573, a gain of 10,861. The Bishops' address was prepared and read by Bishop E. B. Kephart. The address called for a decision by the General Conference as to whether the Constitution as given in the Discipline had a force beyond that of legislative enactment by the General Conference, or was yet subject to the General Conference. If it had this superior authority, the address recommended that amendments should be submitted to the membership, the approval of two-thirds of those voting being sufficient for ratification. If the General Conference had full authority in the case, it was recommended that it should shape the rule against membership in secret societies so that it would apply simply to societies to which the Church believed a Christian could not belong.

J. Weaver, E. B. Kephart, J. Dickson, and N. Castle were reelected Bishops. M. Wright was elected Bishop for the Pacific Coast. D. K. Flickinger was elected missionary Bishop. Bishop Glossbrenner, after forty years as active bishop was elected Bishop emeritus. His death occurred two years later. Other officers elected were J. W. Hott, editor of the Religious Telescope; W. J. Shuey, publishing agent; D. Berger, editor of Sunday School literature (after the election and resignation of J. P. Landis); E. Light, editor of German literature; Z. Warner,

missionary secretary; W. McKee, missionary treasurer; D. R. Miller, general manager of Union Biblical Seminary; R. Cowden, secretary of Sunday School association.

Fox River conference was united with Wisconsin conference. Maryland conference was conditionally authorized. Elkhorn and Dakota conferences were united. East Des Moines and Iowa conferences were authorized to unite. Pennsylvania and East Pennsylvania conferences, which were supposed to be united at the preceding session of the General Conference, had maintained a semi-independent character, though holding joint sessions during the quadrennium. They were now made entirely separate conferences. Action was taken that led to the establishing of an eastern book and publishing house at Harrisburg, Pennsylvania, a venture that terminated in a few years with a loss of over $3,000 to the Publishing House at Dayton.

The Church Commission.

A committee of thirteen to which the recommendations named in the Bishops' address were referred, reported a plan for a Church Commission, composed of twenty-seven members, who should prepare amended forms for the Constitution and Confession of Faith, to be submitted to the membership for approval, two-thirds of the votes cast being necessary and sufficient for approval. The commission plan was approved by a vote of seventy-eight to forty-two. A number of the members voting in the negative explained that they were in favor of submitting the questions involved to the membership but could not approve the methods proposed. A modified rule in regard to connection with secret societies was approved by a vote of seventy-six to thirty-eight.

A number of the friends of the commission plan did not believe that the Constitution had other than legislative authority. Others believed that it had acquired authority by use and consent, and of course others regarded it as of fundamental authority. The General Conference, without expressing a judgment as to these conflicting opinions, declared that its action should not be construed as invalidating the "con-

stitutional instrument." Yet, from the nature of the Constitution and the different interpretations of the same, any feasible way for amendment that might have been adopted would have encountered serious difficulties. Later events proved that it would have been wiser to undertake the revision of the Confession of Faith after all the steps in the revision and adoption of the Constitution had been completed. The real difficulties in regard to the revision of the Confession of Faith were much greater than those attending the revision of the Constitution, and there was no immediate urgency in regard to the Confession. In the long discussion attending the adoption of these measures, the minority, drawing their weapons from the past, made the strongest possible presentation of their case, but time and tide were against them. The presentation on the other side, if less defiant and obstinate, was not less effective.

Bishop Daniel Kumler Flickinger.

Daniel Kumler Flickinger, elected missionary Bishop in 1885, was the connecting bond in the foreign missionary work of the Church from the very beginning of that work. It might be more appropriate for the sketch of his life to be given in connection with the account of the missionary work of the Church, but the missionary note is proper at any stage and in any connection. He himself was not in favor of the electing of a missionary Bishop but the General Conference in its action was influenced by alleged considerations of economy and efficiency. Mr. Flickinger's ancestors on his father's side were Swiss Mennonites. His mother was a daughter of Bishop Henry Kumler, Sr. His parents moved from Franklin county, Pennsylvania, to Butler county, Ohio, settling near the village of Seven Mile in 1818. Here Daniel, the sixth in a family of fourteen children, was born, May 25, 1824. His father, Jacob Flickinger, was a prosperous farmer, and a zealous local preacher in the United Brethren Church. He believed in hard work, practiced a severe economy, operated a distillery for a time, as many farmers did then, cared well for his large family, but had a prejudice against an education beyond the common

schools. His house was a regular preaching place, and preachers' home as well. Daniel, the son, gladly would have given up his share in the estate for the opportunity of an education. Beyond the common schools, he had the advantage of one year's attendance at an academy. Early in life, and at times later, he was under the disadvantage of poor health. He was married first to Mary Lintner in 1847, she dying four years later. In 1853, he was married to Catherine Glossbrenner, who died the following year. In 1856, he was married to Susannah Woolsey, a teacher in a mission school in Africa. With the care and education of his children, four of whom grew up to maturity, and with varying family responsibilities, he might easily have felt himself excused from entering upon an exacting public career. Mr. Flickinger was a small man, of slight build, never in robust health, but of keen temper and dauntless purpose. He cared nothing for brilliancy or showy methods, but only for results. From early youth, he had strong religious impressions, but was slow in reaching a clear experience and a decision for the ministry, as indicated by the fact that when he became a member of the Miami conference in 1850, he already had reached his twenty-sixth year. After a varied experience as a pastor and city missionary for four years, he offered himself to the Board of Missions, founded in 1853, as a missionary to Africa, "provided no better person could be secured." At first rejected because of his lack of physical health and strength, he was at length appointed to go with W. J. Shuey and D. C. Kumler as the first foreign missionaries of the Church, the west coast of Africa being the field fixed upon. They sailed from New York, January 23, 1855, and reached Freetown the 26th of the following month. Much time was spent in seeking a location for the mission. After the missionaries had explored the country, and done as much as was possible at the time to find a location, Mr. Shuey and Mr. Kumler, after being on the field until June 30, returned to America. Mr. Flickinger remained in Africa seventeen months. The permanent site at Shenge was not secured until on Mr. Flickinger's second visit in 1857. By the General Conference which met in May, 1857, he was elected secretary

of the missionary society in the place of J. C. Bright, who had served so earnestly and efficiently the preceding four years. This position he continued to occupy with a slight break in 1857-1858, until he was elected missionary Bishop in 1885. In all, he made twelve trips to Africa, every trip after the first one occupying from five to eight months. The twelfth trip was made in 1896 for the mission of the Radical United Brethren, he, after completing his term as Bishop, having joined the Radical United Brethren Church. After serving as missionary secretary in that church for about nine years he reunited with the Miami conference in 1906. In his missionary work, he visited Germany eight times. In the United States, his visits to conferences and mission fields led to repeated visits to all parts of the country. In the interest of the Church work, mostly for missions, he traveled 570,000 miles. He kept careful diaries, wrote copious articles for the Church periodicals, edited missionary literature, and wrote books entitled, "Missionary Life in West Africa," "Marching Orders," "Our Missionary Work," "Fifty-five years in the Gospel Ministry," and, jointly with W. J. Shuey, "Doctrinal and Practical Sermons." His care and help were not simply for the missionary work, but extended to all of the interests of the Church, especially to the work of education, his gifts to various interests amounting to not less than $15,000. Along with his money, he gave his influence and service. In his consecration and utter abandonment to his work, he stood out quite alone.

Mr. Flickinger attended the session of the Miami conference in Dayton, August 23-28, 1911, and on the day following, died suddenly at Columbus, Ohio. His body is buried at Oxford, Ohio.

The Work of the Church Commission.

The Church commission appointed by the General Conference met at Dayton, Ohio, November 17, 1885, and spent seven days in the accomplishment of its work. The following are the names of the members of the commission: Bishops Weaver, Kephart, Castle, Glossbrenner, Dickson and Wright (the last two named not attending), G. A. Funkhouser, L. W.

Craumer, J. A. Shauck, H. Garst, D. L. Rike, J. S. Mills, W. M. Beardshear, A. M. Beal, G. Miller, H. A. Snep, I. K. Statton, L. Bookwalter, S. D. Kemp, J. B. King, J. H. Snyder, J. R. Evans, P. C. Hetzler, I. L. Kephart, J. Hill, J. W. Hott, and W. J. Shuey.

The form of the Confession of Faith was improved greatly. The Confession was made somewhat fuller, but no doctrine was changed in substance. The Constitution was put into a more orderly and workable form. Most important of all, it provided a clear method for the making of amendments.

The Commission, as directed by the General Conference, provided a plan of submitting the Confession and the Constitution as agreed upon to a vote of the membership of the Church, an affirmative vote of two-thirds of those voting being necessary for adoption. Two parts of the Constitution, one relating to lay delegation in the General Conference, and one to secret societies, were to be voted on and approved separately in order to become parts of the Constitution.

These documents were kept before the Church industriously until November, 1888, when the vote was taken throughout the Church. The vote resulted as follows: for the amended Confession of Faith, 51,070, against, 3,310; for the amended Constitution, 50,685, against, 3,659; for lay delegation, 48,825, against, 5,634; for section on secret societies, 46,994, against, 7,289. The statement of the result of the vote was prepared and signed for submission to the ensuing General Conference.

Opponents of the work of the Commission had adopted the plan of presenting a protest to the ensuing General Conference. Such a protest, purporting to be signed by 16,282 members of the Church, was presented. A committee appointed to consider the same, of which Daniel Shuck was chairman, reported among other items the following: "Said petitions have been in circulation for three years, contain names of parties who are dead, of parties who are not members of the Church of the United Brethren in Christ, names of persons who voted for the revised Confession of Faith and amended Constitution."

General Conference of 1889.

The twentieth General Conference met at York, Pennsylvania, May 9, 1889. All of the Bishops were present—Weaver, Dickson, Castle, Kephart, Flickinger, and Wright. The annual conferences were represented as follows: Allegheny, L. W. Stahl, J. Medsger, J. I. L. Resler, D. Shearer; Arkansas Valley, S. W. Foulk, J. H. Snyder, P. B. Lee; Auglaize, E. Counseller, W. E. Bay, J. L. Luttrell, R. W. Wilgus; California, D. A. Mobley, D. Shuck; Central Illinois, D. O. Giffin, H. W. Trueblood, A. C. Scott; Central Ohio, A. Orr, J. S. Mills, W. J. Davis; East Des Moines, A. Schwimley, D. Miller; East German, J. H. Mark, A. Graul, J. Runk; East Nebraska, W. M. Buswell, E. W. Johnson; East Ohio, D. W. Sprinkle, B. F. Booth, W. B. Leggett, J. Cecil; East Pennsylvania, I. Baltzell, J. W. Etter, G. W. M. Rigor; Elkhorn and Dakota, W. L. Bowman; Erie, John Hill, L. L. Hager, I. Bennehoff; Illinois, W. B. Shinn; Indiana, J. M. Fowler, J. L. Funkhouser, A. E. Hottel, J. F. Demunbrun; Iowa, W. M. Beardshear, T. D. Adams, W. I. Beatty; Kansas, E. B. Slade, F. R. Mitchell; Lower Wabash, S. Mills, J. G. Shuey, J. L. Brandenburg; Maryland, C. I. B. Brane, A. M. Evers, J. G. Roudabush; Miami, W. McKee, S. W. Keister, G. M. Mathews, W. J. Shuey; Michigan, H. T. Barnaby, W. S. Titus; Minnesota, M. L. Tibbetts, U. A. Cook; Missouri, U. P. Wardrip; Neosho, J. K. Spencer, J. R. Chambers; North Michigan, C. L. Wood, G. A. Bowles; North Ohio, C. H. Kiracofe, W. H. Clay, J. K. Alwood; Ohio German, G. Fritz, E. Lorenz; Ontario, G. H. Backus, J. Mager; Parkersburg, W. M. Weekley, S. J. Graham, R. A. Hitt, C. Hall; Pennsylvania, H. A. Schlichter, C. S. Stearn, A. H. Rice, W. J. Beamer; Rock River, C. Bender, H. D. Healey; Sandusky, T. J. Harbaugh, W. A. Keesy, D. R. Miller, E. B. Maurer; Scioto, G. W. Deaver, J. H. Dickson, W. H. Price, S. Whitmore; Southern Missouri, E. L. Joslin, R. C. Thomas; St. Joseph, H. A. Snep, J. F. Bartmess, A. M. Cummins, J. W. Eby; Upper Wabash, J. W. Nye, T. M. Hamilton, A. M. Snyder; Virginia, J. W. Howe, C. P. Dyche, J. W. Hott, A. P. Funkhouser; Walla Walla, N. Evans, J. M. Tresenriter; West Des Moines, George Miller, J. D. Snyder,

L. H. Bufkin; West Kansas, C. U. McKee, J. S. Howard; West Nebraska, G. F. Deal; White River, H. Floyd, I. M. Tharp, Z. McNew, J. M. Kabrich; Wisconsin, A. D. Whitney, A. J. Hood.

The membership had grown to 207,800, an addition of 39,250, a healthy increase considering the agitation that extended throughout the quadrennium. The Bishops in their address gave a worthy tribute to Bishop Glossbrenner, and also Z. Warner and Lee Fisher, who had died within the quadrennium.

Adoption of the Work of the Commission.

The address of the Bishops included an extended statement in regard to the work of the Church Commission and the vote of the Church on the matters submitted to the Church for its approval. The address was given in behalf of all of the Bishops except Bishop Wright, who dissented from that part of the report relating to the Church Commission. The report of the Commission was referred to a committee. The committee reported back to the Conference declaring the regularity of the proceedings in the various steps taken in the adoption of the different measures that were submitted to the vote of the Church by the act of the preceding General Conference and according to the plan of the Commission. After a long discussion, the General Conference approved the report by a vote of 110 to 20, and, on May 13, on the proclamation of the Bishops, the Church came under the revised Constitution and revised Confession of Faith. The following are the Confession of Faith and the Constitution as adopted:

Confession of Faith.

In the name of God, we declare and confess before all men the following articles of our belief:

Article I.—Of God and the Holy Trinity.

We believe in the only true God, the Father, the Son, and the Holy Ghost; that these three are one—the Father in the Son, the Son in the Father, and the Holy Ghost equal in essence or being with the Father and the Son.

Article II.—Of Creation and Providence.

We believe that this triune God created the heavens and the earth, and all that in them is, visible and invisible; that he sustains, protects, and governs these, with gracious regard for the welfare of man, to the glory of his name.

Article III.—Of Jesus Christ.

We believe in Jesus Christ; that he is very God and man; that he became incarnate by the power of the Holy Ghost and was born of the Virgin Mary; that he is the Savior and Mediator of the whole human race, if they with full faith accept the grace proffered in Jesus; that this Jesus suffered and died on the cross for us, was buried, rose again on the third day, ascended into heaven, and sitteth on the right hand of God to intercede for us; and that he will come again at the last day to judge the living and the dead.

Article IV.—Of the Holy Ghost.

We believe in the Holy Ghost; that he is equal in being with the Father and the Son; that he convinces the world of sin, of righteousness, and of judgment; that he comforts the faithful and guides them into all truth.

Article V.—Of the Holy Scriptures.

We believe that the Holy Bible, Old and New Testaments, is the word of God; that it reveals the only true way to our salvation; that every true Christian is bound to acknowledge and receive it by the help of the Spirit of God as the only rule and guide in faith and practice.

Article VI.—Of the Church.

We believe in a holy Christian church, composed of true believers, in which the word of God is preached by men divinely called, and the ordinances are duly administered; that this divine institution is for the maintenance of worship, for the edification of believers, and the conversion of the world to Christ.

Article VII.—Of the Sacraments.

We believe that the sacraments, baptism and the Lord's Supper, are to be used in the Church, and should be practiced by all Christians; but the mode of baptism and the manner of observing the Lord's Supper are always to be left to the judgment and understanding of each individual. Also, the baptism of children shall be left to the judgment of believing parents.

The example of the washing of feet is to be left to the judgment of each one, to practice or not.

Article VIII.—Of Depravity.

We believe that man is fallen from original righteousness, and, apart from the grace of our Lord Jesus Christ, is not only destitute of holiness, but is inclined to evil, and only evil, and that continually; and that except a man be born again he cannot see the kingdom of heaven.

Article IX.—Of Justification.

We believe that penitent sinners are justified before God only by faith in our Lord Jesus Christ, and not by works; yet that good works in Christ are acceptable to God, and spring out of a true and living faith.

Article X.—Of Regeneration and Adoption.

We believe that regeneration is the renewal of the heart of a man after the image of God, through the word, by the act of the Holy Ghost, by which the believer receives the spirit of adoption, and is enabled to serve God with the will and the affections.

Article XI.—Of Sanctification.

We believe that sanctification is the work of God's grace, through the word and the Spirit, by which those who have been born again are separated in their acts, words, and thoughts from sin, and are enabled to live unto God, and to follow holiness, without which no man shall see God.

Article XII.—Of the Christian Sabbath.

We believe that the Christian Sabbath is divinely appointed; that it is commemorative of our Lord's resurrection from the grave and is an emblem of our eternal rest; that it is essential to the welfare of the civil community, and to the permanence and growth of the Christian church, and that it should be reverently observed as a day of holy rest and of social and public worship.

Article XIII.—Of the Future State.

We believe in the resurrection of the dead; the future general judgment; and an eternal state of rewards, in which the righteous dwell in endless life, and the wicked in endless punishment.

CONSTITUTION.

In the name of God, we, the members of the CHURCH OF THE UNITED BRETHREN IN CHRIST, for the work of the minis-

try, for the edifying of the body of Christ, for the more speedy and effectual spread of the gospel, and in order to produce and secure uniformity in faith and practice, to define the powers and business of the General Conference as recognized by this Church, and to preserve inviolate the popular will of the membership of the Church, do ordain this CONSTITUTION:

Article I.

SECTION 1. All ecclesiastical power herein granted to enact or repeal any rule or rules of Discipline is vested in a General Conference, which shall consist of elders and laymen elected in each annual-conference district throughout the Church. The number and ratio of elders and laymen, and the mode of their election, shall be determined by the General Conference.

Provided, however, That such elders shall have stood as elders in the conferences which they are to represent for no less time than three years next preceding the meeting of the General Conference to which they are elected; and that such laymen shall be not less than twenty-five years of age, and shall have been members of the Church six years, and members in the conference districts which they are to represent at least three years next preceding the meeting of the General Conference to which they are elected.

SECTION 2. The General Conference shall convene every four years, and a majority of the whole number of delegates elected shall constitute a quorum.

SECTION 3. The ministerial and lay delegates shall deliberate and vote together as one body; but the General Conference shall have power to provide for a vote by separate orders whenever it deems it best to do so; and in such cases the concurrent vote of both orders shall be necessary to complete an action.

SECTION 4. The General Conference shall at such session elect Bishops from among the elders throughout the Church who have stood six years in that capacity.

SECTION 5. The Bishops shall be members *ex officio* and presiding officers of the General Conference; but in case no Bishop be present, the Conference shall choose a president *pro tem.*

SECTION 6. The General Conference shall determine the number and boundaries of the annual conferences.

SECTION 7. The General Conference shall have power to review the records of the annual conferences, and see that the business of each annual conference is done strictly in accordance

with the Discipline, and approve or annul, as the case may require.

SECTION 8. The General Conference shall have full control of the United Brethren Printing Establishment, the Home Missionary Society and the Foreign Missionary Society (legal successors to the Home, Frontier, and Foreign Missionary Society of the United Brethren in Christ), the Church Erection Society, the general Sabbath School Board, the Board of Education, and the Bonebrake Theological Seminary. It shall also have power to establish and manage any other organization or institution within the Church which it may deem helpful in the work of evangelization.

SECTION 9. The General Conference shall have power to establish a court of appeals.

SECTION 10. The General Conference may—two-thirds of the members elected thereto concurring—propose changes in, or additions to the Confession of Faith; provided, that the concurrence of three-fourths of the annual conferences shall be necessary to their final ratification.

Article II.

The General Conference shall have power as provided in Article I, Section 1, of this Constitution, to make rules and regulations for the Church; nevertheless, it shall be subject to the following limitations and restrictions:

SECTION 1. The General Conference shall enact no rule or ordinance which will change or destroy the Confession of Faith, and shall establish no standard of doctrine contrary to the Confession of Faith.

SECTION 2. The General Conference shall enact no rule which will destroy the itinerant plan.

SECTION 3. The General Conference shall enact no rule which will deprive local preachers of their votes in the annual conferences to which they severally belong.

SECTION 4. The General Conference shall enact no rule which will abolish the right of appeal.

Article III.

SECTION 1. We declare that all secret combinations which infringe upon the rights of those outside their organization, and whose principles and practices are injurious to the Christian character of their members, are contrary to the Word of God, and that Christians ought to have no connection with them.

The General Conference shall have power to enact such rules of discipline with respect to such combinations as in its judgment it may deem proper.

SECTION 2. We declare that human slavery is a violation of human rights, and contrary to the Word of God. It shall therefore in no wise be tolerated among us.

Article IV.

The right, title, interest, and claim of all property, both real and personal, of whatever name or description, obtained by purchase or otherwise, by any person or persons, for the use, benefit, and behoof of the Church of the United Brethren in Christ, are hereby fully recognized and held to vest in the Church aforesaid.

Article V.

SECTION 1. Amendments to this Constitution may be proposed by any General Conference—two-thirds of the members elected thereto concurring—which amendments shall be submitted to a vote of the membership throughout the Church, under regulations authorized by said conference.

A majority of all votes cast upon any submitted amendment shall be necessary to its final ratification.

SECTION 2. The foregoing amended Constitution shall be in force from and after the first Monday after the second Thursday of May, 1889, upon official proclamation thereof by the board of Bishops; provided that the General Conference elected for 1889 shall be the lawful legislative body under the amended Constitution, with full power, until its final adjournment to enact such rules as this amended Constitution authorizes.

The debate on the approval of the report on the amended Confession of Faith and Constitution was able and prolonged, and for the most part dignified and courteous. The minority, however, stood by their "protest" of four years before, which virtually declared that they would "never submit" unless their views and interpretations were followed. After the vote of approval by the General Conference, Bishop Hott offered a resolution seeking to hold the fellowship of the minority in which the declaration was made. "We hereby express our appreciation of the honesty and sincerity of our brethren opposed to the action of the majority of the Church, and we honor them for their faithfulness to their beliefs;" but, as its

sentiment was not reciprocated, it was referred to the committee on the state of the Church.

The Withdrawal.

Immediately on the proclamation of the Bishops on May 13, that the General Conference and the Church passed under the revised Confession of Faith and the revised Constitution, fifteen of those voting with the minority arose and left the hall, and proceeded to another hall in the city of York, and entered upon what they claimed to be the continuance of the lawful session of the General Conference. They retained the name of The United Brethren in Christ, but later, where a distinction was necessary, the words "Old Constitution," in a parenthesis, were made to follow. They filled vacancies from persons present until their number was increased to about thirty. In their successive sessions, they proceeded with all of the usual business of a General Conference, including the election of general officers. As it seemed necessary that the withdrawal of the minority should be officially recognized, the General Conference adopted the following resolution:

Whereas, Milton Wright, a Bishop; J. K. Alwood, W. H. Clay, and C. H. Kiracofe, delegates from North Ohio conference; H. T. Barnaby and W. S. Titus, delegates from Michigan conference; C. L. Wood and G. A. Bowles, delegates from North Michigan conference; C. Bender, a delegate from Rock River conference; A. Bennett, a delegate from Oregon conference; A. W. Geeslin, a delegate from Missouri conference, and Halleck Floyd, a delegate from White River conference, have actively participated in the proceedings of this body from its organization on the ninth day of May instant, until the close of the third day's session; and,

Whereas, The Bishop and these delegates have vacated their seats in this body and have joined in the formation of another church organization, outside and separate and apart from the place officially occupied by this the lawfully elected General Conference of the United Brethren in Christ; therefore,

Resolved, That the aforesaid persons are hereby declared as having irregularly withdrawn from this body and the Church, and are, in view of the facts above recited, no longer ministers or members of the Church of the United Brethren in Christ.

Three of the White River delegates were not named in the resolution, as by the report of the committee on credentials they were not entitled to a seat.

At the close of this chapter, an account will be given of the results growing out of the division of the Church thus brought about.

Other Measures.

In various lines, the General Conference was occupied with constructive measures for the development and greater efficiency of the Church, thus showing an enlarged vision and a strengthened conviction as to its divinely appointed place in the work of the kingdom of Christ.

Now that the General Conference had authority to provide for lay delegation in the General Conference, the following conservative basis of representation was adopted:

> Not less than three nor more than six from each annual conference district. All conferences having less than three thousand members shall be entitled to two elders and one layman. All conferences having three thousand and under six thousand five hundred members shall be entitled to three elders and one layman. All conferences having six thousand five hundred members, and over that number, shall be entitled to four elders and two laymen.

The conference also made lay delegation in the annual conferences mandatory instead of optional. It also authorized the licensing and ordaining of women for the work of the ministry. The publishing of a scholarly journal under the name of the United Brethren Quarterly Review was authorized. The union of the Iowa and East Des Moines conferences was authorized.

Bishops Weaver, Kephart, Castle, and Dickson were reelected, and J. W. Hott was elected Bishop for the Pacific Coast district. W. J. Shuey was reelected publishing agent. I. L. Kephart was elected editor of the Religious Telescope, and M. R. Drury was elected as assistant editor. D. Berger was reelected editor of Sunday-school literature. Other elections were, J. W. Etter, editor of the Quarterly Review and

assistant editor of Sunday-school literature; W. Mittendorf, editor of German periodicals; B. F. Booth, missionary secretary; W. McKee, missionary treasurer; John Hill, secretary of church erection; D. R. Miller, business manager of Union Biblical Seminary.

James William Hott.

J. W. Hott, who had served four years as missionary treasurer, and twelve years as editor of the Religious Telescope, was elected Bishop in 1889 and placed on the Pacific Coast district. He was well known to the Church as one of its ablest and most effective preachers, and as a leader and representative in its work and policies. Although of a different type, he was a worthy successor of Bishops Glossbrenner and Markwood, his predecessors from Virginia in the office of Bishop, combining the calm caution of the former with the fiery impetuosity of the latter. The family came to America under the German name Heiss, translated appropriately Hott. In genial warmth in the private circle and melting power in the pulpit, James W. Hott always was true to name and form.

Mr. Hott was born November 15, 1844, near Winchester, Virginia, in the famous Shenandoah Valley. From this region the Church has received many preachers, a considerable number of them transferring their service to other parts of the denomination. His father, Jacob F. Hott, was a faithful local preacher in the United Brethren Church, and his mother was a devout Christian of unusual strength and purpose. Of the eight children of these parents, six sons and two daughters, four of the sons became ministers, the fifth dying while preparing for the ministry. J. W. Hott was a man of medium height and slender build, but lithe and capable of great endurance. He had the advantage of a good common-school education, and gained much benefit from his father's library and from association with the ministers that came to his father's home. He was converted at the age of thirteen. In 1861, in his seventeenth year, he was granted quarterly conference license to preach, and in 1862 was received into Virginia conference. This was at the beginning of the Civil War.

The Shenandoah Valley was occupied both by the Northern and Southern armies, the lines shifting back and forth many times. The divided allegiance of the people caused much distraction. For four years, the Virginia conference was divided into two sections, separate sessions being held in Virginia and Maryland for the respective sections. While Mr. Hott's labors were confined to Virginia, he was compelled many times to cross the lines of the two armies. Great dangers and hardships thus were encountered. His ministerial labors, however, in these years were greatly blessed. When at length the war was over, he with others was greatly enlisted in the work of rebuilding and in making a new advance. After serving important charges in Virginia, he was elected to the General Conference of 1869. He again was a delegate from Virginia conference in the General Conference in 1873, at which time he was elected treasurer of the Missionary Society. He was elected as a supporter of the strict law against membership in secret societies, the tradition of the Church and the prevailing convictions of the Church at the time being on that side. This election led to his making Dayton, Ohio, his home.

May 31, 1864, he was married to Martha A. Ramey. To this union, four daughters were born in Virginia and Maryland, one dying soon after the removal to Dayton. The work of the missionary treasurer included also service for the Church Erection society. Though founded in 1869, it remained for twenty years under the charge of the officers of the Missionary Society. With Mr. Hott's election to the editorship of the Religious Telescope in 1877, his influence upon the entire Church and the influence of the entire Church upon him began. The strong radical sentiment in him and in the Church gradually underwent a change, the result of the earnest effort to build up, amid actual conditions, the United Brethren Church as an instrument in the promoting the kingdom of Christ. He sought to promote harmony and good-will. He made the Religious Telescope a pulpit for preaching the gospel and stimulating all of the activities of the Church during the twelve years that he served as editor.

In 1881, the General Conference made him along with H. A. Thompson, a delegate to the Methodist Ecumenical conference in London. He extended his journey to Syria, Palestine, and Egypt, his tour resulting in the publication of a large volume entitled, "Journeyings in the Old World." Later, he published a helpful book entitled, "Sacred hours with Young Christians," and contributed also chapters and introductions to books prepared by others. His part in connection with the revision movement between 1885 and 1889 was important in promoting a successful outcome, with the greatest concurrence and harmony possible in the circumstances. In 1889, he was elected Bishop, and reelected successively in 1893, 1897, and 1901. In 1889, he would have preferred to continue his editorial work rather than to become Bishop for the Pacific Coast district. In connection with a visitation to the Pacific Coast in 1887, he had nearly lost his life by the overturning of a stage-coach, and suffered injuries from which he was years in recovering. The Church on the Pacific coast, weak at best, was torn and largely lost by the division in the Church. Yet he removed to his district and began the work of gathering together and rebuilding. The next quadrennium, his home was at Cedar Rapids, Iowa, within the district agreed upon by the Bishops as his place of residence. In 1894, he visited the missions in Africa and Germany. The next General Conference assigned him to the Ohio district, Dayton again becoming his home. Here, on August 9, 1899, his faithful wife departed this life. At the centennial conference at Frederick, Maryland, in 1901, he gave an eloquent address on "The Heroism of the Fathers." Here, although showing signs of waning strength, he was reelected Bishop. May 29, 1901, he was united in marriage with Miss Marie Shank. He still had wide plans for his life and work. Yet, as the event proved, his physical powers were exhausted, consumed largely by the intensity that characterized his labors.

His strange and prolonged affliction brought a gloom over his mind, impressing the great lesson that we are to form our estimate of men and their service in the kingdom of Christ by considering them when they are truly themselves

rather than when the encroachment of disease and death has laid its paralyzing hand upon them. He died January 9, 1902. After impressive funeral services, his body was buried in Woodland cemetery at Dayton, Ohio. He was a preacher whose sermons came home to the hearts of the people, a writer skilled in the use of idiomatic Anglo-Saxon, and a capable and efficient executive in the affairs of the Church.

General Conference of 1893.

The twenty-first General Conference met at Dayton, Ohio, May 11, 1893. There were present Bishops Weaver, Dickson, Castle, Kephart, and Hott, one hundred and twenty-four ministerial delegates and fifty-two lay delegates, two of the latter being women.

Without previous indication, and almost without discussion, the time limit of three years for pastors was removed. Southwest Kansas conference was constituted from a part of Arkansas Valley conference. Maryland conference was given the privilege of uniting with the Pennsylvania conference. It was reported to the conference that, according to the direction of the General Conference of 1889, a regular incorporation of the Church had been secured in 1890 under the name the "Church of the United Brethren in Christ." The Bishops' report showed a membership in the Church of 204,982, a decrease of about 2800 in the quadrennium. Owing to withdrawals from the Church, following the revision measures of 1889, there was a loss reported in 1890 of 10,677. The total loss was about 15,000, but gains made reduced the actual loss to the figures named; or, if the loss was greater, the gains would thus have been larger, making up for the difference.

The Bishops reelected were Castle, Kephart, and Hott. G. A. Funkhouser was elected Bishop. On his declining to accept the office, J. S. Mills was elected Bishop. Bishop Weaver, after fifty years in the ministry and twenty-eight years as Bishop, was made Bishop emeritus. Following his laying down of official responsibility, he made a very feeling address. Bishop Dickson, after twenty-four years as Bishop, was given by resolution an expression of the high esteem in

which he was held by the General Conference and the Church. He responded with a kindly and fitting address. I. L. Kephart was elected editor of the Religious Telescope, and M. R. Drury was elected associate editor. W. J. Shuey was elected publishing agent. J. W. Etter was elected editor of Sunday-school literature, and H. A. Thompson assistant editor. H. F. Shupe was elected editor of the young people's paper, afterwards named the "Watchword." E. Light was elected editor of German literature. W. M. Bell was elected missionary secretary, and W. McKee missionary treasurer. D. R. Miller was elected business manager of Union Biblical Seminary. Robert Cowden was elected secretary of the Sabbath-school association. Appreciative and fitting addresses were given on the life and services of J. Gomer, missionary to Africa, Isaiah Baltzell, and B. F. Booth, secretary of the board of missions, all of whom had died within the quadrennium.

Young People's Work.

A memorial from the young people's society of the Church, under the name of the Young People's Christian Union of the United Brethren in Christ, was presented to the conference, in which it was reported that said society was formed June 2-5, 1890, and that in three years it had attained a membership of nearly twenty thousand. The conference heartily provided for a department of young people's work, and also for the publication of a periodical in the interest of the new department.

Bishop Job Smith Mills.

The retirement of Jonathan Weaver as an active Bishop in 1893 led to the selection of J. S. Mills for the vacant place. He was at the time a delegate from Iowa conference, his previous connections having been with Central Ohio and Scioto conferences. On his father's side, he was a lineal descendant of the Quakers that settled in Pennsylvania at the invitation of William Penn. His grandfather, Gideon Mills, came to southeastern Ohio at an early day. The home of his father, Lewis Mills, for the greater part of his life, was in Washington county, Ohio. He married for his second wife Mrs. Ann Hop-

kins. To them were born five sons and three daughters, the second son being Job S., born February 28, 1848. The father was disfellowshipped by the Quakers for marrying "outside of church." Both parents early became connected with the United Brethren Church. They were devout Christians, and were esteemed highly by the community in which they lived. The subject of our sketch was born with small vitality, and it is said that in his first year his mother prepared his burial clothes three times, not thinking it possible for him to live. He did not learn to read until he was eleven years old, but at fourteen he was mentally awakened. He soon acquired what the common schools had to give, and then was a student for two years in the neighboring Bartlett Academy. Later, his education was carried forward by private study and through non-resident courses in connection with prominent educational institutions, he receiving on examination A. M. and Ph. D. degrees. He received license to exhort in 1867, quarterly conference license to preach in 1868, and became a member of Scioto conference in 1870. In 1868, he desired to be sent to Africa as a missionary, but on account of his delicate health was not appointed. In that year he entered, as junior preacher, on the work of the ministry, which was interrupted by some time given to teaching school and by one year's study of anthropological subjects in New York City. In 1870, he was united in marriage with Miss Sarah A. Metsgar, who died in 1874. In 1876, he was married to Miss Mary Keister, of Scottdale, Pennsylvania. To them were born two sons and three daughters. After a few years of itinerant work, he was made college pastor at Westerville, Ohio, in 1874, in which relation he continued for six years. The mental stimulation and opportunities for study that these years afforded could not have been otherwise than helpful.

Soon after he entered the ministry he rose above his physical weakness. This was due to the careful attention that he gave to his health, and probably even more to the tremendous will-power that came to stand out so prominent in his life. Taking the place of the pale, slender boy, was the well-proportioned man, six feet in height, erect, and in full vigor.

After serving as presiding elder, and as pastor at Galion, Ohio, he served again as pastor at Westerville, from 1885 to 1887, when he became professor of English literature and rhetoric in Western College, at Toledo, Iowa. In 1889, he was made president of that institution, which position he held for three years. He remained in connection with the college another year, holding the professorship of philosophy. In this period, the college was passing through severe straits, the most serious of which was caused by the burning of the main college building in 1889. After his strenuous duties and devoted labors in connection with the college, he was elected Bishop in 1893. The first conferences held by him were chiefly Ohio conferences, with scattered conferences elsewhere. The Pacific district, after existing for twenty-eight years, was discontinued for the time as a separate district. In fact, the General Conference made no distinct districts, but requested that the Bishops should arrange to make their residence within certain zones and arrange to hold the conferences in rotation. Bishop Mills, with evident generosity, accepted the Pacific coast as his place of residence, making his home at Eugene, Oregon. In 1897, he was reelected Bishop, and assigned to the West district, the Bishops having a right to make exchanges in holding conferences. In this quadrennium, he made Denver, Colorado, his home. In 1905, the Pacific district was restored, with W. M. Bell as Bishop. In 1909, all of the Bishops were re-elected and assigned to their "old fields of labor."

Bishop Mills, in 1896, and again in 1903, embarked in a tour of visitation to the mission fields in Africa and Germany. In 1902, he visited Porto Rico. In 1907, he visited the missions in Japan, China, and the Philippines. In his visits to all these fields, he devoted much time, making himself familiar with all of the work, and endeared himself to the missionaries in the different fields.

Of the preaching of Bishop Mills, H. A. Thompson, his personal friend, wrote: "He was not what one would call an eloquent preacher. His teacher's habit was first formed, and that has created and molded to some extent his style of preaching. He is not specially hortatory nor very emotional in his

speaking. He speaks deliberately, and at times a little hesitatingly." His messages were backed by the force of clear thinking, full information, and an impressive personality.

Bishop Mills, starting out under the necessity of finding his own way for his intellectual development, became interested and proficient in a wide range of subjects, which he made tributary to his ministerial work. He was the author of books under the following titles: "Africa," "Holiness," "Missionary Enterprise," and "Family Worship," and had other books in mind that he did not live to write.

For some time before the General Conference of 1909, Bishop Mills felt the effects of a strange malady that was preying on his system. He never had overcome entirely the malarial poisons with which he was attacked on his first visit to Africa. The malady that proved fatal was largely of a local nature, and from the first to almost the last his vigorous constitution and strong will refused to yield to its inroad. After a hard-fought but losing battle, he died at his home at Annville, Pennsylvania, September 16, 1909. According to his own request, his body was taken for burial to Scottdale, Pennsylvania.

General Conference of 1897.

The twenty-second General Conference met at Toledo, Iowa, May 13, 1897. J. Weaver, Bishop emeritus, called the conference to order. Bishops Castle, Kephart, Hott, and Mills were present. Two hundred and seven delegates were entitled to seats in the conference, sixty-two being lay delegates, of which latter number eight were women. The larger number of delegates in this conference was accounted for by the fact that in a number of the conferences there was a large increase in membership. The number of members in the Church had now come to be 238,782, representing an increase of about 9,000 per year for the quadrennium. Arkansas Valley and Southwest Kansas conferences were united, as also were Michigan and North Michigan, and Missouri and Southern Missouri conferences. Suitable memorial services were held for T. D. Adams, W. A. Erhart, J. W. Etter, W. Mittendorf,

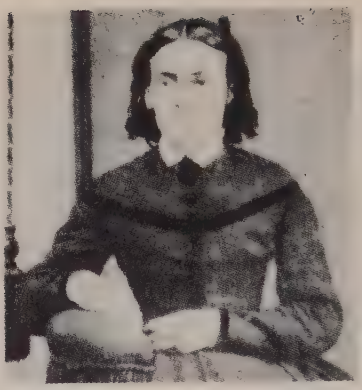
MRS. T. N. SOWERS

MRS. SYLVIA HAYWOOD

MRS. L. K. MILLER

MRS. L. R. HARFORD

NATIONAL PRESIDENTS OF THE W. M. A.



LIZZIE HOFFMAN DERRICKSON

MRS. W. J. SHUEY

MRS. D. L. RIKE

MISS VERA BLINN

and D. L. Rike, the last a lay representative from Miami conference. The conference greatly appreciated the presence and words of Bishop Weaver, who was continued as Bishop emeritus, this proving to be the last session that the venerable Bishop was permitted to attend.

Bishops Castle, Kephart, Hott, and Mills were reelected. Considerable change was made in the incumbents of other offices. W. J. Shuey was succeeded by W. R. Funk as publishing agent. D. R. Miller was succeeded by W. J. Shuey as business manager of Union Biblical Seminary. M. R. Drury was succeeded by A. P. Funkhouser as associate editor of the Religious Telescope. Other elections resulted as follows: editor of the Religious Telescope, I. L. Kephart; editor of Sunday-school literature, H. A. Thompson; associate editor of Sunday-school literature, Robert Cowden; secretary of the Sunday-school association, Robert Cowden; editor of German papers, E. Lorenz; missionary secretary, W. M. Bell; treasurer of missionary society, W. McKee; editor of the Watchword, H. F. Shupe; church-erection secretary, W. M. Weekley. An important act of the General Conference was the providing for the celebration of the completing of one hundred years of United Brethren history. The time for the celebration was named as beginning with the Sunday following September 25, 1900, and closing with the session of the General Conference in May, 1901. The partial celebration observed in 1874 was recognized as having been premature. With a view to the greatest interest and success in the celebration proposed, the place selected for the next session of the General Conference was Frederick, Maryland, near where the first regular annual conference met September 25, 1800.

Litigation.

At the General Conference organized by the minority in 1889, Milton Wright, Halleck Floyd, and H. T. Barnaby were elected Bishops. Milton Wright also was elected publishing agent. The latter, on July 26, 1889, in company with William Dillon and C. H. Kiracofe, presented a written demand for possession of the Printing Establishment, with everything

belonging to it. W. J. Shuey, the publishing agent, of course, refused compliance and thus a series of legal contests was begun. To meet the situation, the trustees of the Printing Establishment instituted proceedings for quieting of title. December 4, 1890, in the common pleas court of Montgomery county, Ohio, by consent of both parties, a pro forma decree was entered in favor of the plaintiffs (the liberals), from which an appeal was taken by the defendants to the circuit court. The formal trial before the three judges of the circuit court began June 17, 1891. D. Berger, in his History of the United Brethren Church, gives the following statement of the hearing before the court:

Counsel of high distinction for ability was retained on both sides, the attorneys for the Church being Hon. Lewis B. Gunckel and Hon. John A. McMahon. Among the attorneys for the defendants was Judge William Lawrence, for whom special eminence as an ecclesiastical lawyer was claimed. Nine days were spent in the trial, seven in presenting documentary and oral testimony, and two in argument. Among the witnesses for the plaintiffs were Bishop J. Weaver, Bishop E. B. Kephart, Professor A. W. Drury, Professor J. P. Landis, Rev. W. J. Shuey, Rev. D. Berger, Rev. William McKee, Rev. B. F. Booth, and Rev. G. M. Matthews; for the radicals, Bishop Milton Wright, Rev. C. H. Kiracofe, Rev. Halleck Floyd, and others. A number of depositions were introduced for the Church, those of Dr. Philip Schaff, of Union Theological Seminary, New York City, Dr. James Strong, of Drew Theological Seminary, and Bishop J. M. Walden, of the Methodist Episcopal Church; for the seceders, those of Dr. Herrick Johnson, of Chicago, Dr. J. G. Carson, of Xenia, Ohio, Dr. Willis K. Beecher and Doctor Sprague, of Auburn, New York, and Dr. Lewis Davis.

The result of the trial was a unanimous decision in favor of the Church, denominated as the plaintiffs. The defendants took an appeal to the supreme court of Ohio. In the course of business before the court, June 13, 1895, finally was made the date for the hearing of the case. After a thorough consideration of the case, the court put its full approval on the findings and conclusions of the circuit court, and issued its decree in accord with the same.

Before the Publishing House case finally was decided, suits for the possession of local property were instituted in

different parts of the Church. The Publishing House lent assistance to those seeking to hold such property for the Church by supplying literature, advice, and legal aid. If such cases had been decided unfavorably, it would have weakened the Publishing House case itself, and resulted in general distraction and loss. Outside of the case before the supreme court in Ohio, just named, in seven other States cases were carried through the lower courts to the supreme court. Decisions in favor of the claims of the Church were rendered by the supreme courts of Indiana, Pennsylvania, Oregon, Illinois, Missouri, and California; also, in the court of appeals in the Dominion of Canada. The decision of the Michigan supreme court was favorable to the radicals, and on a rehearing the result was the same. In Michigan, there had been early laws favorable to the control of property by majorities of local bodies, said to have been enacted against the domination of the Roman Catholic hierarchy. While the laws had disappeared, there were nevertheless court decisions that continued to have an influence. Thus, the effect of the Michigan supreme court decision was practically to leave church property with the majority in the various local congregations. A later decision in a Michigan federal court was in favor of the liberal side.

A Federal Case.

A case of a great deal of interest, and of serious concern for a time, was filed by the radicals in the federal court at Cincinnati. A demurrer on the part of the liberals was overruled by Judge William H. Taft in May, 1893, but, on hearing the case on its merits, he rendered, May 24, 1897, a decree in favor of the liberals. In his decision he used the following language:

The case on substantially the same facts has been presented to many supreme courts of this country, and in nearly all of them the decision has been in favor of that party represented by the respondents in this case, and which has come to be known as the party of the Liberals. While these decisions do not all proceed on exactly the same grounds, they, all of them, rest on the authority of the leading case of Watson vs. Jones, 13 Wallace 679. Upon the authority of that case,

principally, I have come to the same conclusion, and hold that that party known as the Liberals, the party of the respondents herein, is legally the Church of the United Brethren in Christ, and that therefore the respondents as trustees are lawfully in possession of the church, and are lawfully discharging the obligations of their trust.

A decree must therefore be entered dismissing the bill at the cost of the complainants.

Notwithstanding the decision was so clear and decisive, an appeal was taken to the United States court of appeals, Horace Harmon Lurton, later appointed associate justice of the Supreme court of the United States, being circuit judge, and judges Clark and Severens, district judges. Judge Lurton delivered the opinion of the court March 7, 1899. This opinion was one of the most thorough and representative of all those rendered in the entire course of the litigation in regard to the rights of the contending parties. Recognizing the obscurities and inartificial character of the Constitution, and the fact that it was adopted by the General Conference, the opinion gave the General Conference credit for seeking a reasonable and feasible way to secure amendments under the terms of the Constitution; or, if that ground should not be conceded, the restriction against change of the Constitution, such as that brought about by the acts of the General Conferences of 1885 and 1889, might well be considered in the light of the fact that the Constitution itself had originated by the act of the General Conference of 1841. As to the Confession of Faith, the Constitution made it unalterable by any "rule or ordinance," such as might be adopted by a "legislative body," whereas, the revised Confession was the result of an act of the Church. In any event, the opinion indicated that the decision of the General Conference, the highest judicial body of the Church, was decisive in the case. The decision of the court declared: "The case of Watson vs. Jones is of binding and conclusive authority upon this court. There can be no doubt that the facts of this record bring this case distinctly and unequivocally within the principles of that case." One section quoted from the decision in the case of Watson vs. Jones is the following:

In this class of cases, we think the rule of action which should govern the civil courts, founded in the broad and sound view of the relations of church and state, under our system of laws, and supported by a preponderating weight of judicial authority, is, that, whenever the questions of discipline, or of faith, or ecclesiastical rule, custom, or law have been decided by the highest of these church judicatories to which the matter has been carried, the legal tribunals must accept such decisions as final, and as binding on them, in their application to the case before them.

It is no wonder that W. J. Shuey, amid the burdens and anxieties that fell so heavily on him in the course of the long-drawn-out litigation, was accustomed to say, "And blessed be Watson versus Jones."

Cost and Gain.

The total cost of litigation, as borne by the Publishing House, was $35,510.06. Much money was raised locally in meeting cases where local property was involved. As costs in the courts were thrown mostly on the radical party, the expense on that side must have been large. Heaviest of all was the cost of time, anxiety, and effort on the part of all that were in any way drawn into the case. But were there no compensations? The Church was given clear and feasible methods for making changes in the Constitution and Confession of Faith, such as new conditions and occasions may require. Through the long and varied course of litigation, more than in any other example in the history of American churches, the relations of civil law to ecclesiastical conditions have been clarified and made a matter of public knowledge. The judge that gave the first decision among the many that were rendered said, after having rendered his decision, that "the Church had nothing to fear except from the density of the ignorance of the average judge as to ecclesiastical questions."

United Brethren Church (Old Constitution)

As estimated from the liberal side, the loss in church membership, due to the separation taking place in 1889, was about 15,000, this number, perhaps, being increased to 20,000 by those that went to various churches or that gave up all

church connection in consequence of the turmoil and uncertainty that came to exist. On the radical side, the number of preachers enrolled was disproportionately large, because of the large number of the older preachers and local preachers that held to that side. Yet, aside from the bishops already named, a number of the strong preachers, Boanerges of the earlier period, such as J. K. Alwood, I. Kretzinger, J. Kenoyer, W. S. Titus and others that might easily be named, and a considerable number of earnest younger preachers cast their lot on the radical side. Of the four bishops first elected, M. Wright, H. T. Barnaby and H. Floyd, served until 1905, and H. J. Becker until 1893. Others serving as bishops were William Dillon, 1893 to 1897; H. L. Barkley, 1897 to 1913; C. L. Wood, 1905 to 1920; O. G. Alwood, 1905 to 1921; F. L. Hoskins, 1905—; C. A. Mummart and H. C. Mason, 1921—. Of the earlier ministers, J. Kenoyer died 1906; I. Kretzinger, 1894; W. S. Titus, 1905; J. K. Alwood, 1908. Of the bishops, M. Wright, H. T. Barnaby and H. Floyd, died in 1917.

In 1900 prominent officials in the church were William Dillon, editor of the Christian Conservator; M. F. Keiter, publishing agent; D. K. Flickinger, missionary secretary; S. A. Steman, missionary and church-erection treasurer; C. H. Kiracofe, secretary of education and president of Central College; W. H. Clay, general Sabbath-school secretary and treasurer; H. J. Becker, missionary and church-erection agent. Besides there were regular boards for the different church departments. There was also a woman's missionary association. Thirty-one annual conferences were listed, with 471 itinerant and 199 local preachers, 26,643 church members, 479 church houses valued at $508,043. The 1923 Year book gives the number of conferences as 25; active itinerants, 184; inactive itinerants, 82; superannuated itinerants, 37; local preachers, 71; church members, 19,575; church houses, 401, valued at $949,705. Huntington College and the Publishing House, both located at Huntington, Indiana, make a good showing in buildings and the work being done. The missionary work carried on exhibits, creditable activity and success.

CHAPTER XIII

PERIOD FROM 1897 TO 1924

General Conference of 1901—Representation in the General Conference—Centennial Features—Bishop Mathews—General Conference of 1905—Church Union—Bishops Weekley, Bell and Carter—General Conference of 1909—Church Union Again—General Conference of 1913—Church Union—Bishops H. H. Fout, C. J. Kephart and A. T. Howard—General Conference of 1917—A New Board—Church Union Halted—Bishop W. H. Washinger—General Conference of 1921—New Measures—Bishop A. R. Clippinger—Final Survey

General Conference of 1901.

THE twenty-third General Conference met at Frederick, Maryland, May 9, 1901. Bishops Castle, Kephart, Hott, and Mills were present and presided. Ex-bishop Dickson was given a place of honor on the platform. One hundred and forty ministerial delegates, including one woman, and sixty-two lay delegates, including two women, were members of the conference. The church membership now numbered 243,841. The increase for the quadrennium was but 5,059, due probably to a closer revising of the records, the diversion of attention to the war with Spain, and the loss of 3,000 members in Africa through the African uprising. A. P. Funkhouser had resigned as associate editor of the Religious Telescope early in the quadrennium, and G. M. Mathews had been appointed to the place. E. Lorenz, the editor of the German papers having died, A. Schmidt and H. J. Fischer had been appointed in his stead.

Bishop Weaver had died at his home in Dayton, Ohio, February 6, 1901. Bishop D. Shuck likewise had died in the quadrennium. Among others, members of former General Conferences or members elected to the present one, that had died, were, C. A. Burtner, of Pennsylvania conference, George Sickafoose, of St. Joseph conference, Joseph Caulker, of the African mission, and B. F. McClelland, a lay delegate from

Iowa conference. Those named along with others that had died were remembered tenderly in a suitable memorial service. Of course, the seven missionaries martyred in Africa in 1898 were given tender recognition.

The Bishops' address, read by Bishop Mills, was the most comprehensive that thus far had been presented to a General Conference. There seemed to be a general impression that, with the beginning of a new century of human history, and the beginning of a new century in the history of the Church, a new survey should be made of the opportunities and obligations presenting themselves. Clearer and more uniform plans, and a stricter standardization of service and of results, began to characterize more and more the acts of this and succeeding General Conferences. In this line was the appointing of a commission on Christian stewardship, and the providing of a general church treasurer, who should act for various societies and institutions. The Church already had reached the end of the multiplying of small annual conferences. At the first session of one of the annual conferences, only two members had been present, one acting as chairman and the other as secretary. They went through the full annual conference program, and among other things proposed was the founding of an "institution of learning." After pro rata representation was adopted, there was no longer the motive to maintain a large number of small conferences for the sake of a larger number of representatives in the General Conference. Besides the previous spur to spread out was modified or balanced by the stronger motive to build up stronger and more permanent local churches, and to give the annual conferences a more perfect autonomy, and more intensively to cultivate the territory already occupied.

A number of changes were made in annual conference boundaries. They were specially significant for some of the older parts of the Church. Between Ohio and Indiana and between these states and Michigan all boundaries crossing State lines were wiped out. The Central Ohio, Auglaize and North Ohio conferences were eliminated. Some conferences both lost and gained by the changes made. The St. Joseph

conference gained in Indiana but lost in Michigan; the Sandusky conference received the largest gains. There were left four conferences in Ohio. In Illinois, the Rock River and the Central Illinois conferences were united under the name of Northern Illinois conference. The East Pennsylvania and the Eastern conferences were united, as likewise were the Pennsylvania and Maryland conferences. The Louisiana conference was recognized. Other changes in boundaries and names were made with a view to greater simplicity and convenience.

Representation.

The most significant act of this General Conference, the act, too, that received the most serious attention, was that which made the number of lay delegates in the General Conference equal to the number of ministerial delegates. The vote stood 126 for and 42 against, a number of the lay delegates voting in the negative.

A further step toward a more complete ratio representation was made according to the following resolution:

That all conferences having less than one thousand members shall be entitled to two delegates, one ministerial and one lay; one thousand and less than three thousand, two ministerial and two lay; three thousand and less than six thousand, three ministerial and three lay; six thousand and less than ten thousand, four ministerial and four lay; ten thousand and less than fifteen thousand, five ministerial and five lay; fifteen thousand and less than twenty thousand, six ministerial and six lay; and all over twenty thousand, seven ministerial and seven lay.

Prior to the election of Bishops, Bishop Castle made a statement to the conference, in which he asked that he be not considered for further official duties and responsibilities as Bishop. He spoke of his diffidence at first, of his impaired health, and of his conviction that the Church should have better service than he would be able to render. The conference, however, seemed to be of a different mind. The first ballot resulted in the reelection of all of the Bishops—Mills, Kephart, Hott, and Castle. The result of the other elections was, publishing agent, W. R. Funk; editor of Religious Tele-

scope, I. L. Kephart; associate editor of Religious Telescope, G. M. Mathews; editor of Watchword, H. F. Shupe; editor of Sunday-school literature, H. H. Fout; missionary secretary, W. M. Bell; Church-erection secretary, W. M. Weekley; church treasurer, W. McKee; secretary of Sunday-school association, R. Cowden; business manager of Union Biblical Seminary, C. M. Brooke.

Centennial Features.

We cannot turn away from the historic conference of 1901 without noticing the centennial features that it included. The old Fredericktown, or Frederick City, was now plain Frederick. Here Otterbein served five years as pastor of the Reformed congregation, in which time a substantial church and also a parsonage were built. The historic town was in the midst of a wide territory in which his evangelistic labors and those of his co-workers were bestowed. Here is the grave of Francis Scott Key, the author of the "Star Spangled Banner," who sometimes served as a Sankey in singing along with the German evangelists, and also the grave of Barbara Frietchie, immortalized by Whittier, because of an incident which, however, did not occur. The greatest interest was in the fact that two and a quarter miles west of Frederick is the old Peter Kemp home, where the first regular annual conference, in the unbroken series of annual conferences, met September 25, 1800. In consequence of the facts and associations named, a large number of persons from various parts of the Church journeyed to Frederick, where a regular centennial program was carried out in connection with the sessions of the General Conference. Able and inspiring addresses were given, by persons previously selected, on the past history, and on the outlook and possibilities of the Church in the years to come. A pilgrimage was made to the old Kemp home, where suitable exercises were held. An excursion was made to Baltimore, where impressive services were held in the old Otterbein church, and at the tomb of Otterbein. Prompted by all of these events, in 1913, a beautiful modern monument was erected at the head of Otterbein's grave.

The following is the program of Centennial exercises, the addresses afterward being published in a Centenary volume:

PART I.

THE MAKING OF OUR DENOMINATION.

Otterbein and His Colaborers.....A. W. Drury
Mysticism in the Origin and Growth of the United Brethren in Christ.....Bishop J. S. Mills
Historic Places and Epochs.....C. I. B. Brane

PART II.

CHURCH EVANGELISM AND EXTENSION.

The Heroism of Our Fathers.....Bishop J. W. Hott
The Church as an Agency for the Spiritual Regeneration of Man.....R. J. White
The Concentration of Our Church Forces.....W. M. Weekley
The Next Step in Sunday-school Progress.....H. A. Thompson

PART III.

THE CHURCH AND EDUCATION.

The History and Development of Education in Our Church. Bishop E. B. Kephart
The Imperative Need of a Cultured Ministry, G. A. Funkhouser
The Mission of the Denominational College.....T. J. Sanders
The Future of Our Colleges.....L. Bookwalter

PART IV.

THE NINETEENTH CENTURY AS A PREPARATION FOR THE TWENTIETH.

The Relation of Our Publishing Interests to the Life and Growth of Our Denomination.....W. R. Funk
The Outlook for Missions after a Century.....William M. Bell
The Adaptation and Equipment of the Church of the Twentieth Century.....I. L. Kephart

PART V.

JUBILEE CELEBRATION AT OTTERBEIN CHURCH BALTIMORE, MARYLAND, MAY 4, 1901.

Opening Address.....Bishop N. Castle
Address of Welcome.....A. Schmidt
Centenary Poem.....Mrs. L. K. Miller
The Power and Influence of a Single Life.....W. J. Shuey
Points to be Emphasized by the Children of Otterbein. H. S. Gabel
Our Young People in the New Century.....J. P. Landis
At the Tomb of Otterbein.....G. M. Mathews

George Martin Mathews.

The death of Bishop Hott, January 9, 1902, early in the quadrennium 1901 to 1905, called into action a provision of the General Conference of 1901 for the choosing of a Bishop in case of a vacancy. Following the spirit of this provision, a letter ballot of the members of that General Conference was taken, which showed a preference for G. M. Mathews as the one to fill the vacancy, whereupon he was declared by the board of Bishops as duly chosen Bishop. He entered on his new work, July 1, 1902.

G. M. Mathews was born on the Mathews homestead, about fifteen miles east of Cincinnati, Ohio, August 22, 1848. His father was of German and his mother of English stock. The family dwelling was a double log house. The family possessions were meager, and debt caused by trusting too much in others was a source of continued embarrassment. Yet, sturdy qualities, uprightness, industry, and hospitality characterized both the father and the mother in this family. George was the eighth in a family of nine children. The father was converted when about forty years of age, soon after the building of the "old stone church," in 1844. Here the parents became members and faithful supporters of the United Brethren Church. After securing the meager advantages of the common schools, George at the age of seventeen, entered Otterbein University, from which he graduated in 1870. In uncertainty as to what his chief life-work should be, he began to teach school, in which work he continued for about seven years. On Christmas day, 1872, he was married to Miss Clara Belle Hopper. One son was born to this union. He planned to enter the legal profession and began to study law, but his way seemed to be closed. In his nineteenth year, while a student at Otterbein University, he was converted. While teaching school near his home, he had taken part, though diffident at first, in all kinds of religious work. Finally, without consulting him, his home class recommended him for license to preach. He received quarterly conference license in 1878, and was received into Miami conference the following year. His next step was to enter Lane Theological Seminary, at Cincinnati, as this Seminary was con-

venient to his home. Here he studied for two years, a part of which time he served a circuit in Miami conference. Desiring to complete his course in the seminary of his own Church, he entered Union Biblical Seminary in 1881, graduating the following year. He served as pastor of the High Street church from 1881 to 1884, when he entered upon a pastorate of five years of the Summit Street Church, in which time he received into the church five hundred and thirty-three members. After five years as presiding elder, followed by four years as pastor of First Church, Dayton, he was made associate editor of the Religious Telescope in October, 1898. When in 1894 the United Brethren Review was in danger of being discontinued because of cost of publication, he assumed the work of editor without compensation, in which work he continued until 1899.

At first made Bishop by appointment, as before stated, he was regularly elected Bishop by the General Conference of 1905, and reelected successively in 1909, 1913, and 1917. His depreciation of himself was more than counterbalanced by the cordiality and esteem everywhere given him. Through all of his service as Bishop, he was designated as in charge of the Central district, though this district included different territory at different times. In his first and last terms, his residence was in Dayton, and in the three intermediate terms his residence was in Chicago. After the death of Bishop Mills, in 1909, he shared with the other Bishops in serving the conferences of the East district. He served on nearly all of the Church boards, and besides was prominently connected with the religious and social movements of the country in general. He was a member of the executive committee of the Federal Council of Churches, and was one of the vice presidents of the National Anti-Saloon League.

When his death, for which there was no definite anticipation or forewarning, was announced, there was not only a deep sense of public loss, but a widespread feeling of personal grief. After a short illness, he died at his home in Dayton, Ohio, April 3, 1921. After tender and appropriate funeral services, his body was placed away in beautiful Woodland Cemetery, Dayton, which has come to be the resting place for so many of

the loved and honored dead of the Church. The beautiful granite marker is a love tribute of friends, sufficient funds also being received to place an oil painting in Bonebrake Seminary, in recognition of his service as president of the Seminary board of Directors.

What Bishop Mathews was personally, was largely the source of his influence and effectiveness. He was distinguished for the tenderness and strength of his emotional nature, at once genuinely human and thoroughly Christian. But the prompting of a strong emotional nature found a clear and ready intellect and a resolute will to carry out its behests. He was the author of books entitled, "Christ in the Life of Today," and "Justification." The power of his life will be continued because of his personal touch upon the lives of others, and because of the movements and institutions that he helped to plan and foster.

General Conference of 1905.

The twenty-fourth General Conference met May 11, 1905, at Topeka, Kansas, the session being held in the hall of the house of representatives in the State capitol. This was the first General Conference to convene beyond the Missouri river. Bishops Castle, Kephart, Mills, and Mathews were present and presided. Besides the four Bishops, the members of the conference numbered 269, 135 of whom were ministers, and 134 lay delegates, 25 of the latter being women. This was the first conference in which the lay delegates were to be equal in number to the ministerial. The lack of one lay delegate was due to there being no lay delegate from Japan. The Church membership numbered 253,641, an increase for the quadrennium of a little less than ten thousand.

Illinois and Northern Illinois conferences were authorized to unite, and Ontario was granted the right to enter into a union with the Congregationalists in Canada. Georgia and Kentucky conferences were recognized.

Prominent members of the conference and of the Church that had died in the quadrennium were Bishop Hott, J. W. Howe, a ministerial delegate from Virginia, John Dodds, a

layman from Miami conference, and C. Howard, a layman from Michigan conference. For these and others, impressive memorial services were held. More than at any preceding General Conference, the election of general officers held a prominent place.

The addresses of Bishops Castle and Kephart declining to assume further official responsibility gave to the Conference an open view of their heart purpose and life of service, and awakened a tender response from the members of the Conference. Both by the unanimous voice of the Conference were made Bishops emeriti. William McKee, who had served twenty-eight years as treasurer of the missionary society, the preceding four years having the larger work of general church treasurer, gave likewise some account of his stewardship, and stated that he did not desire reelection.

After much previous consideration and some discussion on the conference floor, it was decided that, instead of one home and foreign missionary society, there should be two separate societies in charge of the home and foreign fields, respectively, and all changes necessary to bring about this result were authorized.

The desire for a Bishop on the Pacific Coast and the opening up of what seemed to be a hopeful field in the South, led to the decision that five Bishops should be elected. On the first ballot, J. S. Mills, G. M. Mathews, W. M. Weekley, W. M. Bell, and T. C. Carter were elected, the two latter being appointed respectively to the Pacific Coast and Southern districts. Other elections resulted as follows: editor of Religious Telescope, I. L. Kephart, with J. M. Phillippi associate editor; editor of Watchword, H. F. Shupe; editor of Sunday-school literature, H. H. Fout, with W. O. Fries associate editor; editor of United Brethren Review, H. A. Thompson; foreign missionary secretary, S. S. Hough; home missionary secretary, C. Whitney; general church treasurer, L. O. Miller; church-erection secretary, H. S. Gabel; secretary of Sunday-school association, R. Cowden; business manager of Union Biblical Seminary, C. M. Brooke.

The representation in the General Conference was reduced. Conferences having 2,000 members or less were allowed one ministerial and one lay delegate; those having from 2,000 to 4,000, two ministerial and two lay; those having 4,000 to 8,000 three ministerial and three lay; those having 8,000 to 14,000, four ministerial and four lay; over 14,000 five ministerial and five lay.

Church Union.

The outstanding act of the General Conference was the approval of a syllabus looking to a closer association or a federation or an organic union, according as different members viewed it, of the United Brethren, Methodist Protestant, and Congregational Churches. Strictly, the syllabus called for the first step only, and yet with a view to other steps, if acquaintance and trial should approve the same. While the splendid plans adopted failed to be carried out, they constituted more than a passing episode, and because of the bright vision they presented, if for no other reason, they are entitled to some attention and space in this connection. The General Conference of 1901 had initiated the movement by appointing the Bishops a committee to confer with other churches with reference to a union of churches.

The following is the syllabus referred to, adopted at Washington, D. C., in May, 1903:

To the National Council of the Congregational churches, the General Conference of the Methodist Protestant Church and the General Conference of the United Brethren in Christ: Dear Brethren:

The undersigned have been acting as a committee under the authority of your respective bodies for the purpose of considering the question of uniting these bodies.

The first meeting was held in Pittsburgh, April 22, and 23, 1903, where the whole question was thoroughly discussed, both in conferences between the committees meeting each other separately and in joint conferences.

A committee was appointed at this meeting to formulate the details of the plan agreed upon and report to the full committee.

This sub-committee, consisting of five from each committee, met in Washington, D. C., May 27 and 28, 1903, and agreed upon a report to the full committee, which was called for its final meeting at Pittsburgh, July 1, 1903. At this meeting, the various questions relating to the matter of union were gone over thoroughly, and the committee now respectfully submits the results of their deliberations:

1. We are agreed that the formulated statements of doctrine as held by each of these bodies at present are essentially the same; and we affirm them all as expressing "the truth as it is in Jesus."

2. We are agreed that these bodies shall retain their present name and their autonomy in respect to all local affairs, but that they add to their official title the words, "In affiliation with the General Council of the United Churches."

3. We recommend that these bodies authorize the creation of a General Council, composed of representatives elected from their respective bodies, on the basis of one representative for every five thousand members.

4. The powers of the General Council shall be advisory, and any recommendation it may make shall be referred to the constituent bodies for approval.

5. A committee of three from each of the general bodies represented shall be appointed to arrange for the time and place of the first meeting of the General Council.

6. At the first session of the General Council, a temporary organization shall be effected by the election of a chairman and secretary; and the Council itself shall determine the officers it may need and the manner of permanent organization it may prefer.

7. The purposes of the General Council shall be:

(1) To present, so far as we possibly can, a realization of that unity which seems so greatly desired by Christian churches.

(2) To promote a better knowledge and a closer fellowship among the Christian bodies thus uniting.

(3) To secure the coordination and unification of the three bodies in evangelistic, educational, and missionary work.

(4) To adopt a plan by which the three bodies may be brought into coordinate activity and organic unity, a unity representing some form of connectionalism.

(5) To prevent the unnecessary multiplication of churches; to unite weak churches of the same neighborhood wherever it is practicable, and to invite and encourage the affiliation with this Council of other Christian bodies cherishing a kindred faith and purpose.

Much opposition in the General Conference to the adoption of the syllabus was expected, and some of it came strongly to the front, but the vote as taken showed two hundred and fifty-three affirmative votes and five negative votes. The next step was the calling of a General Council, which met in Dayton, Ohio, February 7, 1906, with a roll of more than one hundred delegates from the Congregationalists, about fifty from the United Brethren, and about twenty-five from the Methodist Protestants. To the surprise of many, the Methodist Protestants on the first day of the session presented a proposition that the representatives of the three denominations begin their deliberations with the declaration that "their first and chief business is to provide for the organic union of these three bodies." The declaration was approved by the Council. A form of polity was adopted providing for annual conferences and a national conference, under the name the United Church. Provision was made for co-ordinating missionary, publishing, educational, and Sunday-school work. The statement of doctrine adopted as being an effort to form a creed out of whole cloth, and said to be the first creed with an article on social justice, may well be given entire. It is as follows:

We, the representatives of the Congregational churches, the Church of the United Brethren in Christ, and the Methodist Protestant Church, rejoice at this time to enter into union with one another, through the grace of our Lord Jesus Christ, in the love of God, and for the fellowship in the Holy Spirit. In this solemn act of faith and obedience towards the great Head of the church, we do most humbly and confidently make confession of our faith, and heartily renew the consecration of our lives to him and to the service of mankind.

1. Our bond of union consists in that inward and personal faith in Jesus Christ as our divine Savior and Lord on which all our churches are founded; also, in our acceptance of the Holy Scriptures as the inspired source of our faith and the supreme standard of Christian truth; and, further, in our consent to the teaching of the ancient symbols of the undivided church, and to that substance of Christian doctrine which is common to the creeds and confessions which we have inherited from the past. But we humbly depend, as did our fathers, on the continued guidance of the Holy Spirit to lead us into all truth.

2. We believe that God, the Father and Lord of all, did send his Son Jesus Christ to redeem us from sin and death by the perfect obedience to his holy will in life, by the sacrifice of himself on the cross, and by his glorious resurrection from the dead.

3. We believe that the Holy Spirit, the Spirit of God and of Christ, moves in the hearts of men, calling them through the gospel to repentance and faith, awakening in them spiritual sorrow for past sin and confidence in the mercy of God, together with new desires and a new power to obey his will.

4. We believe that those of the sons of men, who, hearing God's call of divine love, do heartily put their trust in the Savior whom his love provided, are assured by his Word of his most fatherly forgiveness, his free and perfect favor, the presence of his Spirit in their hearts, and of a blessed immortality.

5. We believe that all who are through faith the children of God constitute the church of Christ, the spiritual body of which he is the Head, that he has appointed them to proclaim the gospel to all mankind, to manifest in their character and conduct the fruit of his Spirit, that he has granted them freedom to create such officers and institutions as may in each generation serve unto those ends, and that for the comfort of our faith he has given to this church the sacred ordinances of baptism and the Lord's Supper.

6. We believe that according to Christ's law, men of the Christian faith exist for the service of man, not only in holding forth the word of life, but in the support of works and institutions of pity and charity, in the maintenance of human freedom, and the deliverance of all those that are oppressed, in the enforcement of civic justice, and the rebuke of all unrighteousness.

Possessed of these convictions, both as truths which we do most firmly hold, and as acts of faith which spring from our hearts, we do, therefore, in the happy consummation of this union, and in the name of all the churches which we represent, commit ourselves, body, soul, and spirit, to the faith, love, and service of him who made us and saved us, the Everlasting God, our Father, Redeemer, and Lord. To him be ascribed all praise and dominion, and glory, world without end, amen.

A Second General Council.

The largeness of the work was such that much remained to be taken up by the General Council at its next session, beginning March 19, 1907, at Chicago. Here the celestial

dream began to be shattered. When it came to vested interests, co-ordination of work, connectionalism, and so forth, the Congregationalists could be only Congregationalists and the United Brethren could be only United Brethren. Possibly usage and association occasioned the greatest difficulty. It must be said that the Methodist Protestants stood best by the purposes first announced, but even they could not have carried with them all of their churches, especially in the South. Efforts were made to continue or revive the movement by representatives of the United Brethren and Methodist Protestant churches down to 1917.

Bishops Weekley, Bell, and Carter.

The pen hesitates at the attempt to sketch the lives of living persons. They might hush the word of praise even though well deserved, and they surely would forbid the encomium that would seem to imply that their work was completed and their day ended. Yet some outlines that may be filled in and supplemented later may meanwhile have an interest and serve a purpose.

The people of western Virginia, which became a State under the name of West Virginia in 1863, were drawn into the hills and valleys of this mountainous territory from the evener territory round about, at first largely from Old Virginia. They were poor, honest, and generous, generally with a wholesome respect for religion. In Tyler county, of what is now West Virginia, W. M. Weekley was born September 18, 1851. His parents, Daniel and Elizabeth Weekley, were members of the United Brethren Church, faithful Christians in their home and active workers in the church. At the age of fourteen he was converted and became a member of the United Brethren Church, and soon was made class steward and then class leader. In 1869, he received quarterly conference license to preach. In 1870, he was placed on a circuit as junior preacher, and in 1871 he was received into the Parkersburg conference, later called the West Virginia conference. He literally wanted to preach. His health was poor, his early death being predicted; but horseback riding, singing, and enthusiastic devotion to his

work, gave to him sound health and a commanding physique. Of course, he studied, practiced preaching in the forest, bought books and more books, attended ministerial institutes and helped in them. He had the stimulation and support of able, faithful, and courageous co-laborers. Despite small pay, and dangers and hardships in storms and swollen rivers, and in mud and ice, he went forward as circuit preacher, presiding elder, academy agent, temperance worker, member of the General Conferences of 1881, 1885, and 1889, with many relationships outside of his own church. This jumble of a description is intended to cover his ministry of "twenty years on horseback," up to 1890, when he transferred to Rock River conference, in Illinois, becoming another of the many preachers that went from the Virginias to reinforce the ministry in other parts of the Church. He was married to Miss Rosa L. Wilson in 1875. To them were born three daughters and one son, the latter dying in infancy. In 1883, his wife died, and in 1885 he was married to Miss Emma Gibson. He was pastor and presiding elder in the Rock River conference for five years. In connection with the Parliament of Religions in Chicago, in 1893, he represented, as secretary, the United Brethren Church. In 1895, he was chosen secretary of the Church Erection society, to fill a vacancy created by the resignation of C. I. B. Brane. In this office he was notably successful, and in this position he was continued by the General Conferences of 1897 and 1901. In his successful efforts in building up this important department in the work of the Church, he became widely acquainted with the membership and ministry of the Church. More than anyone else, beginning with 1903, he prompted the steps leading to the effort to unite the Methodist Protestant, Congregational, and United Brethren Churches.

Elected Bishop in 1905, and assigned to the West district, he sought to do what as presiding elder in West Virginia and Illinois he had succeeded so well in doing, namely, to improve the morale of the ministry and membership and prepare for a new advance. The magnificent distances and the scattered membership stood in the way, but an appreciable result was attained. In fact, the foundations laid or restored remain of

incalculable value to the work of the Church west of the Mississippi. The following quadrennium, he was continued on the same district. Between 1913 and 1917, he had charge of the East district. At the General Conference in 1917, prior to the election of Bishops, he asked that his name be not considered in connection with the election about to take place, and stated lucidly and open-heartedly his reasons for his request. Among other things he said: "Age is coming on apace, and I do not care to continue under the burdens imposed by official life. While I expect to remain active for years to come, and that, too, in a general way, I prefer that my work shall be directed along other lines where I can be useful without assuming cares and responsibilities which ought to go to other and younger men." With high appreciation of his character and services, the General Conference unanimously elected him Bishop emeritus. By another action, the Conference gave him an open door by electing him superintendent of evangelism. As a member of various boards and of the General Conference of 1921, and as always responding to calls within his reach, he has been and remains active in promoting the interests of the Church. He is a strong preacher, high natural gifts being accompanied and supported by clear thought and orderly effort. If he is eloquent, and he often is, the eloquence is that of the old and ever-new gospel that first warms his own heart. He has great aptitude, and has had large success in promoting the financial interests of the Church, both general and local. He is the author of books entitled, "How Our Preachers Die," "Getting and Giving, or, the Stewardship of Wealth," and "Twenty Years on Horseback, or, Itinerating in West Virginia." Jointly with H. H. Fout, he is the author of two volumes of biography, chiefly of home missionaries, entitled, "Our Heroes."

William Melvin Bell, one of the three newly-elected Bishops, was born in Whitley county, Indiana, November 12, 1860. He had the benefit both of a good physical and a good spiritual heredity. His great-grandfather, Zephaniah Bell, a Methodist minister, moved from New Jersey to Richland county, Ohio, when that part of Ohio was a wilderness. His grandfather, Robert Bell, moved his family from Ohio to

Whitley county, Indiana. Isaac Bell, son of Robert, as he grew up, assisted his father in carving a home out of an almost unbroken forest. In 1859, he was married to Nancy E. Ihrig, whose grandparents came originally from Lancaster county, Pennsylvania. To this union were born, in a humble log house, three sons, William M., Harvey L., and Earnest E. When in 1850 a United Brethren church was organized in the community, Robert Bell and a son, Enoch Bell, were charter members. To the community the pioneer preachers of St. Joseph conference were regular visitors. When William M. was about fifteen years of age, he was converted in a far-reaching revival, and at once joined the Church. At the same time, his parents were converted and became members of the Church. From this time the thought of the Christian ministry was before him constantly. A good course in the public schools, advanced work in Roanoke Seminary, normal school work at Columbia City near his home, and a number of terms of teaching in the public schools were but steps toward his real life work. His first license was to exhort. In 1879, he was licensed to preach, and became a member of St. Joseph conference. At once, he was sent to Lagrange mission. Within the year he was married to Miss Irene J. Henny. Prosperous pastorates followed in succession at Ligonier, Lafayette, and Elkhart. He soon became a recognized leader in Sunday-school work. For two years he was secretary of the Indiana State Sunday-school association, and for three years president of the association and superintendent of the State work. At first, he carried his Sunday-school work along with his pastoral work, but later he gave his entire time to Sunday-school work.

As B. F. Booth, the secretary of the missionary society had died prior to the meeting of the General Conference in 1893, it was necessary that a new man should be selected for the place. Those acquainted with Mr. Bell and his fourteen successful years in the ministry did not hesitate to recommend him for the responsible place. In his favor also was his facility in general Christian work, and his proved capacity for leadership. Elected secretary of the missionary society, he at once

brought to the work committed to him his wide variety of talent and his full fund of energy. In his twelve years as missionary secretary, he made five trips to mission fields, established the Search Light for awakening a larger interest in missions, saw missions established in Porto Rico and Japan, led in wiping out the debt on the missionary society, and in general contributed to the enlargement of the work of the Church in the missionary field.

When it came to the election of William M. Bell as Bishop in 1905, the Church well knew that it was making no experiment. With growing power, influence, and acceptibility, he has performed the duties of his high office now for nearly twenty years. A large part of the time his work has been principally on the Pacific Coast, but all parts of the Church have had the benefit of his service, the eastern part of the Church constituting his present special area. Bishop Bell presents a wonderful combination of physical and mental force, of strength of thought and power of expression, and, what is more, of rare talent and versatility in connection with care and thoroughness in preparation and performance. The impression which he makes is that of massiveness. As a popular lecturer, especially on social topics, his reputation has gone far beyond his own Church. But his Church and the Christian public in general are glad to think of him as a peerless preacher of the gospel of our Lord Jesus Christ. He has written books under the following titles: "Torches Aloft," "Life of Bishop Castle," and "Social Message of our Lord."

This side of Otterbein and Boehm, T. C. Carter has been the only one elected Bishop that did not enter the ministry and receive his ordination in the United Brethren Church. But as Otterbein assisted in the ordination of Asbury, through whom the great body of Methodist ministers received ordination, his ordination might quite surely be traced back to Otterbein. At a meeting of a number of United Brethren ministers, at Dayton, Ohio, July 17, 1894, the following resolution was adopted: "Resolved, that we learn with no small degree of interest of advances toward union with our Church on the part of a large number of evangelical Christians in Tennessee,

North Carolina, and adjacent states." It was further resolved, "That we encourage the promoters of said union through the action of representatives of our Church, and through preliminary conferences provided it should appear that a just and helpful union can be effected." From this southern territory, largely new to the United Brethren Church, a number of ministers previously belonging to the Methodist Episcopal church in the South came into the United Brethren Church. The reason given for their seeking a different church relationship was that generally given for previous withdrawals from the Methodist Episcopal Church, namely,that that church was not sufficiently democratic to suit them. As the leader of those proposing to come to the United Brethren Church, T. C. Carter, in November, 1894, was received into the United Brethren Church by S. S. Holden, presiding elder of the United Brethren Church in East Tennessee, other members of the United Brethren Church, William McKee, W. J. Shuey, and John Dodds, a layman, being present from the North. He became the superintendent of what seemed for a time a very promising field for the United Brethren Church, and in 1905 was placed as Bishop over a special Southern district. He was reelected in 1909. In 1913, the Southern district was discontinued, and Bishop Carter was not continued as Bishop beyond being designated a Bishop emeritus. Bishop Carter was born in Carroll county, Tennessee, January 1, 1851. He was brought up in a noble though humble Methodist home. As the result of a hard struggle for a liberal education, he completed a course in DePauw University, in Indiana, in 1875. He received license and began to preach in 1869. After completing his college course, he taught as principal in a seminary, and then served as college president. In 1880, he was sent as a missionary to China, and placed in charge of a mission school. After two years, he was compelled by failing health to return home. Then, for nearly ten years, he was the able editor of the Methodist Advocate, published at Chattanooga, Tennessee. Then he for a time served as pastor. On his withdrawal from the Holston conference, with which he had been identified, that conference in a commendatory resolution declared: "We

extend to Doctor Carter our Christian sympathy and prayers, and, should he ever return to our ranks, we will extend to him a hearty welcome." The Southern work, however, it may be accounted for, brought frequent disappointments. Some splendid workers have labored in that field, and valuable results stand as a monument to their toils and sacrifices, but the hope of general expansion of the Church in that field proved illusory. Bishop Carter was highly gifted and accomplished both as a preacher and a lecturer. As a popular lecturer, he had readiness and facility in meeting the requirements of any occasion. After he ceased to be an active Bishop, he continued to preach and attend stated meetings in the Church. He came to his death in a sad and tragic way in Cincinnati, Ohio, February 27, 1915, he being a transient in the city, without the company of friends at the time of his death. His body was taken for burial to Chattanooga, Tennessee, where memorial services were held.

General Conference of 1909.

The twenty-fifth General Conference met May 13, 1909, at Canton, Ohio. N. Castle, Bishop emeritus, presided at the first session and gave an earnest address. Bishops Mills, Mathews, Weekley, Bell, and Carter presided at subsequent sessions. The conference was made up of the six Bishops named, 118 ministerial delegates, and 117 lay delegates, 23 of the latter being women. Ministers for whom memorial exercises were held were Bishop E. B. Kephart, I. L. Kephart, William McKee, C. J. Burkert, D. W. Sprinkle, G. Fritz, J. L. Grimm, and G. H. Hinton. The Bishops' address, prepared by Bishop Mills and read by Bishop Bell, portrayed the progress of the Church, and as a distinct feature called attention to the urgent demand for social justice and betterment. The statistics showed a church membership of 272,591.

Church Union Again.

The effort at church union had come to a standstill. It started out hopefully in 1902, the Cumberland Presbyterians, Christian, Methodist Protestant, United Brethren, and Con-

gregational churches looking with favor toward a union of some kind. The first named soon formed a union with the Presbyterian church. The second soon dropped out. The Methodist Protestants began to consider a union of the different branches of Methodism and the Congregationalists failed to approve the form of union drawn up at the meeting of the Council at Chicago in 1907. To the United Brethren the difficulties to be met became more and more evident, and as time passed a distinct and self-centered church consciousness became more and more pronounced. The Methodist Protestants, after a survey of the whole situation, were ready for a union with the United Brethren Church, even though other churches should stand aloof, but the lack of a general interest in this direction made further action at this time impossible. The agitation for union seemed to help rather than hinder the work of the Church. The General Conference was fully ready to give adherence to the Federation of Churches in America.

Iowa and DesMoines conferences were united. Upper Wabash conference was discontinued and its territory distributed. Northeast and Northwest Kansas conferences were united. Ontario conference had gone into a union with the Congregationalists of Canada. A conference was formed called the North Texas conference.

The Women's Missionary association, in its meeting just prior to the meeting of the General Conference, as a result of considerable agitation and debate, proposed to the General Conference that said Association should cooperate with the boards of foreign and home missions, the Association to have representation on both of these boards. This met the approval of the General Conference. While many at first thought that it would be better for the Women's Missionary association to continue to disburse its own funds and manage its own missions, the wisdom of the course taken seems to have been fully vindicated. An advanced step of the General Conference was in providing for a full-time Christian stewardship secretary.

The Bishops and general officers of the preceding term were reelected with the exception that J. E. Fout was made business manager of Union Biblical Seminary in the place of

C. M. Brooke. In place of I. L. Kephart, who had died in October, 1908, J. M. Phillippi was elected editor of the Religious Telescope, and C. I. B. Brane was elected associate editor. The Christian stewardship commission, appointed by the General Conference, chose J. S. Kendall general secretary of Christian stewardship. Within a little less than four months from the close of the session of the General Conference, Bishop Mills was called by death from his place and work in the Church.

General Conference of 1913.

The twenty-sixth General Conference met May 8, 1913, at Decatur, Illinois. Two hundred and twenty-eight members were entitled to seats, including the five Bishops, Bishop Castle, emeritus, being one of the five. Bishop Mills had died early in the quadrennium. Other prominent persons that died in this interval were Ex-Bishop Flickinger, D. R. Miller, of Sandusky conference, S. E. Kumler, a layman of Miami conference, and W. H. Ulrich, a layman of East Pennsylvania conference. For these and others an appropriate memorial service was held. The church membership had now come to be 303,000.

The consolidation of conferences took another step forward. Lower Wabash and Northern Illinois conferences were authorized to unite, and thus constitute a State-wide Illinois conference, a step, however, that was not taken until after the next General Conference. Likewise, East Nebraska, North Nebraska, and West Nebraska conferences were authorized to form themselves into a State-wide Nebraska conference, which they did. Two or more conferences in Kansas were also authorized to unite. The union of the conferences in Nebraska was completed in 1913 and of the conferences in Kansas in 1914. A number of advanced steps were taken, some of which will be noticed fully in connection with the history of the several departments. Orphanages and benevolent homes were more and more enlisting the interest and support of the Church. Full-time secretaries for the Board of Education and Young People's work, and a Bishop for the foreign field were au-

thorized. Commissions on finance and evangelism, and a plan for ministerial pensions were favorably acted upon.

A depressing or bewildering factor in connection with the conference was the great loss sustained by the Printing Establishment by the disastrous flood that overwhelmed Dayton just prior to the meeting of the General Conference, the loss, including interruption and derangement of business, amounting to more than $100,000. This loss was replaced by donations from the Church to the extent of over $7,000.

Church Union.

At this session of the General Conference, the proposal for a union of the United Brethren and Methodist Protestant churches was given a new interest with a good prospect of success. A cordial and able presentation of the proposition was made by a delegation from the Methodist Protestant church. In April preceding the session of the General Conference, the commissions of the two churches had agreed upon a proposed basis of union, the result of a number of conferences and of wide consultation in the two churches. The name proposed in the syllabus was the United Protestant Church. An excellent "declaration of faith" was presented. The "constitution" provided for a General Conference, for annual conferences, for bishops or superintendents, and the various departments of church work. After an extended discussion, the following paper, as recommended by the entire board of Bishops, a slight amendment being embodied, was adopted:

1. We recommend that this General Conference approve the Syllabus of Union, subject to amendment as it provides, and commit itself unreservedly to the proposed policy of union with the Methodist Protestant Church.
2. That the Bishops be authorized to submit the syllabus and plan of union to our annual conferences for consideration and approval.
3. That upon an affirmative vote of three-fourths of our annual conferences, the Board of Bishops shall submit the question to vote of our membership.
4. That upon an affirmative vote of three-fourths of our membership voting for it, and the adoption of the Confession of Faith and Constitution, as provided in the Discipline of the

Church, the Bishops shall be authorized to convene the General Conference for final approval and ratification.

5. That we immediately federate in all possible activities and occasions with the Methodist Protestant Church.

6. That we authorize our Commission on Church Union to carry forward a campaign of information to the end that all our people may act intelligently and in the fear of God on the proposition of union.

7. That our editors be authorized to set forward the outstanding reasons for the union of a divided and distracted Protestantism.

While the recommendation was adopted with great enthusiasm, there was enough of hesitation and opposition in the General Conference and in the Church in general to raise serious questions as to what the outcome would be. The account of the next General Conference must indicate the result.

Bishops Mathews, Weekley, and Bell were reelected, also N. Castle and T. C. Carter as Bishops emeritui. The new Bishops elected were H. H. Fout, C. J. Kephart, and A. T. Howard, missionary Bishop. Other general officers reelected were publishing agent, W. R. Funk; editor of Religious Telescope, J. M. Phillippi, with C. I. B. Brane, associate editor; editor of Watchword, H. F. Shupe, business manager of Bonebrake Seminary, J. E. Fout; home missionary secretary, C. Whitney; foreign missionary secretary, S. S. Hough; general church treasurer, L. O. Miller; Christian stewardship secretary, J. S. Kendall. The newly elected officers were, editor of Sunday-school literature, W. O. Fries, with J. W. Owen associate editor; secretary of Sabbath-school association, C. W. Brewbaker, with Robert Cowden secretary emeritus; church-erection secretary, A. C. Siddall; secretary of board of education, W. E. Schell; secretary of young people's work, O. T. Deever.

Bishops Fout, Kephart, and Howard

Fortunately for us, we already have some knowledge of the honored Kephart family to which the newly elected Bishop belongs. We have studied the life and followed the labors of his older brother, Bishop E. B. Kephart, and have had frequently before us the name of his yet older brother, I. L.

Kephart, for more than nineteen years the editor of the Religious Telescope.

Henry Harness Fout was born in Grant county, West Virginia, October 18, 1861. his parents being Henry and Catherine (Powell) Fout. These parents, with a group of eight children, occupied a comfortable farm house in a community above the average in intelligence and in devotion to moral and religious ideals. The United Brethren Church, to which the parents belonged, was the leading church in the community. They lived to see all of their children converted and brought into the Church. The subject of our sketch made a public profession and united with the Church in his eighteenth year, though he had the confidence that he always was a Christian, as a child and a youth could be a Christian. It is not strange that his quiet concurrence in the influences of a genial Christian home and a warm-hearted local church had much to do in shaping his ideas as to the place and privileges of children in the kingdom of Christ. He received license to preach, and became a member of Virginia conference in 1885. He completed a four years' course in Shenandoah Collegiate Institute in 1886, and graduated from Bonebrake Theological Seminary in 1890. Following his graduation, he served nine years as pastor of the Oak Street church, Dayton, Ohio, and two years as presiding elder in Miami conference. In 1901, he was elected by the General Conference editor of Sunday-school literature, in which position he continued to serve until 1913, when he was elected by the General Conference to the office of Bishop, being reelected in1917 and 1921. He was a delegate to the General Conferences of 1901, 1905, 1909, and 1913. In 1900, he was married to Miss Adah Catherine Pierson.

As an editor and a Bishop, Mr. Fout has performed well the duties to which he was called by the Church. Natural talent as a preacher is well matched with an earnest religious experience and the force of an impelling call to his life work. His confidence and enthusiasm in the work of the Church in whose communion he labors amount almost to a passion, and yet his fellowship and cooperation are generously proffered and cordially welcomed in the wider circles of Christian life and ser-

vice. After returning from a journey through Bible lands, he published a book entitled, "The 1900 Pilgrimage," and in 1913 he published a book entitled, "The Child and the Church." He was also the joint author with Bishop W. M. Weekley, of two volumes entitled "Our Heroes," giving sketches of United Brethren pioneer preachers. In the winter of 1918 and spring of 1919, he served as a member of a commission to the Near East, the purpose of which was to investigate conditions and organize relief units in Palestine, Syria, Armenia, and Mesopotamia. Since becoming Bishop he has had charge of the Northwest District, with every interest of which he has been closely identified.

Cyrus J. Kephart was born in Clearfield county, Pennsylvania, February 23, 1852. In 1859, his father's family removed to Mercer county, Pennsylvania, within the limits of what then was Western Reserve conference. The United Brethren Church not being well established in that part of the country, he attended churches and Sunday-schools of other denominations, but frequently went with the family to New Lebanon, five miles distant, to revivals and other meetings conducted by the United Brethren. Here, when about twelve years old, he went to the altar and was converted. Following attendance at the public schools, he attended an academy at New Lebanon, and then taught school for two terms. In 1869, he accompanied his parents to Iowa, where he entered Western College, from which he graduated in 1874. December 4, 1873, he was married to Miss Sallie S. Perry. In 1871 he received quarterly conference license to preach, and in 1874 became a member of Iowa conference. After serving a year at Toledo, Iowa, as pastor, he entered Union Biblical Seminary, from which he graduated in 1878. His changes in work were so frequent and various that they may be summarized as follows: principal of Avalon Academy, Avalon, Missouri, 1878 to 1885; professor in Western College, 1885 to 1887; pastor in Des-Moines, 1887 to 1889; president of Lebanon Valley College, 1889-90; then pastor of Trinity church, Lebanon, until 1894; general secretary Pennsylvania Sabbath-school association, 1894 to 1897; president of Avalon College, 1897 to 1899;

pastor at DesMoines, Iowa, 1899 to 1903; pastor at Lisbon, Iowa, 1903 to 1908; pastor of First Church, Dayton, Ohio, 1908 to 1913. Against the frequent changes made, at least some of them, his brother, Bishop E. B. Kephart sometimes remonstrated. But, notwithstanding the diversity of work, he has maintained the same tender heart and steady purpose, his variety of experience contributing to his preparation for the varied responsibilities awaiting him. Bishop Kephart is a strong preacher, emphasizing the cardinal doctrines of Christianity, and applying them to the practical needs of men, individual and social. He is a ready presiding officer and a careful administrator. He might be said to combine the facility of his brother I. L. Kephart with the massive force of his brother E. B. Kephart. He has written books under the following titles: "The Public Life of Christ," "Jesus, Lord and Teacher," "Christianity and the Social Weal."

A. T. Howard was born March 12, 1868, in a country home five miles from Schoolcraft, Michigan. His grandfather, Alfred Howard, moved from near Troy, New York, to Michigan in 1832. He became a member of the United Brethren Church and gave the site on which a church building was erected. His son, Cornelius, the father of A. T. Howard, went through the Civil War without being a professed Christian, but later, deliberately, in his home announced his purpose to become a Christian, and the first evening in January, 1868, read a portion from the Bible and offered prayer. From that time, morning and evening, family worship was regularly observed. Later, a deepened religious experience made Christian service a joy. His wife, Harriet, was in her quiet way equally devout and uniform in her religious life. To these parents, three sons and a daughter were born, the latter dying in infancy. The second of the sons is the subject of our sketch. He attended the public schools, taught school, studied a year at Roanoke, Indiana Seminary, entered Otterbein College in 1889, graduating in 1894. In June, 1894, he was married to Miss May Day Stevenson. The following November, they went as missionaries to Africa, Mr. Howard becoming the principal of the training school located at Shenge. They were on the sea on their return

to America when the uprising in Africa occurred, in which seven missionaries lost their lives. Then followed a term in missionary work in Japan, and then a year at home in study in Bonebrake Seminary. From 1905 to 1913 Mr. and Mrs. Howard were engaged in missionary service in Japan. Mr. Howard for a number of years was charged with responsible duties in connection with the federated missions and Sunday-school work in Japan. He also served for a time as superintendent of the United Brethren mission work in China and the Philippines.

Having been elected Bishop and assigned to the foreign district in 1913, he twice made the visitation of all the United Brethren mission fields. He made a third visit to Africa, encountering all of the difficulties and dangers growing out of the World War. In 1916, he attended the Latin American conference at Panama, and made a special visit to Porto Rico. On his return in 1919 from his last visit to Africa, he performed the duties of the secretary of foreign missions for two years. In 1921, he was elected president of Bonebrake Theological Seminary, it being understood that he should have charge of the special department of missions, which, as contemplated, should be fully developed and equipped. His strong convictions as to the need of trained workers for the fields at home and abroad, and the place that he holds in the confidence and esteem of the Church, promise well for the building up of the Seminary and the suitable training of the workers of the Church.

General Conference of 1917.

The General Conference convened in its twenty-seventh session at Wichita, Kansas, May 10, 1917. With the exception of N. Castle, Bishop emeritus, all of the Bishops were present—Mathews, Bell, Weekley, Kephart, Fout, and Howard. The members entitled to seats were, Bishops, including N. Castle, 7, ministerial delegates, 125, and lay delegates 120. While the larger conferences were granted a larger number of delegates, the number of delegates was kept down by the reduction of the number of delegates from the smaller confer-

ences. Suitable memorial exercises were held for former members that had died in the quadrennium, prominent among whom were Bishop Carter and Matt Edmonds a well-known Kansas layman. The Georgia-Florida conference was dissolved and a conference under the name of Florida conference was recognized.

A New Board.

The most significant and advanced act of the General Conference was the constituting of a Board of Administration, which soon became almost a little General Conference in the intervals of the General Conference sessions. The board was to consist of the "Bishops, ex-officio, and one minister and one layman for every fifty thousand members or fraction thereof from each Bishop's district in the United States, to be elected by the General Conference," the General Conference also to elect a general secretary. Among the various duties assigned to the board was to promote the financial plans of the Church and be the coordinating body for the entire Church, especially promoting harmony and efficiency in the plans and work of the various church departments. While the board encountered difficulties and criticisms, it became more and more evident that the time had come when a measure of this kind was absolutely necessary. A strong list of goals was marked out for the quadrennium.

Church Union Halted.

The matter of church union came now to its final stage. Following the action of the preceding General Conference, more than three-fourths of the annual conferences had voted for the submission of the plan of the proposed church union to a vote of the membership of the Church, but it became more and more evident that the endorsement of three-fourths of the membership, as required in the plan of submission, could not be secured for the proposition. The Bishops had therefore delayed the submission of the matter to the membership. While many of the leaders of the Church ardently desired the union to be effected, the members of the General Conference

voted to take no further action for the time being, believing that further agitation and effort would be distracting and fruitless. Other efforts in earlier times that ended in failure were the efforts in 1813 and 1817 to unite the United Brethren and the Evangelical Association. Renewed efforts were made later to unite these two organizations. In 1833, a proffer of union was made by the Methodist Protestants. In 1855, an earnest effort was made to unite the Wesleyan Methodist and United Brethren churches.

A deep wave of tenderness and sympathy swept over the conference as Bishop Weekley, after sketching his work in the Church, asked that he be not further charged with official responsibility. The conference reluctantly complied and made him Bishop emeritus. C. Whitney, who had served eight years as home missionary secretary, made a similar request, and in appreciation of his earnest life and efficient services he was made home missionary secretary emeritus.

Bishops Mathews, Bell, Kephart, and Fout were reelected, and W. H. Washinger was elected for his first term. General officers reelected were, publishing agent, W. R. Funk; editor of Religious Telescope, J. M. Phillippi, with C. I. B. Brane, associate editor; editor of Sunday-school literature, W. O. Fries, with J. W. Owen, associate editor; editor of Watchword, H. F. Shupe; foreign missionary secretary, S. S. Hough; secretary of board of education, W. E. Schell; secretary of church-erection, A. C. Siddall; secretary of Sunday-school board, C. W. Brewbaker; secretary of young people's work, O. T. Deever; secretary of board of administration, J. S. Kendall, previously secretary of stewardship; L. O. Miller, Church treasurer; J. E. Fout, business manager of Bonebrake Seminary; P. M. Camp was made the new home missionary secretary.

Bishop Washinger.

William H. Washinger was born at Jacksonville, near Greythorne, Cumberland county, Pennsylvania, September 9, 1862. When he was seven years of age, his parents, Jacob and Sarah Washinger, moved to Franklin county, near Roxbury. He was the eighth in a family of ten children. His

father was a merchant, and later a farmer, thus perhaps passing to his son, some of the industry and business tact that afterward so strongly characterized him. By close study in connection with summer terms of school, he prepared himself for teaching in the public schools, on which he entered at the age of eighteen, devoting five years to this form of work. In 1885, he married Miss Romaine E. Funkhouser, whose parents were of honored United Brethren stock. In 1881, while employed as a teacher, he was converted and joined the United Brethren Church. In 1889, he was granted annual conference license and became a member of Pennsylvania conference. It was by hard work and rigid economy that he secured his educational preparation. In 1886 he entered Lebanon Valley College, from which he graduated in 1891.

In his college vacation in 1890, Mr. Washinger was instrumental in organizing the Derry Street mission in Harrisburg. In the regular pastorate, he served the Otterbein church in Harrisburg three years, and then the church in Chambersburg eight years. From the pastorate in Chambersburg he was elected to the superintendency of the Pennsylvania conference, in which position he served for fifteen years. In all of these years, the spiritual interests of the Church were kept foremost, but the physical interests or the support of the divine kingdom received most careful and thorough attention. Weak congregations were looked after, debts were paid off, churches adapted for their purpose were built. He possessed the qualities of a true "human engineer" in the best sense of that designation. He expected and required those under his charge to do efficient work, even at the risk of losing their favor for the time. His success in directing the forces in his conference, and the marked prosperity of the work of the Church there, were primary considerations in his being elected Bishop by the General Conference in 1917. He was sent as Bishop to the Pacific coast, a field occupied since 1853, but a field in which gains had been slow and the conservation of results most difficult. The district included the California, Oregon, Columbia River, and Montana conferences. The distances and the silences and the secular atmosphere prevailing would naturally tend to

chill enthusiasm and daunt purpose. Bishop Washinger's report to the next General Conference showed that he first made a thorough survey of the field and then adopted "a program of evangelism and one of finance." Bishop Castle, who knew every foot of the field, in reference to this report, kindly wrote Bishop Washinger: "Your report of the Pacific district is most illuminating, and a wonderful condensation of achieved results during the quadrennium. No such report ever has been made of work on the Pacific district." Bishop Washinger was reelected Bishop and returned to the Pacific district, where a settled plan and loyal team work are achieving their proper results.

General Conference of 1921.

The General Conference of 1921 was held at Indianapolis, in the state of Indiana, a State that had been occupied by the Church more than a hundred years, a State, too, having a high ratio of United Brethren members. Hitherto no session of the General Conference had been held within its bounds, though fifteen sessions had been held within the neighboring State of Ohio. A large attendance was present from Indiana and from the Church in general. A larger exhibit of the work of the Church departments and of the history and various interests of the Church was on display than at any previous session. All of the Bishops were present except Bishop Castle, who sent a letter of great tenderness and spiritual fervor. It was his swan's song, for he breathed his last within a little less than a year. In the preceding quadrennium, a large number of pioneer builders, and also of more recent workers in carrying forward the interests of the Church and the kingdom of Christ, were called away by death. Among the number were, W. J. Shuey, thirty-three years the agent of the Printing Establishment; D. Berger, twenty-six years the editor of Sunday-school literature; H. A. Thompson, educator, editor, and author; C. I. B. Brane, associate editor of the Religious Telescope; G. M. Mathews, Bishop since 1902; D. D. Lowery, a long-period superintendent of East Pennsylvania conference; and Miss Vera Blinn who gave her life to the promotion of the work

of the Women's Missionary association. The sermon by Bishop Bell, senior Bishop, on the morning of the first Sabbath was most impressive and inspiring.

The lecture by Hon. William Jennings Bryan in favor of the old faith and against Darwinism completely captured the audience, and probably was the prompting cause of a strong resolution calling for adherence to the fundamental principles of Christianity.

The address of Robert E. Speer, representing the Federal Council of Churches, and fraternal addresses from representatives of other denominations, were outstanding features of the conference. The presence and address of Bishop O. G. Alwood, of the Church of the United Brethren in Christ (Old Constitution) awakened a kindly response.

A large amount of attention was given to the subject of the use of the Publishing House real estate at the corner of Fourth and Main streets, Dayton, Ohio. On the presentation of a plan that seemed to safeguard the interests of the Church, it was decided that the same might be improved by the erection of a suitable building, or, as an alternative, that the property might be sold.

Greater definiteness was given to the powers and the scope of operation of the Board of Administration, with a view to adding to the efficiency of said board.

One board was constituted for the departments of Home Missions and Church Erection, however, with a secretary for each department.

East and West Tennessee conferences were united. Louisiana conference was made a mission district, and territory in Arkansas was united with Oklahoma conference. Minnesota conference was made a mission conference. What was Kentucky conference was divided between the Tennessee and Indiana conferences.

All five mission fields, which were reported as prosperous, were represented by missionaries or native workers. An evening was given to inspiring addresses by workers in these fields.

New Measures.

The launching of a pension bureau for aiding aged or disabled preachers and their dependents, on a practical basis and with a prospect of becoming operative soon, well may be called a new measure of paramount importance. The need of such an agency long had been apparent. In the plan, provision is made for benefits to older preachers on a non-contributing basis, and to those that are younger on a contributing basis. Four-fifths of the sums given as benefits are to be supplied by donations or the proceeds from endowments.

A second special measure was the creation of a department of Evangelism. In the early history of the Church, the function of evangelism was almost the sole function of the Church. But, with the creation of a number of Church departments, and the increased complexity of modern life, it seemed necessary that a special department should be formed to give prominence and permanency to the original and primary work of the Christian church.

A committee appointed for the purpose presented an elaborate report on "Goals and Program for the next Quadrennium." The report, which was adopted, emphasized "team work and unified effort." It put "spiritual life and evangelism" first, and made the securing and use of money for the purposes of the divine kingdom an imperative condition or adjunct in reaching and conserving spiritual results. The report designated preferred and non-preferred claims, and funds for endowment and equipment as distinguished from funds for current operating and enlargement purposes. Details were referred to the Board of Administration.

Bishops Bell, Kephart, Fout, and Washinger, were reelected. Arthur R. Clippinger was the newly-elected Bishop. The other officers elected were as follows: W. R. Funk, publishing agent; J. M. Phillippi, editor of Religious Telescope; W. E. Snyder, associate editor of Religious Telescope; H. F. Shupe, editor of Watchword; W. O. Fries, editor of Sunday-school literature; J. W. Owen, associate editor of Sunday-school literature; L. O. Miller, general church treasurer; J. E. Fout, business manager of Bonebrake Seminary; S. S. Hough, secre-

tary of board of administration; P. M. Camp, secretary of home mission board; A. C. Siddall, secretary of church-erection board; S. G. Zeigler, secretary foreign mission board; W. E. Schell, secretary of board of education; C. W. Brewbaker, secretary of Sunday-school board; O. T. Deever, secretary of young people's work; J. E. Shannon, secretary of evangelism.

Bishop Clippinger.

Arthur Raymond Clippinger, elected Bishop in 1921, was born in Franklin county, Pennsylvania, September 3, 1878. His parents were Harry R. and Harriet Rebecca (Gillan) Clippinger. His father was of German and his mother of Scotch-Irish descent. Both were of United Brethren antecedents through several generations. The home was a home of piety and order. He was converted at the age of seven, and made Sunday-school superintendent at the age of seventeen. As a member of the Church, various duties in connection with the local class, such as usually were committed to those beyond his years, were committed to him. Becoming a Christian thus early, and not having the stormy experience that he heard others relate, he sometimes came to be doubtful of his own state. He thought sometimes that, if he should go out and do some tall sinning, perhaps he could have the outburst of emotional experience that some others had. Yet his own experience may have been for him the best preparation for being a guide to others. Beginning before he was seventeen years of age, he taught four terms of public school. He was licensed to preach and received into the Pennsylvania conference in 1903. He graduated from Lebanon Valley College, in 1905, and from the Yale Divinity school in 1910. He did much to help himself by teaching and preaching, but friends on whom he could have had no claims gave him needed assistance in pursuing both his college and theological course. After a successful pastorate at New Cumberland, Pennsylvania, and pastorates in the Congregational church before completing his school work, he came in 1910 to the pastorate of the Euclid Avenue church, Dayton, Ohio, to which he devoted the following eight years. In this period, an excellent

church building was erected, and the congregation was much enlarged, thoroughly organized, and usefully led out into all forms of religious work. In 1918, he was made superintendent of the Miami conference, in which work he was engaged at the time when he was chosen Bishop. In 1907, he was married to Miss Ellen W. Mills, the daughter of Bishop J. S. Mills. Bishop Clippinger is a ready preacher, fair-minded and sympathetic toward those under his charge, and has the requisite decision and strength of purpose to be a good administrator. With him, while "salvation" must be given the first place, "the things that accompany salvation," or are a basis for its triumph, will not be overlooked.

Final Survey.

As this narrative of the central events in the course of the Church down to the present time, 1924, comes to a close, some note may be taken of recent conditions and occurrences. The following statistics for the close of the year 1923, are full of interest and meaning: Church members 379,314; number in senior, intermediate and junior Christian Endeavor societies, 96,585; members in Women's Missionary association, 37,305; members in Otterbein Guild, 14,891; total enrollment in Sunday-schools, including 43,197 on cradle roll, 433,710; general benevolent budget, $630,172; pastors' salaries, $2,202,515; value of churches, $17,793,202; value of parsonages, $3,619,517. Beginning with a few thousand loosely connected adherents in 1800, with almost no property or support for preachers, the results shown, for a century and a quarter of effort, while no occasion for pride, are yet a ground for devout thankfulness. The Church long unknown or confused with other bodies is now well known and fully recognized among the religious forces of our country and in the mission fields abroad. Because of weakness and tardiness in organization, and because of the handicap inevitable in a smaller Christian denomination, the results of much evangelistic effort have gone to other Christian denominations. If the work of the United Brethren Church has contributed to the building up of the kingdom of God on a broader scale than what is handed down in its own member-

ship, there may be compensation for the sense of loss that is felt. A liberal acknowledgment has been made by leaders in other churches of the overflow of zealous workers thus coming to them. Bishop I. W. Joyce of the Methodist Episcopal church, Louis Albert Banks, the noted preacher and author, E. O. Excell, the popular song writer and leader, and many others, more or less distinguished, were led into Christian life and service through the United Brethren Church. The devotion and service of the Church to moral reform, the national welfare, and the relief of the distressed abroad are generally recognized. After the struggles and crises of the past, the Church, with larger equipment and with new consecration and hope, faces toward the tasks and opportunities of the future. We may yet notice the changed character of the work of the Church in recent years. Along with the word institutional as characterizing church work in the last four or five decades, the word standardization must be placed. Standardization is the leading thought and ideal of these later years, a standard for the individual worker, a standard for team work, a goal for the united work of a particular denomination and for the concerted action of the whole body of churches. If we have followed and studied to purpose the course of our denominational history in the earlier and later periods, we shall appreciate the meaning and importance of specialization, institutions, and standards of efficiency. From the central, largely the official, line in the history of the Church, we now may turn our attention to the departments of Church work, and to the work and the workers in the annual conferences.

PART III.

DEPARTMENTS OF CHURCH WORK.

CHAPTER I.

THE UNITED BRETHREN PRINTING ESTABLISHMENT

Beginning of Religious Newspapers—The Publishing House in Circleville—Removal to Dayton—Personal Sketches—Periodicals—The Religious Telescope—German Papers—Sunday-School Literature—Magazines—Independent Journalism—Books—Financial Growth—Personal Sketches.

IN THE early period of the Church, evangelism occupied the entire field. The first special department to be marked out and provided for was that for carrying to the public the printed page. Some hymn books, Newcomer's Journal, five successive editions of the Church Discipline, and some pamphlets were published by contract, and individual initiative blazed the way for entrance on the publication of a religious newspaper by the Church. Some of the history of the founding of the Religious Telescope already has been given, because of the intimate relations of this publication to all of the interests of the Church in all of the stages of its development. To this account the reader is referred.

The writer had the privilege of examining the earliest files of the Herald of Gospel Liberty, which was founded by the Christian church in 1808, and which is said to have been the first religious newspaper published. The Boston Recorder and the Religious Intelligencer appeared in 1816; the Watchman in 1819; the Christian Mirror in 1822; Zion's Herald and the New York Observer in 1823; the Wesleyan Journal in 1825; the Christian Advocate and the Morning Star in 1826; the Reformed Church Messenger and the Presbyterian in 1827; and the Christian Intelligencer and the New York Evangelist in 1829. In 1832, there were eighteen religious newspapers west of the Alleghenies, and not less than fifty in the entire country. The first denominational publishing house is said to have been that of the Methodists which began as a bindery in 1822 and secured fixed premises and added

presses in 1824. Yet the Herald of Gospel Liberty, with its "printing office and book store," would date back to 1808.

Thus, when Aaron Farmer began the publication of Zion's Advocate in 1829, he was a pioneer in the field of religious journalism. A copy of Zion's Advocate, seen by the writer, carried the notation, "November 6, 1830, Vol. II, No. 5," "published every two weeks." Its continuance was probably from one and a half to two years. In April, 1834, the Virginia conference approved the publication of a religious paper, the first number of which appeared June 27, 1834, under the name "Union Messenger," William R. Rhinehart, "publisher." The publisher said that he would wait some weeks to see whether the subscription would "justify the publication of the work." He expressed some doubt as to the success of the undertaking "because of an establishment of the same kind that has taken place in the West," having reference to the action of the General Conference the year before. When subsequent issues appeared, they bore the name the "Mountain Messenger." The periodical could not have existed more than three or four months until it was absorbed by the "Religious Telescope."

The Publishing House in Circleville.

While no action of the General Conference of 1833 looking toward the founding of a religious newspaper is recorded in the minutes, it is certain that agents were appointed to secure subscriptions and the capital thought necessary for such a publication. Later, these agents were called trustees, though they were not properly such until they were thus made by the Scioto conference. These men, John Russel, afterwards a Bishop, and George Dresbach and Jonathan Dresbach, laymen, were strong business men and zealous in their devotion to the Church. But, before the financial basis for the new enterprise had been secured, they had an opportunity to buy to advantage, April 12, 1834, in Circleville, Ohio, at a public sale, a considerable part of a publishing outfit for $455. The next month, May 30, they bought a lot and two small houses in Circleville for $550. November 10 following, they purchased two fonts

of type from W. R. Rhinehart for $325. The cost of these purchases, with sundry others, was $1,600, nearly all of which was borrowed. The first purchase named above was made before the trustees were formally made such by the Scioto conference on May 21, 1834. Thus, by the acts of the General Conference and the Scioto conference, the steps taken by the trustees and the arrangement made with W. R. Rhinehart, the "Religious Telescope" was launched, with W. R. Rhinehart editor, and, with the counsel and assistance of the trustees, also publisher. The first number of the periodical appeared December 31, 1834. Some years later, the trustees stated that the Religious Telescope was started sooner than was expected. It is not strange, therefore, that they felt constrained to support the new enterprise with their personal credit. They even attempted to add to its resources by anticipated profits from publishing a local political paper. At this time, a denominational publishing house was wholly an experiment. For the first six years, the printing plant failed to pay expenses. The financial situation began to improve about 1843, and, with the adopting of the cash system in 1845, the situation was further improved, so that by 1849 all liabilities were cancelled. In 1853, the net assets were credited with being $15,000, though later, because of worthless accounts, the amount was reduced to $13,000. From time to time, some changes were made in real-estate holdings and the location of the Telescope office. For eight years prior to 1853, the office was in the basement of the Circleville United Brethren church. The small houses referred to above, and perhaps another purchased later, were used in part as residences for the editor and publisher.

Turning away for the present from the financial struggles and distresses connected with the beginnings of the Publishing House, we may notice the more direct efforts to minister to the Church through the printed page. The new periodical was designed to be a medium of "correct religious, moral, and literary intelligence," rather than for promotional purposes. But the tremendous power of the press for aggressive purposes could not long be held in the background. This was specially

true with William R. Rhinehart as editor, particularly in regard to temperance and the abolition of slavery, of which causes he was a valiant champion. At this time, the field for the Religious Telescope was not large, as in the Church there were not more than twenty thousand members. But other things at that time likewise were small. Mr. Rhinehart resigned as editor in 1839, probably because of his not being in full accord with the sentiments of the Church at that time, and also because of the financial needs of the Telescope office. His immediate successors were William Hanby and David Edwards, both of whom afterward became Bishops. As the names of editors and publishers are given consecutively in the historical tables in Part V, no attempt will be made to give full particulars here.

Removal to Dayton.

The Publishing House was placed in Circleville largely because it was a convenient center within the strong Scioto conference. At the time, there was no United Brethren class there, though a good congregation slowly was built up. About 1849, agitation became strong for the removal of the Publishing House from Circleville to some larger town or city. J. Russel, H. Kumler, Jr., and others counseled the removal to Cincinnati. A prominent member there offered to donate a part of a site and guaranteed that the cost for removal should not exceed fifty dollars. The culmination of the struggle was reached in 1853. The earnest efforts of Circleville to retain the Publishing House have been referred to. When the case was pending in the General Conference of 1853, A. Biddle, of Sandusky conference, championed Dayton as the proper place for the permanent location of the House. The General Conference decided by a large majority to locate the Printing Establishment, as it properly is called, at Dayton. So pleased were some of the members of the Church in Dayton that they took Mr. Biddle, on his return through Dayton from the conference, to a hat store and made him a present of a fine silk hat.

The transfer of the equipment of the Publishing House was made on the canal from Circleville to Columbus, from Columbus to Xenia on the railroad, and from Xenia to Dayton by wagons. Immediately after the session of the General Conference, the trustees purchased, at a cost of $11,000, a lot in Dayton at the northeast corner of Main and Fourth streets, fronting fifty-nine and one-half feet on Main street and being one hundred and fifty-two feet in depth. The selection was made by S. Vonnieda and Henry Staub, the former being the newly elected publishing agent, and the latter the newly elected editor of the German paper. The lot had on it a large brick dwelling, at one time known as Strain's tavern, and also another building. The brick dwelling was used for the time for the purposes of the Printing Establishment, but in 1854 the old buildings were removed and a substantial four-story brick building, forty feet in front and ninety feet deep, was erected, for factory and office purposes, the cost being $15,000.

The Publishing House brought with it, besides the Religious Telescope, the German paper first published by the Church in 1841, although a beginning had been made the year before by J. Russel in publishing a German paper in Baltimore, Maryland, in behalf of the Church. The General Conference of 1853 had authorized the publication of a children's paper, published in 1854 under the name the "Children's Friend," and also had authorized the publication of a magazine in the interest of holiness, under the name "Unity with God," later called the "Unity Magazine." The magazine appeared in November, 1853. Bishop Edwards was made editor of both of these publications. It should be said also that the Publishing House brought with it a fairly equipped bindery department. By the action of the General Conference of 1853, supervision of the Publishing house by the Scioto conference in the intervals of the General Conference sessions ceased, and all responsibilities were transferred to the trustees. In 1850, Circleville had 3,411 inhabitants, and Dayton, 10,976. From the time of the removal of the Publishing House to Dayton, the fortunes of the former have been closely linked with the fortunes of the latter.

While Circleville was yet the home of the Publishing House, articles of incorporation were secured from the legislature of Ohio, under date of March 16, 1839. One of the provisions was that the net proceeds of the establishment should be divided among the annual conferences for the "support of their ministry." A strange provision, due to the fear at that time of large corporations, was that "the proceeds of any and all property held by such incorporation shall never at any time exceed the sum of ten thousand dollars per annum." The period for which incorporation was granted was limited to thirty years.

Personal Sketches.

William R. Rhinehart was born in Rockingham county, Virginia, November 28, 1800. He received a fair education, and was about to enter the ministry in the Lutheran church, but was deterred therefrom by what he thought was indifference or opposition toward revivals on the part of the Lutheran synod. He had a commanding physique, was a fine singer, a composer of music, and an arresting and spectacular preacher. He was much in demand as a preacher at camp-meetings. He joined the Old conference in the East in 1825 and, as already stated, was the first editor of the Religious Telescope, serving from 1834 to 1839. Scissors more than the pen were the chief instrument of early editors, only special occasions calling forth editorial articles, or essays, as they might better be termed. Mr. Rhinehart, however, did not hesitate to strike strong blows against slavery and intemperance. Under his direction, the columns of the Religious Telescope soon came to be occupied with a considerable amount of Church news, while from his own pen came frequent short articles setting forth spiritual truth and urging activity and faithfulness in Church work. Communications, often in a series, were for the most part wearisome, though perhaps at the time read with avidity. After his term as editor, he was employed chiefly as pastor and presiding elder in Miami conference. He died in Dayton, May 9, 1861. October 7, 1923, a tablet to his memory was

placed in Miami chapel, Dayton, Ohio, his burial place being in the cemetery adjoining.

Nehemiah Altman, publishing agent from 1845 to 1852, was born in Germany in 1813. Born a Jew, his first occupation in America was that of a peddler of various kinds of cloth, which he carried in a pack on his back. He was converted through the influence of Bishop Henry Kumler, Sr., and was licensed to preach in 1844. For a time he served as editor of the German paper. He served as pastor in Ohio and as pastor and presiding elder in Pennsylvania. He was a man of unusual force and devotion. He died in Baltimore, Maryland, February 21, 1878.

The Religious Telescope.

The Religious Telescope, as a name, is a household word wherever there are members of the United Brethren Church. One or two periodicals are known to have borne the name Telescope, before the periodical under notice appeared; but the name has been held almost as distinctively as if protected by copyright. The Religious Telescope, through editors, correspondents, and news, has been the maker of much of what the Church has come to be, and it very completely furnishes the record of the plans and struggles, successes and failures, that have marked the past, and it furthermore registers the heart throbs and vicissitudes of thousands upon thousands of individuals. Its files, in ninety great tomes, are at once the mine and the despair of the historian.

One of the most brilliant and successful editors that the Religious Telescope has had was John Lawrence, who became assistant editor in 1850, and sole editor in 1852. He continued to serve until 1864, when he entered the Union army as chaplain, and later was appointed judge of a freedmen's court at Nashville, Tennessee. He afterward engaged in the practice of law in that city. He was the valiant champion of the principles and work of the Church and of all matters of public concern. He was especially popular through the support that he gave to the Union cause during the Civil War.

When Lawrence resigned as editor, Daniel Berger at once was appointed to the vacant place, serving from 1864 to 1869, and for four years thereafter as assistant editor. In various ways, he was specially fitted for the duties of editor. He had good scholarly equipment, and was exacting in his work. His views were sufficiently advanced and consonant with the times to make him a valuable leader in the work of the Church. The General Conference of 1869 regarded him too liberal in his tendencies, and consequently elected a successor who more truly represented the Church at the time. Daniel Berger's more proper place is among the editors of Sunday-school literature.

M. Wright, editor from 1869 to 1877, and J. W. Hott, editor from 1877 to 1889, already have been noticed as Bishops.

I. L. Kephart served as editor of the Religious Telescope from 1889 until his death, October 28, 1908, thus serving a longer period as editor than any of his predecessors. In the schools and in varied experience, he had a superior preparation for editorial work. He wielded a remarkably facile pen. His moral instincts and convictions especially fitted him for the times and the tasks that he faced. He came to his editorial work at a time of great stress. The work of the revision of the Confession of Faith and the Constitution had just been completed. The elements of the Church were to be held together and the foundations laid for a new advance. The life of the Church was to be quickened, stronger organization was to be effected, and greater efficiency in administration was to be sought. In all of these directions his editorial work was helpful.

M. R. Drury, who served as assistant editor and then associate editor with J. W. Hott from 1881, and then with I. L. Kephart up to 1897, in all a period of sixteen years, had much to do in carrying on the varied work of the editorial office. With readiness to perform any kind or amount of work, he filled out various features in the general character of the Religious Telescope.

J. M. Phillippi, made assistant editor in 1902, and acting editor on the death of I. L. Kephart in 1908, and then elected

editor by the succeeding General Conferences down to the present (1924), hardly needs an introduction to the Church or general public. His tasks and opportunities have fallen in the times of great diversifying and big programs in the work of the Church. An editor less versatile or less capable of endurance would be unable to meet the requirements that now are made of the editor of the Religious Telescope. But his special characteristic, and that which specially fits him for his task, is his fervent faith in the character and mission of the Church of which he is a member and servant. Outside of his direct editorial work, there is scarcely a form of service to which he does not lend a hand. But this contact in turn contributes to the success of his work as editor.

C. I. B. Brane, associate editor of the Religious Telescope from 1909 until the time of his death, April 7, 1920, a period of eleven years, always will be remembered for his deep spiritual life, for his enthusiasm for the Church, especially in its early history, and for the influence that these qualities had on his editorial work and on his service to the Church in various ways.

Thus we have sought to get a glimpse of those that have given to the Church, through the columns of the Religious Telescope, the noonday strength or in some cases the matured experience of the westering sun of their lives. Of the lives of some of the editors already named, a few added facts will be given. Of some, sketches are given elsewhere. Of others, facts will be found in the historical tables.

John Lawrence was born in Wayne county, Ohio, December 3, 1824. He entered the ministry in Sandusky conference, became a charter member of Michigan conference, and later renewed his membership in Sandusky conference. He was prominent in all of the movements of the Church in his time. He was the author of a history of the Church issued in two volumes in 1860-61, and the author of books on secret societies and slavery. He died August 7, 1889.

I. L. Kephart, the oldest brother of the Bishops, E. B. and C. J. Kephart, was born in Clearfield county, Pennsylvania, December 10, 1832. Much of his history already has been given in connection with the sketches of his two brothers.

From 1859 to 1863, he was engaged in pastoral work. In 1863 he enlisted in the Union army and was commissioned chaplain. He participated in nineteen engagements in front of Richmond and Petersburg, and in the final campaign resulting in the surrender of Lee. He again engaged in pastoral work, but for a considerable time was employed in teaching and as actuary of the U. B. Mutual Aid society. He taught in San Joaquin Valley College, California, Western College, Iowa, and was president of Westfield College, Illinois, from which position he was chosen editor. He was the author of a number of books, and was honored with the degree of Fellow of the Society of Science, Letters, and Art, of London.

Marion R. Drury was born at Pendleton, Indiana, December 27, 1849. After completing courses in Western College and Union Biblical Seminary, he served as pastor in Iowa conference to 1881, when he became assistant editor of the Religious Telescope and after 1893 associate editor. He is the author of a number of books. Since 1897 he has served as pastor, as president of Philomath College, in Oregon, and Leander Clark (Western) College in Iowa. At present he is with his son, Philo W. Drury, in Porto Rico, serving as missionary on his own charges.

C. Ira Berton Brane was born in Frederick, Maryland, December 25, 1848. His education was chiefly by private study. He became a licensed preacher in Virginia conference in 1873, and served as pastor and presiding elder. He served as pastor in Pennsylvania and had a large part in building up a congregation in Washington, D. C. For a long time he was Washington correspondent for the Religious Telescope, under the non de plume of Moc Enarb. He closed his work with his life, April 7, 1920.

Joseph Martin Phillippi was born March 2, 1869, in Fulton county, Illinois. He completed courses in Westfield College in 1893, Union Biblical (Bonebrake) Seminary in 1896, and Illinois Wesleyan University in 1904. He became a member of Illinois conference in 1890. Giving vacation time and later full time, he served several charges as pastor. In 1897 he was

elected to the faculty of Westfield College, and in 1902 he became assistant editor of the Religious Telescope.

German Periodicals.

The German Periodicals date back to March 7, 1840, when John Russel, from 1838 to 1841, and 1851 to 1854, the pastor of the Otterbein congregation at Baltimore, Maryland, began to publish a German monthly paper called "Die Geschaeftige Martha" (The Busy Martha). The General Conference of 1841 authorized the publication of a German paper in Baltimore, into which the earlier paper was merged, carrying with it its name. Jacob Erb, the pastor of the Otterbein congregation from 1841 to 1848, became the editor. The first number of the new Geschaeftige Martha appeared July 1, 1841, but the paper was discontinued in June, 1842, for want of sufficient patronage. In October, 1846, the House began the publication of a paper called Der Deutche Telescope (The German Telescope), edited by Nehemiah Altman, who at that time was serving as publishing agent. From 1847 to 1851, David Strickler was the editor. In 1849, the name, Die Geschaeftige Martha, was restored. In 1851, Henry Staub became editor, and November 11 of that year the name was changed to Der Froeliche Botschafter (The Joyful Messenger), a name that it has retained since. August 17, 1855, Julius Degmeier succeeded to the editorship. Solomon Vonnieda was the editor from 1858 to 1866, when the paper was transferred to Lebanon, Pennsylvania, where it was published until 1869, Ezekiel Light being the editor.

On the return of the Froeliche Botschafter to Dayton in 1869, William Mittendorf took up the work as editor, in which work he continued until his death, April 24, 1895, with the exception of the quadrennium between 1885 and 1889, and about two months in 1893, in which intervals, E. Light was the editor. His actual service thus extended through twenty-two years. The editing of the Jugend Pilger likewise was a part of his work. E. Light served altogether seven years, including the three years when the German papers were published at Lebanon. From 1895, E. Lorenz was the editor of the German

papers up to the time of his death February 24, 1900. A. Schmidt and H. J. Fischer were appointed to edit the German papers until the meeting of the General Conference of 1901, when the German papers were turned over to the Ohio German conference with an annual subsidy to defray in part the expense of publication. That policy since has been maintained.

The history of the German papers has been largely the history of the German work. The German workers have been earnest, loyal and efficient, but it has not been permitted to them to garner and retain their own gains. The struggle to maintain the German literature, and the benefit of this literature to the German work, and through this work to the cause of Christ in general, are evident and gratifying. Of some of the editors named, a few facts may be brought together.

William Mittendorf was born in Hanover, Germany, January 30, 1830. He came to America in 1853. He was converted and joined the United Brethren Church in 1859, and three years later was received into the Ohio German conference. Even before this, he began his work in the ministry. From 1885 to 1889, he was pastor of the Otterbein congregation in Baltimore, Maryland. He translated the history of the Church into German, translated hymns and compiled a German hymn book, and was an earnest and effective preacher. He was spoken of as the "Nestor of our German work."

E. Light was born at Lebanon, Pennsylvania, March 19, 1834. When about eighteen years of age, he came to Ohio. At the age of twenty-one, he was licensed to preach and was received into the Ohio German conference. After serving several charges in Ohio, he returned to Pennsylvania. In 1862, he enlisted in the army and was commissioned chaplain, serving until the end of the war. He reentered the ministry. In all, he gave sixteen years to the pastorate and ten years as presiding elder. He served as college agent and editor of the "United Brethren Tribune" and "The Observer." In 1893, he was made chaplain of the National Soldiers' Home at Dayton, Ohio, his service continuing until 1900. He died November 4, 1903. He belonged to the well-known Light family of Lebanon county, Pennsylvania, his father and grand-

father, and three sons of each, being ministers. His strong native talents found employment in manifold lines.

Edward Lorenz was born in Germany, November 26, 1827. He came to America in 1848. He joined the Ohio German conference in 1862 and served continuously as pastor in German churches for twenty-eight years. He then labored as a missionary four years in the United Brethren mission in Germany. As pastor, presiding elder, missionary, and editor, he was faithful, consecrated, and efficient.

Sunday School Literature.

The Sunday-school literature of the Church first made its appearance in 1854. Sunday schools had been in existence about three quarters of a century, and yet little suitable literature had been provided for their use. Spelling books and readers were supplied first, as the main object was to keep the children from the streets and teach them to read. It was thought that if a child should be religious, he should be such as a man, and should be taught as a man. Bishop Edwards, in connection with his duties as Bishop, was to edit the first child's paper, the Children's Friend, and also a magazine on holiness. We can imagine him, in turning to this new service for the children, to be about as clumsy as a bear in fondling a kitten. Yet, "Uncle Edwards" sought friendly relations with the children, and the children loved "Uncle Edwards." In this work the scissors could be used freely; however, the material for the scissors was not very abundant. In 1857, Alexander Owen succeeded to the editorship of the Children's Friend, and also the Unity Magazine. In 1859, the latter was discontinued, and Solomon Vonnieda became the editor of the Children's Friend. He had a real sympathy for children, and for ten years the readers of the Children's Friend felt that they had almost a real acquaintance with "Uncle Solomon." Daniel Berger became editor of Sunday-school literature in 1869 and continued as such until 1893. His successor, J. W. Etter, died in 1895, and Mr. Berger again occupied the position until 1897, thus serving as editor of Sunday-school literature twenty-six years. The Missionary Visitor, estab-

lished in 1865, was designed as a Sunday-school paper, and was distributed on alternate Sundays with the Children's Friend, each appearing every two weeks. In 1873, after the introduction of uniform Bible lessons, Lesson Leaves for the Sabbath School appeared, followed in 1881 by the Intermediate Quarterly. In 1873, Our Bible Teacher made its appearance. Our Little Ones and Our Bible Lesson Quarterly followed in 1876 and 1879 respectively. H. A. Thompson became editor of Sunday-school literature in 1897, and served until 1901 H. H. Fout became editor in 1901, and served until 1913. W. O. Fries was elected associate editor in 1901, and has had charge as editor since 1913, with J. W. Owen as associate editor. Others have served as associate editors from time to time.

Brief notices of some of the editors may be given here. Under the skilled hand of Daniel Berger, a large part of the development of the Sunday-school literature took place. He was born near Reading, Pennsylvania, February 14, 1832. In 1838, his father's family moved to the vicinity of Springfield, Ohio. In the home, the language first used was Pennsylvania German. At the age of eighteen, he entered the Ohio Methodist Episcopal high school in Springfield, remaining two years. He then taught three years in a private academy. Afterward, he was principal two years of a district school in Springfield, and for one year was principal of one of the high schools of that city. By private study in these years he made such notable progress that he was given the degree of master of arts from Ohio University in 1856. He was converted and became a member of the United Brethren Church in 1844, and was licensed to preach by Miami conference in 1854. From 1858 to 1864, he was engaged in pastoral work, being pastor of First Church, Dayton, the last year. Then came editorial work extending through thirty-one years. For twelve years, he was a member of the International Sunday-school Lesson committee. His play was in botany, flowers, fruits, and children, and, one would not fail to add, the Bible. His wife, to whom he was married in 1853, and who died in 1915, was brought up a Catholic, being a cousin of Cardinal Merry Del Val. Her little book, "In and Out of Catholicism" has

much interest. He made valuable contributions to the book literature of the Church, among which was his History of the United Brethren Church, published in 1897. He died September 12, 1920. He was cultured in the best sense. He was an entertaining and instructive preacher, and a scholarly and polished writer, to whom thousands in the Church today are deeply indebted.

H. A. Thompson was the associate editor of Sunday-school literature from 1893 to 1897, and the editor-in-chief from 1897 to 1901. He was the editor of the Quarterly Review from 1901 to 1909. He was the author of books entitled, Our Bishops, the Biography of Bishop Weaver, Schools of the Prophets, and Women of the Bible. He was a strenuous reformer, being a candidate on the Prohibition ticket for Vice-President of the United States in 1880, and twice candidate for Governor of Ohio. Although he was licensed to preach in 1860, his life was given chiefly to teaching in Western College, Westfield College, and Otterbein University. He was president of Otterbein University from 1872 to 1886. In the variety and extent of his activities, he stood out quite alone. He was born March 23, 1837, graduated from Jefferson College in 1858, and died at Dayton, Ohio, July 8, 1920.

William Otterbein Fries, the present editor of Sunday-school literature, was born near Winchester, Virginia, November 17, 1860. He graduated from Lebanon Valley College in 1882, and from Union Biblical Seminary in 1884. He became a member of Virginia conference in 1881. After serving as pastor in Virginia and Maryland two years, he was principal of West Virginia Academy two years. From 1889 to 1905 he served as pastor and presiding elder in Sandusky and Central Ohio conference. In 1905, he became associate editor of Sunday-school literature and in 1913 editor.

John W. Owen, the present associate editor of Sunday-school literature, was born at Littlestown, Pennsylvania, September 3, 1871. He graduated at Lebanon Valley College in 1891, and at Union Biblical Seminary in 1903. He served as pastor in Pennsylvania conference until his election in 1913

as associate editor of Sunday-school literature. He is a nephew of Alexander Owen, the second editor of the Children's Friend.

The Watchword.

The Watchword, a periodical first issued in September, 1893, was established in the interest of the young people. H. F. Shupe has been the editor from the first to the present time. It has been a great agency in promoting the organization of young people's societies, in the stimulating of intellectual and spiritual life, and in enlisting and training the young people for service. Its circulation now is very largely in the Sunday schools. Henry F. Shupe (Uncle Harry) was born March 18, 1860, near Scottdale, Pennsylvania. Beyond the public schools, his education was received in normal schools and academies and in Union Biblical Seminary, from which he graduated in 1885. He became a member of Allegheny conference in 1885, and at once entered upon pastoral work in that conference, in which he continued until his election as editor of the Watchword. He is the author of helpful books along the line of young people's work.

The Evangel, though printed by contract for the Women's Missionary association, is truly a Church publication. It will be noticed further in the account of the Women's Missionary association.

Magazine Literature.

Under this head, the Unity Magazine and the United Brethren Review may be named. The former appeared as a monthly magazine in November, 1853, under the name, "The Unity with God and Magazine of Sacred Literature." The next year it became simply "The Unity Magazine," and two years later the name came to be "The Unity Magazine and Ladies' Companion." In 1858, the name given was "The Christian Repository." Bishop Edwards was the editor to 1857, at which time Alexander Owen became editor. The editorials and communications were most creditable and helpful, but it was necessary to discontinue the magazine from want of adequate support.

Much the same verdict may be rendered regarding the United Brethren Quarterly Review. Even greater efforts were made to maintain its publication, but they finally had to be given up. The publication of the Review was ordered by the General Conference of 1889, and J. W. Etter was elected editor. In January, 1890, the first number of the Review made its appearance. The next year, the editor was elected a professor in Union Biblical Seminary, and the other professors were to assist in the editorial work. In 1893, the faculty of Bonebrake Seminary were given editorial charge, but with the last issue of that year the Review was ordered discontinued. A voluntary association assumed its publication, and from the fact that free editorial service was given the Review was continued to 1901, at which time the Printing Establishment was ordered to resume its publication provided it could be published at a loss of not more than one hundred dollars per annum. In 1905, the General Conference declined to give further support to the Review. However, the publication of the Review was continued under voluntary arrangements until 1909. H. A. Thompson was the editor from 1901 until 1909. G. M. Mathews and H. H. Fout, in giving free editorial service in order to maintain the Review, presented a splendid example of unselfish devotion to what was believed to be in the interest of the highest welfare of the Church.

Independent Journalism.

Local papers, here and there, are not to be regarded as independent papers. Only such periodicals are to be spoken of as independent as are not under official direction and yet are intended to influence the general policy of the Church. As far back as 1849, a little paper was published at Cincinnati, Ohio, under the name "The Reformist," that claimed to work in the interest of the United Brethren Church. In 1854 and 1855, a paper under the name of "The Virginia Telescope" was published at West Columbia, Virginia (now West Virginia). The Religious Telescope had given offense by its anti-slavery utterances, and this paper sought to take its place with those that were opposed to agitation on the slavery question. Some

other independent periodicals already have been named, as "The United Brethren in Christ," published at Chambersburg, Pennsylvania, "The Richmond Star," and "The Christian Conservator," all these being published in the interest of a rigid law on secret societies; and the "United Brethren Tribune" (from 1873 to 1875) and "The Observer" (from 1875 to 1879), these published at Lebanon, Pennsylvania, in the interest of a modification of the strict rule on secret societies. "The Itinerant," issued first at Harrisburg, Pennsylvania, in 1879, had sympathies in the same direction, though its main purpose was the promotion of religion and the advancement of the work of the Church. The other independent periodicals also had to some extent these general purposes in view. The Itinerant ceased publication in 1888, with the collapse of what was designed to be the eastern branch of the United Brethren Publishing House. The General Conference of 1881 had authorized the establishment of book rooms at Harrisburg, and in 1885 had yielded to what seemed to be a general desire in the East for a branch agency of the Publishing Establishment at Harrisburg.

There seems to have been within the Church, as well as without, a partiality for the name Telescope in giving titles to a variety of periodicals published. Of such there were, besides the Religious Telescope, the Virginia Telescope, the German Telescope, the Missionary Telescope, the Pacific Telescope, and the Southern Telescope.

Books.

Many books have been published by the Printing Establishment. A catalog of these would fill several pages. Books such as Disciplines, hymn books, and books concerning the teachings, history, and work of the Church must be printed by the Church itself, and many other books that can be produced from within the Church, without pushing out upon the Church an inferior product, should be produced and sent out by the Church. The benefits would come both to the Church in producing and to the Church and general public in receiving.

Financial Growth.

The net assets of the Publishing House in 1853 were about $13,000. In 1861, the gross assets were given as $82,829.42, and the indebtedness as $48,836.98; but, as more than $25,000 of the listed assets were found to be worthless, the actual net assets were about $8,000. In 1865, the total assets were given as $63,822.29, while the liabilities were $52,215.46, leaving net assets of $11,606.83.

Solomon Vonnieda was the publishing agent from 1853 to 1861, with H. Kumler, Jr., assisting for several months in 1854, and T. N. Sowers associated with him from 1855 to 1861. Then T. N. Sowers served as principal agent from 1861 to 1865, J. B. King being associate agent until 1864, and W. J. Shuey being associate agent from 1864 to 1865.

From 1865 to 1897, W. J. Shuey was the agent of the Publishing House, though T. N. Sowers was associated with him in the first quadrennium, and William McKee in the second quadrennium. According to a plan proposed by him and adopted by the General Conference of 1865, an effort was made to raise $40,000 as a publication fund in order that the House might be put on a safe and efficient basis. The securing of $18,364 as a result of this effort gave to the affairs of the Publishing House a sharp turn upward.

The net assets at the close of successive quadrenniums after 1865 were as follows: 1869, $61,782, including $15,000 of increased valuation of real estate; 1873, $96,525; 1877, $102,926; 1881, $162,726; 1885, $212,887, $10,000 having been paid in dividends to the annual conferences; 1889, $261,587; 1893, $325,905, $6,000 having been paid to the conferences, the amount later being increased to $6,500; 1897, $322,334, $29,717 having been paid in litigation in the church case.

In 1897 the administration of W. J. Shuey closed and the administration of W. R. Funk began. The new administration made a new appraisal by which the net assets were made to be $283,383, a reduction of $38,951. The former administration, in the middle of the last quadrennium, introduced the plan of a rigid annual ten per cent cut on the entire equipment of the Publishing House, a course which with some variations,

has been followed down to the present. This cut, made in addition to the expense of thorough up-keep, seems excessive and merciless, but its wisdom is vindicated by actual test in similar institutions.

The net assets for the quadrenniums since 1897 have been as follows: 1901, $303,179, after deducting a loss in connection with the International Bible agency of $39,598, the final total loss being $42,809, there being also at this time a final litigation cost of $5,792; 1905, $402,975; 1909, $536,986; 1913, $544,211, after deducting a flood loss of $76,408, and a final loss of $22,411 in closing out the bookstore; 1917, $658,424; 1921, $770,551. Between 1897 and 1921, $170,363 was paid to the Church in dividends ($50,000) and subsidies. In this time, too, a loss of $161,843 from the flood and the International Bible agency was paid. It may be remarked that three times the House has been said to be out of debt—in 1849, in 1881, and in 1901 to 1903—in every case, however, only soon to enter upon debt again by undertaking new enterprises and thus seeking to make itself equal to urgent requirements.

In 1854, a substantial four-story factory building took the place of the old residence or hotel building on the lot bought on the removal to Dayton. Later, substantial additions were made on the Fourth Street side—in 1869, an addition of thirty-two feet, three stories high, to which a fourth story was added in 1883, and purchases of additional real estate being made in 1884, and still additional in 1885, also other land being leased. In 1903-1904 the rear factory building was replaced by the present seven-story building. In 1904-1905 a fourteen story office building was erected. In 1909-1910 the eight-story factory building on Market Street was built and other property bought, the entire cost being $75,175. In 1913, the site of the new factory building on Fifth street was purchased, and in March, 1914, the present splendid factory building was begun. For a time the plan was to enlarge or rebuild the factory at Main and Fourth streets as the permanent printing factory, but the necessary ground could not be obtained. Besides the ground was too valuable for other purposes. The area of the floor space of the old eight-

story factory building was 80,000 square feet, while the area of the floor space of the new factory building is 150,000 square feet. For convenience and efficiency, however, one foot of the latter is worth almost two of the former.

Great changes have taken place in the real estate holdings of the Printing Establishment. Parts of the land originally bought were sold unwisely, and later bought back at a greatly increased price. Other land has been bought, and still other land has been leased, so that the Printing Establishment has possession of land at the corner of Main and Fourth streets fronting one hundred feet on Main and two hundred feet deep and at the rear reaching to Market street. Covering the front of this ground, and reaching back one hundred and thirty feet on Fourth street, and extending two hundred and eighty-five feet above the street level, is the present completed office building, the main building having fourteen stories and basement, and the tower having seven stories, the entire building containing nearly twenty acres of floor space.

The printing plant or factory is a four-story concrete structure, with basement having a front on Fifth street, 236½ feet, and a depth of 124 feet. The structure is adapted to sustain six additional stories. As a print shop, its equipment is modern and ample in every way. The business for the year ending January 1924 approximated $700,000.

Personal Sketches.

William John Shuey was agent of the Printing Establishment for thirty-three years, the first year being assistant agent. He was born in Miamisburg, Montgomery county, Ohio, February 9, 1827. His grandfather, John Martin Shuey, came to this country in 1805 from Dauphin county, Pennsylvania, his father, Adam Shuey then being five years of age. In 1836, Adam Shuey with his family moved to a farm near Springfield, Ohio. Having early become a member of the United Brethren Church, he was instrumental in organizing a United Brethren society in the neighborhood of his new home. William J. Shuey had the benefit of the public schools,

and later took a partial course in the Methodist Ohio Conference high school, in Springfield. He was converted at the age of sixteen. March 7, 1848, he was married to Sarah Berger. At the session of Miami conference convened September 20, 1848, he was received into Miami conference and in the year following he served for a time as junior preacher on Springfield circuit along with Robert Norris, preacher in charge. In this year, First Church, Dayton, was organized as a society belonging to said circuit. He was pastor of Lewisburg circuit from 1849 to 1851, and at Cincinnati from 1851 to 1854. At the first annual meeting of the Missionary board, convening June 1, 1854, W. J. Shuey was appointed a missionary to Africa. D. K. Flickinger and D. C. Kumler were appointed to accompany him. The missionaries sailed from New York, January 23, 1855, and reached Freetown, Sierra Leone, West Africa, February 26, 1855. After the missionaries had explored the country in search of a location, and had preached in various places, Mr. Shuey and Mr. Kumler returned to America in the late summer, the latter having been stricken with the African fever. After Mr. Shuey's return from Africa, he served as pastor in Cincinnati and Dayton, and three years as a presiding elder. In 1864, he began his long career in connection with the Publishing House.

The rescue of the Publishing House from threatened extinction because of debt, the successive enlargements of the plant itself, and the growth of net assets, already have been set forth. Mr. Shuey's management was progressive, yet conservative. He stood firm for the rights and interests of the House. While the factory never became a union shop, the rights and welfare of all employees always were fully regarded. Through the friendly relations maintained between the House and the business people of the city, the churches, and the general community, the conditions were supplied that favored greatly the establishment and growth of the numerous United Brethren churches in Dayton and vicinity. The civic and religious directorates with which Mr. Shuey was connected bear testimony to the large range of his interest, and the confidence and esteem in which he was held. As to the boards

and enterprises of the Church, local and general, there was little with which he was not closely and long connected. More than any Bishop, editor, or other Church leader, Mr. Shuey, in his position as Publishing Agent, was for an entire generation the strategic center for the activities and progress of the United Brethren Church. What may be said of the formative stage of the Church may be said also of the later critical stage. In the revision of the Constitution and Confession of Faith, he, with Bishop Weaver, led the way, but through the long course of litigation he bore the chief burden and responsibility.

In 1897, Mr. Shuey was made business manager of Bonebrake Theological Seminary, in the founding of which he had a prominent part. After his retirement from the public work of the Church in 1901, he still carried on for a number of years many of the local activities with which he previously had been occupied. His physical and mental vigor stood out well against the encroachment of age. He died February 21, 1920. He was the author, along with D. K. Flickinger, of a volume of sermons on doctrinal and practical subjects, published in 1859.

William Ross Funk, Publishing Agent from 1897 to date (1924), was born August 1, 1861, at West Newton, Pennsylvania. After attendance in the public schools, he entered Otterbein University and completed a course of study, lacking one year. He graduated from Bonebrake Seminary in 1886. He was converted and joined the Church in 1872. He was received into Allegheny conference in 1883. He served as pastor on Westmoreland charge two years, at Scottdale four years, and at Greensburg five years. He was married to Miss Lottie M. Hamlin in 1882.

When he came to the Publishing House as agent in 1897, he was without experience in the printing business, but he gave himself closely to the mastering of its details. He more especially sought to become acquainted with the problems connected with the relations of the House to the Church and the business public. His ideals have been a greater Publishing House, a greater United Brethren Church, and a larger and surer support for retired ministers. Some have not agreed with him in all things. They have distrusted his optimism or

adventurousness. He has worked hard and steadily, taking the risk of censure at various times with the confidence that the future would justify the following out of large plans. The largest undertakings, in which he has been supported by the successive boards of trustees, have been the construction of the office building in 1904-1905, the factory on Fifth street in 1914-1915, and the enlarged and completed office building in 1922-1924. The greatness of the undertakings and the unforeseen situations suddenly presenting themselves have thrown on Mr. Funk great burdens, under which one less able to relax and find diversion in other things would have been in peril of a breakdown. He calmly expects the future to justify the course that has been taken. The organization of the Publishing House for the work of the factory and the management of business is most efficient, making it possible for the Publishing Agent to respond to many calls in connection with special occasions throughout the Church, such as dedications, anniversaries, and conventions. In these and other ways the business and mission of the Publishing House are brought closer to the heart and thought of the Church.

CHAPTER II.

FOREIGN MISSIONS

Home and Frontier Beginnings—World-Wide Missions—The African Mission—The Women's Missionary Association—Germany—China—Japan—Porto Rico—The Philippines.

Home and Frontier Beginnings.

AT the outstart, it is difficult to distinguish between evangelization and missionary work. Evangelists are heralds of the good news in any field, and missionaries are apostles, sent-ones, to the fields beyond. Before a somewhat definite home base was established, there would be little difference. This was specially true of the early German preachers among the United Brethren. Missions near at hand were mapped out and given aid. Little by little, the Church in its more settled parts began to extend aid to bordering and more distant settlements, sending preachers or small sums of money or both. Many preachers, too, were drawn into the stream of emigrants moving westward and northward, impelled alike by lust for land and the spirit of adventure. In their new homes, they entered upon the work of evangelization. As missions and circuits and conferences were formed, contributions from individuals and conferences were received from the older parts of the Church. The Benevolent Society fund, though small, was almost the same as a missionary fund, being used both for home and frontier work, as well as for aid for worn-out preachers and their families. On the one hand, it was stipulated that this fund was to "supplement the small salaries of poor preachers who preach in the frontier and western countries," and, on the other, the regulation followed was that the proceeds of the fund should be divided to the conferences according to the number of itinerants. The older conferences frequently voted their pittance from the benevolent fund for the help of those at work in the newer fields in the West. David Snyder, living near Carlisle, Pennsylvania, who

died in 1819, and his wife, who died in 1826, each bequeathed $1,000, the proceeds from which went as aid for preachers, though the bequest of the "widow Snyder" seems to have been intended for immediate distribution. This irregular and rather uncertain help was in a measure succeeded, or added to, by the formation of home missionary societies in the several annual conferences. From 1838 to 1853, all of the annual conferences, fourteen in number, organized "conference missionary societies." To become a member of such a society, it was necessary to join and pay a stipulated sum. The claims of missions were presented and offerings were taken. Missions were marked out within the bounds of annual conferences, and partial support was given to the preachers appointed to these fields. Aside from all this, particular annual conferences projected missions of their own beyond their own bounds. In 1825, the conference in the East sent Jacob Erb as a missionary to northern New York and Canada. He continued to make occasional visits, and the connection was maintained for a number of years. In 1836, he was regularly appointed a missionary to Canada by the Pennsylvania conference. In 1840, Otterbein's Baltimore congregation began to pay the salary of a missionary to open up work at York, Pennsylvania. In 1849, Sandusky conference sent Stephen Lee as a missionary to Michigan. In 1857, the same conference sent two missionaries to New England, and in 1862 a Massachusetts mission conference was formed, which, however, was discontinued after two years. Up to 1853, the greatest extension of frontier mission work was through the various annual conferences, reaching out to contiguous territory by means of missionaries sent out and by the migrating of ministers and members of the Church to new parts of the country. Thus, in the early forties, Illinois was more fully occupied, and promising missions were established in Wisconsin and Iowa.

Organization for World-Wide Missions.

Already an account has been given of the organization in 1853 of the Home, Frontier, and Foreign Missionary society. This was necessary in order to an understanding of the entire

after-history of the Church. It may be well to notice again that the difference between the earlier, or Parent Missionary society which accomplished so little, and the organization of 1853 was that in order to be a member of the former it was necessary to join the same, while membership in the Church was taken as constituting a person a member of the latter. The Women's Missionary association of the Church adopted the earlier plan, because all that become members of the Association already are members of the general missionary society, and it thus becomes proper and advantageous for membership in the Association to rest on a special voluntary act. The earlier Parent Missionary association had so little to its credit that it seems but just to remember that at the time of the General Conference of 1853 it had a company of missionaries and colonists already on their way to Oregon. This mission was spoken of under the name of foreign missionary work.

The prompting impulse in the organization of the Home, Frontier, and Foreign Missionary society was the thought of sending the gospel to foreign non-Christian lands, or, as often said, to the heathen. The expressed purpose of the earlier missionary society was to carry the gospel to the frontier and to foreign lands. The fact that it did not include the function of caring for the home field made necessary the maintaining of duplicate organizations. A number of conferences, in addition to their home missionary societies, formed auxiliary foreign missionary societies. The attempt to operate distinct home and foreign societies stood in the way of effective effort in the direction of foreign missions. It was not until the home and foreign work were brought under a single organization, as provided for in the constitution of the Home, Frontier, and Foreign Missionary society, that foreign missions could have any fair prospect of success. It is interesting to notice, in addition to the evidences already given, how, under the embarrassments named, the rising interest in foreign missions pressed its way and declared itself.

June 29, 1852, the board of trustees of Otterbein University adopted the following resolution: "Resolved, That the

board of trustees approve of a missionary society at Otterbein University to be auxiliary to the Foreign Missionary society of the United Brethren in Christ, an organization not yet formed. This society, composed of students, members of the faculty, and others of the Westerville church, was the first local missionary society formed in the Church. September 18, 1852, Sandusky conference adopted the following resolution: "That, whereas, the members of the Sandusky Annual conference have formed themselves into a foreign missionary society, our delegates to the ensuing General Conference are instructed to pray said conference to take such measures as will create an effective foreign missionary society, in order to effect a concentrative activity throughout the whole Church, so that we as a church may confidently look forward to the time not distant, when the Church of the United Brethren in Christ will have active missionaries in foreign lands." By another resolution accompanying the foregoing, the conference formed itself into a "Foreign Missionary society." In the open conference, six persons became life directors at $50 each, thirty-one life members at $10 each, and forty-six members at $1 each. Additional memberships and subscriptions were to be secured, and all moneys were to be held until they could be applied for the purpose named. The Allegheny conference, at its session beginning January 7, 1853, on the presentation of a petition of the "Mount Pleasant Heathen Missionary society," formed the "Allegheny Conference General Foreign Heathen Missionary society," thus by the title making it certain to what field its funds should be applied.

As we face the act of the General Conference of 1853, by which the Home, Frontier, and Foreign Missionary society was formed, we may recognize gratefully the glowing zeal and strong purposes of J. C. Bright in awakening missionary interest and contributing to the founding of this effective missionary organization of the Church. Henry Garst, a close associate, says of him: "It is a significant fact that Rev. John C. Bright was a member of the board of trustees of Otterbein University in 1852, and was a member of Sandusky conference and a delegate to the General Conference of 1853, which I

think goes far to account for the action of all of these three bodies on the subject of missions. I think it is as proper to call Rev. John C. Bright the father of the missionary work of the United Brethren Church as it is to call Rev. Lewis Davis the father of the work of higher education."

The officers with whom the newly constituted Home, Frontier, and Foreign Missionary society started out were, J. J. Glossbrenner, president; Henry Kumler, Jr., David Edwards, and Lewis Davis, vice presidents; William Longstreet, Daniel Shuck, and D. B. Crouse, ministers; and T. N. Sowers and John Dodds, laymen, directors. J. C. Bright was secretary, and John Kemp was treasurer. At a meeting of the board, evidently held before the dispersing of the members of the same, following the session of the General Conference, Josiah Terrel was sent to take charge of a mission already begun in southwestern Missouri. At a second meeting, held September 30, 1853, "it was determined to establish a missionary station on the Big Boom river, in the interior of Africa, at an early period," and also to establish a mission in Canada.

The African Mission.

The determination to enter on foreign missionary work having been reached, it already was settled that the field to be occupied should be Africa. The Church had contended and suffered for the down-trodden African in America, and now the gospel should be carried to the African in his native land, shrouded in the superstitions and steeped in the vices of untold ages. Published articles show that the leaders of the Church were acquainted with the undeveloped condition of the country and the unhealthfulness of the climate. And yet where the greatest need was there they would begin their work. The board of directors of the Home, Frontier and Foreign Missionary society convened in its first annual session, June 1, 1854, at Westerville, Ohio. The board adopted a series of eleven resolutions, forming a splendid platform for missionary work. The treasurer reported $2,289 in the treasury, and the secretary reported as probably available in the hands of branch treasurers $11,840 cash, and $3,650 in notes and other forms.

The board sought to anticipate conditions and exigencies such as would be met by missionaries in the field, yet their anticipations necessarily were vague and uncertain. The minutes record the following: "Rev. W. J. Shuey, of Cincinnati, was appointed missionary to Africa, to spend one year on the continent, life and health permitting." Mr. Shuey had been active in addresses and in published articles in promoting missionary interest, and had delivered the annual sermon in connection with the session of the board. The executive committee later appointed B. W. Day and wife to accompany Mr. Shuey, but, as they could not go at that time, D. C. Kumler and D. K. Flickinger were appointed missionaries along with Mr. Shuey. D. C. Kumler was a regular itinerant preacher, and also was a practicing physician. Mr. Flickinger was entering on his long experience in all forms of missionary work. January 23, 1855, these three pioneer missionaries sailed from New York, yes, sailed, as they went in a small sailing vessel. The main cargo of the vessel, oh, the pity of it, was made up of rum and tobacco. They reached Freetown the 26th of the following month. They found friends and a home with the missionaries of the American Missionary association (Congregational). They made extensive explorations on land and by boat, and preached to the people here and there through interpreters as they had opportunity. At length they fixed upon what they believed to be a suitable place for a mission station at Mo Kelli, a town sixty miles from the coast, on the Jong river. Negotiations for a site were long drawn out and never completed, and happily so, for the location afterward was found to be entirely unsuitable. Thinking that a favorable location had been found, and confronted by the apparent futility of effort to evangelize in existing conditions, it was decided that Mr. Shuey and Mr. Kumler should return to America, and that Mr. Flickinger should complete negotiations for the site selected and carry on missionary work as he might be able. Besides, Mr. Kumler was prostrated by the terrible African fever. Thus, after preliminary work of between four and five months on the soil of Africa, one lone

missionary remained to hold the situation and plan for a better day.

At the next annual meeting of the board of missions, there was some disposition to criticize the action of the returned missionaries, Mr. Bright in his excess of zeal intimating that some missionary graves in Africa might have a good effect on the Church. Mr. Kumler, who still was suffering from the African fever, replied that a dead man is worth no more in Africa than he would be in America. The board declared that the returned missionaries did not go as "permanent missionaries," but "for an indefinite time and for the accomplishment of a specific object," and that the object was "accomplished as far as practicable and at a merely nominal cost." West Africa often has been called the "white man's grave." In the first twenty-five years of the work of the Church Missionary society in Sierra Leone, where the United Brethren mission is located, one hundred and nine of the missionaries of the society died. Of the six missionaries that went to the mission field in Sierra Leone in the boat that carried the United Brethren missionaries, one died in six weeks, another in three months, and a third in six months. In the United Brethren mission, by the care of the missionaries and of the mission board and the good providence of God, it was many years before the body of a missionary was laid in the soil of Africa. From 1855 to 1869, the course of the African mission was little else than an alternation of hopes and disappointments, but at no time, though severely tried, did the Church or the board despair of ultimate success. Mr. Flickinger prolonged his first term in Africa for fourteen months, and then for nine months no missionary was on the field. In 1857, Mr. Flickinger, accompanied by W. B. Witt and J. K. Billheimer, returned to Africa. In this year, the excellent mission site at Shenge, sixty miles southeast of Freetown, was secured. Being situated directly on the coast, it has great advantages in healthfulness, accessibility, and other favorable features. After one and one-half years of valuable service, Mr. Witt, on account of impaired health, was compelled to return home. Mr. Flickinger came home, and was made secretary of the board of missions in 1857. Mr.

Billheimer remained until 1859. In this time, he superintended the erection of a number of buildings at Shenge. In this period, too, two most faithful and helpful converts, Lucy Caulker, daughter of the king in that part of the country, and Tom Tucker, were converted. For nine months, the care of the mission was left to J. A. Williams, a native African that had been trained as a preacher in Freetown. He was of the Lady Huntington connection. This faithful and capable helper served the mission for eleven years, again and again being the only missionary on the ground, in the periods when the American missionaries were invalided home. Mr. Billheimer returned to America. After a short stay, he returned to the mission and continued in the work until the fall of 1861, when broken health compelled him to return to America, again leaving the work in the care of Mr. Williams. The financial affairs of the mission compelled the embarking of Mr. Flickinger on a third trip to Africa in December, 1861. He made the trip at his own expense. Mr. Billheimer spent his time in America recruiting his health, stirring up missionary interest, and incidentally marrying a wife,, Amanda Hanby, the daughter of William Hanby, former Bishop. In taking the latter step, he annexed a missionary that served well in the foreign field, and has done a vast amount of good through the Women's Missionary association and otherwise in advancing the interests of missions. Mr. and Mrs. Billheimer sailed for Africa in September, 1862. Because of sickness, they were compelled to return to America in 1864, the work again being left in the hands of faithful Mr. Williams. Mr. O. Hadley, a minister of St. Joseph conference, and his wife were sent out by the missionary board in October, 1866. They were excellent missionaries, but, after two and one-half years of service, they were compelled, on account of failure of health on the part of Mr. Hadley, to return to America. Mr. Hadley's death occurred immediately after their reaching home, the first death directly attributable to service in the African mission. Again Mr. Williams became the only missionary on the ground, but even he died before the next missionaries reached the field.

What, in the circumstances, will the board do? What will the General Conference, soon to convene, do? The American Missionary association had been consulted, and was willing, on certain conditions, to take over the mission. Some thought that there were plain providential indications that the mission should be discontinued. Others remained undaunted in the face of difficulties seemingly insurmountable. The result was a grim determination to continue and strengthen the mission, or at least to leave it in the hands of its friends, trusting in the direction and help from above.

In December, 1870, Mr. J. Gomer and his wife embarked for Africa and reached their destination in January following. Mr. Gomer was a colored layman in the Third United Brethren Church (colored) Dayton. He was a man of rare common sense, with an earnest religious experience. In his work as a missionary, he went to the people as they were, and worked diligently for their good. His wife was a good helper. The African people were glad to have a colored man as their missionary. From this time forward, the work of the mission prospered. Soon Mr. Gomer was given license to preach. He was a diplomat in settling differences among the people, his courage and fair mindedness giving him great influence among all classes. Mr. Gomer continued his labors, with intervals of rest and recuperation in America, until his death in the field of his toil in September, 1892. In 1871, Mrs. M. B. Hadley, whose husband died immediately on his return from Africa, and J. A. Evans, a member of the Michigan conference, a colored man, were sent to reinforce the workers in the African field. They were well suited to the work.

In 1876, Daniel Flickinger Wilberforce and wife were sent out further to reinforce the work. Mr. Wilberforce, born in Africa, was named in honor of Mr. Flickinger. Years later, Mr. Flickinger, on speaking to a colored lad in New York, was surprised when the lad gave his name as Daniel Flickinger Wilberforce. He brought him on to Dayton, where he was educated under the direction of the missionary board, with a view to his being sent back to his own people, whom he could address in the native Sherbro tongue. He was a man of

rare mental strength and qualification, and long gave splendid service as a pastor and as a teacher in the training school. Later becoming paramount chief of his tribe, he was accused by the British Government of practicing or conniving at rites connected with cannibalism, and while not proven guilty, was banished from the country, but recently the order of banishment was revoked. The work of the mission continued to prosper. Societies of native Christians were formed in 1875, and in 1880 a mission conference was formed. So prosperous was the mission that in 1882 the American Missionary association was glad to turn over to the United Brethren Missionary board the entire neighboring Mendi mission, with subsidies for the support of the same amounting in seven years to nearly $39,000. In this time, the Freedmen's Missions Aid society, of London, England, also turned over to the board $13,000. To help take care of the enlarging work, W. S. Sage and wife and J. M. Lesher and wife were sent as missionaries to Africa in 1883. In 1887, the Rufus Clark and Wife Training school was opened for students, Daniel Flickinger Wilberforce being in charge. The splendid stone school building was made possible by a gift of $5,000 by Rufus Clark, of Denver, Colorado.

Mr. D. K. Flickinger, who was made missionary Bishop in 1885, had at that time made ten visits of longer or shorter duration to the African mission, and to this number he added another visit, in his term as Bishop, and still another later, for the Radical United Brethren Church. No one can estimate the extent of his contribution to the success of the mission. Some that served in shorter terms or in special ways have not been named in the account of the mission as here given. The unnamed native workers had an increasing share in the success achieved.

The following tribute of Bishop Flickinger to his fellow workers that became connected with the African mission before 1889, when he ceased active connection with the mission, justly may be given a place here:

> In Africa, there were a number of noble workers deserving high honor: Rev. J. K. Billheimer and wife, Doctor Witt, Rev. O. Hadley and wife, and Mr. Williams, the faithful native

missionary who alone held the fort for several years and at a smaller salary than he had been getting as a clerk in a store in Freetown; Rev. J. Gomer and wife, who did more than any others to make Sherbo mission a success, and did it for many years in the face of great discouragements; Rev. J. A. Evans and wife, Mrs. Mair, Rev. R. N. West and wife, Rev. D. F. Wilberforce and wife, Rev. J. M. Lesher and wife, Rev. W. S. Sage and wife, and others.

Rev. J. K. Billheimer did valuable service, especially in building houses, furnishing the heathen good rules to live by, and living a good life among them. Mr. Hadley and wife gave the heathen a good insight into true piety, illustrating the excellences of the Christian religion. Mr. Gomer and wife stayed with them longer than any others, and thus not only made their work permanent, but continually progressive. He was an excellent manager of the native headmen, and people generally. His method was to go to the common people in their rice fields and mud huts, showing them sympathy and giving religious instruction. Mrs. Gomer made an excellent home for missionaries, and did her part in going to meeting and doing her duty when there. She also taught many useful lessons to the boys and girls. Mr. Evans was a systematic preacher and bookkeeper, and his wife an excellent teacher of naked children. Mrs. Mair, with her good heart, ready wit, and good sense, could manage the natives well. She exerted a great influence over the natives, and could rebuke them for wrongs and retain their good will.

As we go forward with the thread of the African mission the first and largest foreign mission of the Church, we may include in our survey, better here than elsewhere, some of the larger operations and results of the missionary work, and even the reconstruction of missionary plans and agencies, in order to meet new opportunities. The missionary work created a new constituency, and was the chief factor in building up what may be called the Larger United Brethren Church.

When Mr. Flickinger was made missionary Bishop in 1885, Z. Warner, who might be called the father of the Parkersburg conference, and long had been one of the outstanding leaders of the Church, was elected missionary secretary. In 1887, he resigned this office and took up pastoral work at Gibbon, Nebraska, lecturing also at Gibbon Collegiate Institute. William McKee, the missionary treasurer, served the remainder

of the quadrennium as acting missionary secretary. B. F. Booth, a leading minister of East Ohio conference, was elected missionary secretary in 1889. His earnest and successful course as missionary secretary was cut short by death March 9, 1893. His report to the General Conference, partly written, was completed by William McKee, missionary treasurer, again serving as acting missionary secretary.

Mr. Gomer, the veteran missionary in Africa, after a service of twenty-two years, died at his post in 1892. Fortunately, six new missionaries, just at this time, October 1, 1892, were embarking for the African field; namely, L. O. Burtner and Wife, I. N. Cain and wife, P. O. Bonebrake, and Miss Lydia Thomas. Mr. Burtner was to assume the responsibilities of superintendent. In the autumn of 1894, A. T. Howard and wife and J. R. King and wife, were added to the force of workers. Mr. Howard was given charge of the training school. Mr. King, in addition to general missionary work, did much in the superintendence of buildings under construction, and, in the absence of Mr. Burtner in 1896, was the superintendent of the mission. With the cooperation of the Women's Board, Bethany Home, a rest place for missionaries was established on Mt. Leicester, near Freetown. The Bishops, in their address to the General Conference of 1897, said: "After more than forty years of toil and trial, our missionaries are beginning to see the dawn of a glorious day in Africa." The number of church members was given as 5,583. The report of the Women's Missionary association for 1897 was in like manner favorable.

The following year came the native uprising in Africa, and the frightful destruction of life and property. Seven missionaries belonging to the mission of the Women's Missionary association were slain, and the missionaries of the General Board barely saved themselves from the same fate by escaping by boat to Plantain island. Mr. and Mrs. Burtner were among those that thus escaped. Mr. and Mrs. Howard were on the ocean on their return home, and Mr. and Mrs. King already had reached America. More than a thousand persons, white and black, were the victims of the maddened fury of the

natives, directed mainly against the English government, but also against everything foreign. I. N. Cain and wife, and Misses Marietta Hatfield, Ella Schenck, and Mary C. Archer were brutally killed May 3, 1898, in front of the mission grounds at Rotifunk. Their bones were gathered together by English officers, put into one box, and later were buried in the cemetery at Rotifunk. Mr. and Mrs. L. A. McGrew, who were stationed at Taiama, were held captive several days, but on May 9, were taken out to an island on the Taia river, where they were beheaded. The bodies were thrown into the river and never recovered.

About two years earlier, the English government had established a protectorate reaching far into the interior, and to secure money for the improvement of the country had levied a hut tax on the houses of the people. This was the immediate occasion of the uprising, but the real causes were the efforts of the government to suppress slavery and cannibalism and restrict Purro, a mixture of native law, superstition, and craft. The war was the last effort of heathenism to bar out Christianity and civilization. The destruction and pillage of property were almost complete. The missionaries that escaped, seeing no prospect of work being resumed, soon departed for America. The Church at home was stunned by the blow, but soon rallied to begin the work anew. Mission boys, without suggestion or help from without, gathered together the members and adherents of the mission, and carried on itinerant work, extending to many towns. The Women's Missionary association and the General Board counseled together, and in the fall of 1898 sent J. R. King and wife to resume the work of the mission. Mr. King was to be the representative of both boards. For fourteen years, with three short intervals in the homeland, Mr. and Mrs. King devoted themselves to the African mission, already having served four years in this field.

For several years following the losses by the insurrection, estimates of the number of members in the African mission were mere guesses. In 1902, the number was given as 327, a tremendous falling off from the number 5,583 reported before the uprising. The apparent falling off was owing largely to a

different system of reporting. Leaders in general missionary work were insisting that only those that were properly communicants, not seekers or probationers or adherents, should be reported. This was a good time to adopt this new plan, and since it has been adhered to closely. For a number of years the report of members showed an almost uniform, though slow, increase.

In 1902, the General Board and the Women's Missionary association entered more fully on joint work and joint superintendency in Africa. At the General Conference of 1905, W. M. Bell, who had been missionary secretary since 1893, was elected Bishop, and S. S. Hough was elected foreign missionary secretary. At this time, the work of Home Missions was committed to a separate board, with C. Whitney as secretary. Constitutions for both boards, carefully drawn, were adopted. In 1909, further changes were made in the constitution of the Foreign Missionary society, according to which the Women's Missionary association makes appropriations to a common missionary fund and cooperates in all matters of administration, having on the board of directors three members chosen by the trustees of the Women's Missionary association, and on the executive committee two members chosen by the Women's Missionary association.

S. S. Hough, who was elected missionary secretary in 1905, continued to serve with great earnestness and efficiency until 1918, when he was chosen executive secretary of the Board of Administration to take the place of J. S. Kendall, who had resigned. Bishop A. T. Howard performed the duties of missionary secretary until 1921, when S. G. Ziegler was elected to the position. Some of the missionaries, aside from those already named, that in recent years have served extended terms in Africa are the following: Miss Minnie Eaton and Miss A. Eliza Akin, 1894 to the present time, thirty years on the field; R. P. Dougherty, 1904 to 1913, principal of Albert Academy, for a time acting United States consul at Freetown; E. M. Hursh, 1905 to 1921, teacher and principal in Albert Academy and mission superintendent; E. Kingman, 1907 to 1918, teacher in industrial work; Alice Dougherty (Mrs. J. F.

Musselman) 1907 to 1924; J. F. Musselman, 1908 to 1924, present superintendent; J. Hal Smith, 1909 to 1915, missionary in the Kono country; Mrs. J. Hal Smith 1909 to 1914; F. A. Risley, 1909 to 1924, manual training; W. N. Wimmer and wife, 1910 to 1924; Miss Etta Odle, 1910 to 1924; D. E. Weidler, 1912 to 1921, principal of Albert Academy.

Some of the advances on the material side were the following: The securing of a large church property in Freetown in 1905; the erection of a large and imposing building for Albert Academy in 1907, named in honor of I. E. Albert, who lost his life in Africa in 1902; the completion of a home for missionary headquarters in Freetown; the building of the Martyrs Memorial church at Rotifunk in 1902, largely by money given by the natives; the building of the Hatfield-Archer dispensary in 1906; the Girls' home at Moyamba; Boys' home at Taiama; more than a dozen churches, each with its own school, in the Sherbro country; establishments for manual and agricultural training; coffee and rubber plantations; and a printing plant.

The report of the African mission for 1923 shows a church membership of 1507; organized churches, thirty; active itinerants, twenty-four. While in all these years no rapid advance has been made, many souls have been saved, whole districts have been enlightened and helped, the Church at home has received more than it has given, and hopes yet to see greater results in what even now is pronounced by careful critics of mission work to be one of the most successful Christian missions on the West Coast of Africa. No mission has had better success in testing out agricultural methods, and the growing of coffee and rubber trees. Christianization should carry with it the capacity to live in civilization.

The Women's Missionary Association.

The beginning for women's missionary societies most properly may be dated back to 1834, when the "Society for Promoting Female Education in the East" was formed in England. The first general women's missionary society in the United States was the Women's Union Missionary society,

founded in 1861, while the first women's denominational board was formed in 1868, in cooperation with the American Board. Thus, the women of the United Brethren Church, in beginning to organize for mission work in 1872, were early in the field. As the question of priority of organization has been discussed much, it may be noticed that the women of the Ohio German conference formed "The Sisters' Missionary society" in May, 1869. This society confined its efforts to the field of the Ohio German conference. The women of the California conference formed a foreign missionary society, probably May 4, 1872. This was under the prompting of D. K. Flickinger, missionary secretary. For a dozen years he did not again visit the California conference, and nothing further was heard of the Women's Missionary society of that conference. The Women's Missionary association of the United Brethren Church properly dates its origin back to the formation of the Miami Branch association, May 9, 1872, in the Home Street church (now Euclid Avenue), Dayton, Ohio. The constitution then and there adopted became the model for other branch organizations. The following was the list of officers: President, Mrs. T. N. Sowers; vice president, Mrs. D. L. Rike; secretary, Miss Katie Ells; corresponding secretary, Miss Lizzie Hoffman; treasurer, Mrs. L. Davis; directors, Mrs. W. J. Shuey, Mrs. H. K. Hoffman, Mrs. H. Schenck, and Mrs. G. Brady. The definite and urgent prompting of this new venture at missionary work was through the heart and prayer of Miss Lizzie Hoffman.

The General Conference meeting in May, 1873, through its committee on missions said: "Your committee is pleased to learn that God has put it into the hearts of the devoted women of the Church to organize women's missionary associations in the various annual conferences; and we mention it to the special credit of the women of the Miami annual conference that they were the first in the whole denomination, so far as known, to organize an association and commence operations."

The women of the White River conference organized a branch association November 24, 1873. At the meeting of the general Board of Missions in 1874, representatives of the

Women's Missionary association of the Miami branch were present and took part in the discussions. A resolution was passed urging the formation of a "General Women's Missionary Society." At a meeting in September, 1875, at which only six women representing the Miami Conference branch were present, it was resolved to send out a call for a women's missionary convention. The convention met October 21, 1875, at the First United Brethren Church, Dayton, Ohio. Nine annual conferences responded by sending delegates, and other conferences were represented by members of those conferences residing in Dayton. Two days were spent in consultation and planning. A constitution was adopted, and the "Women's Missionary association" was organized, with the following officers elected: President, Mrs. T. N. Sowers; vice presidents, Mrs. Z. A. Colestock, Mrs. M. B. (Hadley) Bridgeman, and Mrs. S. Haywood; corresponding secretary, Mrs. L. R. Keister (Harford); recording secretary, Mrs. D. L. Rike; treasurer, Mrs. W. J. Shuey.

In 1883, provision was made for Young Women's bands, and in 1908 for a young women's department, which took the name in 1913 of the Otterbein Guild. Gleaners bands were first organized in 1897. These were succeeded in 1909 by a regular Junior Department.

In January, 1882, The Woman's Evangel appeared as the official periodical of the association, the name being changed in 1918 to The Evangel. The long-term editors of The Evangel have been Mrs. L. R. Harford, from 1882 to 1893; Mrs. L. K. Miller from 1893 to 1904; Mrs. Mary Albert (Hough) 1905 to 1914. Others have served well, though for shorter terms. The presidents of the association have been: Mrs. T. N. Sowers, from 1875 to 1879; Mrs. Sylvia Haywood, 1879 to 1887; Mrs. L. K. Miller, from 1887 to 1905; Mrs. L. R. Harford, from 1906 to the present time. Miss Vera Blinn began service with the association as secretary of Young Women's work in 1912, served as editor of The Evangel from 1917 to 1920, and secretary and treasurer from 1919 to 1920, when her consecrated career was closed by death. No nobler company of women

could be named than those that have inspired and directed the activities of the Women's Missionary association.

The peculiarity of the Women's Missionary association was in that it chose its own fields, appointed its own missionaries, and managed its own work, of course, in harmony with the General Board. More of cooperation was introduced in 1902, and full cooperation was entered on in 1909. The Women's Missionary association brought into the partnership three fields—China, the Philippines, and a distinct district in Africa; thirty-six missionaries, three physicians, sixty native workers, twenty-three organized churches, and property valued at $98,000, being almost the exact valuation of the property of the General Board. Of the missionaries of the association not already mentioned that served for a long period in Africa were: R. N. West and wife, who served from 1882 to 1894, at which time Mr. West died at his post in Africa, after a career of unusual influence and usefulness. Other workers of the association will be noticed in connection with different fields occupied.

In all, the association, since its organization in 1875 to the present time, has collected and applied for all purposes, $1,978,408.05. Its fiftieth anniversary was celebrated appropriately in May, 1922. As a jubilee fund, the association raised $75,000 for the endowment of a chair of missions in Bonebrake Theological Seminary. The association, through The Evangel and successive editions of the History of the Association, has provided a very full record of its own work and workers, and, to a considerable extent, of the field and missionaries of the General Board. The reports for the year 1923-4 showed a membership for the locals of the Women's Missionary association of 40,397, and for the Otterbein Guilds of 15,807, and total recipts of $156,242.

Germany.

In turning to Africa, the Church went to a long disowned and oppressed brother, but in turning to Germany it went to destitute brethren within the precincts of the old home. In a church built up mostly out of German stock, and believing that it had come to possess spiritual blessings imperfectly known in

the old home, what could be more natural than that it should seek to carry its new-found possessions to the Fatherland? Joseph Cook and other religious leaders have said that Germany stopped with the Reformation of the sixteenth century, which emphasized the doctrine of justification by faith, and never really faced the special doctrine of regeneration or conversion, as emphasized in the Reformation of the eighteenth century, whose field for greatest development was in Great Britain and America. Yet this well-intended help from a new and far-off land was destined to meet with vexatious interference from personal dislike and hard-crusted institutions in Germany. It is not most pleasant to give an account of a venture that resulted to a large extent in failure, and yet the efforts put forth were worthy, and the failure was not all failure.

The German mission was begun in 1869, at the time when hope for the success of the African mission was almost abandoned. The first missionaries sent out were Christian Bischoff and wife. Mr. Bischoff's home had been in Naila, Bavaria, where he had become the leader of a company of inquirers, as we would call them, under the name of "The Christian Association of Naila," for which they had the permission of the king's court. He came to America, "was thoroughly converted," joined the United Brethren Church, and received license to preach from the Ohio German conference. As a missionary, he went directly to the small flock with which he was associated a few years before, and soon built up a nucleus for a promising work. At first, a society was formed that left relationship in the established churches undisturbed. But, when the observance of the ordinances of the Church was undertaken, decided opposition was encountered. Permission to organize a United Brethren Church was refused. Restrictions, fines, and force did not entirely avail to defeat the work, and yet the larger success was outside of Bavaria, where restrictions were not so severe. Mr. Bischoff was a man of considerable means, gave his own money freely, and after his death his wife willed $10,000 as an endowment for the German work. In 1884, Mr. Bischoff, on account of age, resigned as superintendent, and

J. Sick, of the Ohio German conference, took his place, serving for three years.

In 1880, the Women's Missionary association opened a missionary station at Coburg, where a neat chapel was built. A respectable work was maintained here for a time, but, as the embarrassments in connection with carrying on a separate work were great, the station was turned over to the General Board in 1889. Money that had been collected by the Women's Missionary association for a chapel in Germany was afterward turned over to the General Board toward the erection of an excellent church building at Weimar, which was dedicated in 1896.

The third missionary superintendent from America was E. Lorenz, of the Ohio German conference, whose service of nearly four years closed with 1893. The mission not only had the aid of these able and devoted superintendents from America, but also the guidance and help of capable and faithful superintendents and workers raised up through the mission itself. Bishops and officers of the missionary society made frequent visits to the field. Germany was constituted a mission district in 1880, and a missionary conference in 1893. The maximum number of missionary workers employed was ten or twelve, and the highest membership was about one thousand. As many as nine church houses were reported in 1901. Yet the work came almost to a standstill, and without a large increase of funds, for which there was little hope, any considerable success seemed impossible. Thus the General Conference in 1905 decided on withdrawing from the field and concentrating the efforts of the Church elswehere. By arrangement, the Methodist Episcopal church took over the membership and property belonging to the mission, to be cared for in connection with the large and well-established missionary work of that church.

China.

A stepping-stone to China was the taking over by the Women's Missionary association of a school for Chinese at Portland, Oregon, in 1882. The school had been carried on by Moy Ling, a Christian Chinese, who, after the school was

transferred, continued to give his services to the same. Mrs. Ellen Sickafoose was in charge from 1882 to 1893. From this time until 1898, Mrs. M. E. Henkle was in charge. Great good was done in these years, but, in consequence of changed conditions, the school was discontinued in 1893, and in 1906 the mission property was sold for $7,000, which sum was set apart for beginning work in China. It should be added that in 1891 help began to be given toward the establishment of a church in Portland, and in the course of eight years the amount of $12,-666.68 was expended by the Association for this purpose.

At the meeting of the board of managers of the Women's Missionary association in May, 1889, it was decided to send to China George Sickafoose, a minister of St. Joseph conference, who had for a time assisted his wife in the Chinese school in Portland, along with Moy Ling, to locate a mission in China. Along with them were sent Miss Australia Patterson and Miss Lillian Shaffner. This party of four reached Hong Kong October 31, 1889, and at once began to prospect for a location. Mr. Sickafoose and Moy Ling went forward to Canton. Mr. Sickafoose was a man of towering form and large build, and made as much of an impression on the crowded masses of diminutive Chinese as they did on him. A location was chosen on the south side of the Pearl river, opposite the main city of Canton. This was on the island of Honam, with a population of 400,000, among whom but one missionary was at work. Mr. Sickafoose returned to America the following June, and Miss Shaffner, because of ill health, returned in October of the same year. Miss Patterson, the remaining missionary, gave herself to acquiring the Chinese language, and soon, with the aid of a Bible woman, began house-to-house visiting. Doctor and Mrs. Kerr, of the Presbyterian mission, gave Miss Patterson a kindly home until the arrival of Dr. Lovina Halverson, in the fall of 1891. Regina M. Bigler, M.D., began her long career as a medical missionary in connection with the mission in the fall of 1892. In 1894, Doctor Halverson nearly lost her life in an attack by a mob, and Doctor Bigler likewise was attacked and her life menaced. The Chinese believed that a scourge of the bubonic plague was due to the presence of

foreigners. Dr. H. K. Shumaker reached China in the fall of 1897, and, in addition to his medical work, superintended the building of a residence called Beth Eden in the locality before indicated, though a title to the land was not secured until February, 1898. Early in 1898, E. B. Ward and wife entered upon their long connection with the mission. Doctor Shumaker and Miss Patterson were united in marriage in 1902. As the missionaries named returned to America for recuperation or closed their term of work, others came to join the force of workers—Mr. and Mrs. C. E. Spore in 1902; Mr. and Mrs. E. I. Doty in 1903; Mr. and Mrs. B. F. Bean, Miss Belle Myers, and Dr. Frank Oldt in 1905. January 4 and 5, 1908, a mission conference was organized, composed of all the missionaries and eight Chinese workers, Bishop J. S. Mills officiating.

Mr. and Mrs. C. W. Shoop entered on their work in China in 1912. Since 1917 Mr. Shoop has been superintendent of the mission. Mr. and Mrs. F. W. Davis served in the mission from 1912 to 1918. Mr. Davis as pastor at Siu Lam, and as general evangelist was instrumental in greatly extending and building up the work. Other devoted and well-equipped workers have entered the field in more recent years, among them A. D. Cook, M.D., in 1919, in charge of the Ramsberg hospital at Siu Lam. Dr. Oldt is now connected with the Union Canton hospital.

The work of the mission has been advanced through the preaching of itinerants and the formation of local churches, through the conducting of day schools for boys and girls, through boarding schools, through dispensaries and hospitals, and through participation in interdenominational work. Some of these features should receive further notice.

A second center for evangelistic work was Siu Lam, a "village" of 400,000 or more, fifty miles south of Canton. Work was begun here in 1899, and in 1907 a church was organized. F. W. Davis, missionary in China from 1912 to 1918, conducted a revival in Siu Lam in 1915, in which one hundred and fourteen decisions were made in four days. In 1918, an extensive revival occurred in Canton. A number of churches are self-supporting and a home missionary society is in operation.

A girls' boarding school was opened in Canton in 1901, of which Miss Belle Myers took charge in 1905, serving until 1921. In 1909, it was given the name, "The Elizabeth Kumler-Miller Seminary for Girls." In 1913, the school was moved to Siu Lam, Miss Myers and Miss Mabel Drury, with thirteen of the girls, with the school belongings, going by boat to the new location and beginning school work in very unsuitable quarters. Here now are a splendid seminary building, first occupied in 1917, a well-appointed church building, residences, other school buildings, a dispensary and hospital dedicated in 1919. The medical work, with dispensaries and hospitals, is the explanation of much of the success of the Chinese mission. In the dispensary at Canton, some twenty thousand cases were taken care of in a single year. Doctor Bigler's success and influence have been manifest in all of the years of her service.

In addition to the strongly denominational work, the United Brethren Mission has cooperated in several union educational enterprises; as in a union normal school for young women, a boys' middle and high school, and the Canton Union Theological College. An important step was taken in 1919, when a church federation was formed embracing the missions of the American board, the London Missionary society, the Scandanavian alliance, and later the United Brethren mission, the final goal to be the development of a Chinese Christian church.

Japan.

When in 1895 the Board of Home, Frontier, and Foreign missions was planning the establishment of a new foreign mission, the place naturally selected was Japan. Japan was in general favor because of her progressiveness. Yet the feeling of equality, if not of superiority, characterizing the Japanese made this missionary venture different from those that previously had been undertaken. The beginnings of the mission apparently were auspicious. George K. Irie, a native Japanese, who had been in America a number of years, and for a time had been pursuing post-graduate work in Lebanon Valley College, and another native Japanese sojourning in America, were

appointed the first missionaries. With full credentials, they began work in their native land in the fall of 1895. Everything was favorable and hopeful at first. Some native leaders that already had formed churches, or at least had a following at different places, some of them being important centers, joined the newly-arrived missionaries, and the work at once assumed large proportions, but Mr. Irie's social connections, and the want of character or responsibility on the part of some of the newly enlisted helpers, brought a quick reaction and created difficulties that were hard to overcome. Yet some of the work was done sincerely, and the missionaries coming later followed to some extent the traces that first were made. Thus, down to this time, the work in Japan has been largely in the great centers and in the best known parts of the country.

Mr. A. T. Howard arrived in Japan as superintendent of the mission in the summer of 1898, Mrs. Howard joining him the following year. He continued in the work of the mission until 1913, at the same time having entrusted to him large tasks and responsibilities in the interdenominational work in Japan. Slowly, but on a reliable basis, the work of the mission was enlarged and strengthened, becoming thus one of the real factors in the Christianizing of Japan.

J. Edgar Knipp and wife arrived as missionaries in 1900. After a sojourn in America for regaining health, they took up anew their work in Japan. They have come close to the hearts of the Japanese. Joseph Cosand, having had experience in another mission in Japan, became attached to the United Brethren mission. He carried out various activities, and had a great influence in the country. His work began in 1901 and continued until 1920. Mrs. Cosand was a valuable helper until the time of her death in 1915. Monroe Crecelius was the first missionary to lay down his life in Japan. He died in 1907, after two years of service. B. F. Shively and wife began work in Japan in 1907, in which work they still are engaged. Mr. Shively represents the United Brethren mission as professor of religious education in the Doshisha University. Others that have taken up work in this field are Miss Ellen Moore (1912);

Mr. and Mrs. Warren Hayes (1916) and Mr. Floyd Roberts (1921).

The Japanese mission conference was organized in 1902. The foremost native Japanese preacher was Takejiro Ishigura, who studied for a time in America. After a most useful career, he died in 1914. Other Japanese pastors have preached faithfully and well.

The earthquake in Japan, September 1, 1923, brought a great calamity to the United Brethren mission, as it did to so many other interests in that country. The loss in life, mental distress, and the derangement of all kinds of work, fell with special force on all missionary work. To restore and repair the property of the United Brethren mission will cost forty or fifty thousand dollars. None of the United Brethren missionaries lost their lives, though many in the native churches lost their lives and others all their worldly possessions.

Porto Rico.

After the annexation of Porto Rico to the United States, following the Spanish-American war, patriotic as well as religious motives prompted the sending of missionaries to that island. Sent by the General Board, Mr. and Mrs. N. H. Huffman arrived in Porto Rico July 28, 1899, and began work in Ponce, a city of 30,000 inhabitants, located in the south central part of the island. By agreement with other denominations entering on work in this new field, this part of the island was assigned to the United Brethren.

The following steps of progress may be noted: The organization of a church in Ponce in 1900, the opening of work in the promising field of Juana Diaz in 1901 and the inviting field of Yauco in 1907, the building in the mountains of a rest cottage in 1911, called Mt. Hermon, and the building of numerous churches at different times. The progress of the Porto Rico mission may be accounted for in large part by the long term of service of the respective missionaries, those still in the field being N. H. Huffman and wife from 1889, Philo W. Drury and wife from 1901, Elizabeth Reed and I. E. Caldwell and wife from 1907, and C. I. Mohler and wife from 1908. The

superintendents have been successively, N. H. Huffman, now representing the Evangelical Union of Porto Rico in Santo Domingo, Philo W. Drury, now the executive secretary and the publisher of the Evangelical Union of Porto Rico, and I. E. Caldwell, the present superintendent.

The most noteworthy thing in connection with mission work in Porto Rico is the close cooperation of the forces at work there. In 1923, the Porto Rican church celebrated the twenty-fifth anniversary of the opening of Protestant missionary work in the island. Seven different churches, and the Union church, and Young Men's Christian association of San Juan constitute the Evangelical Union of Porto Rico, which has been in existence for eight years. In this union of effort, the United Brethren mission has had a leading and responsible part. Through the Evangelical Union and the comity of the different denominations at work in Porto Rico, the United Brethren mission has the advantage of excellent high school privileges, and the advantage of the Union Theological Seminary and other helpful means and influences. The following summaries indicate the present status of the mission: Organized churches, 25; pastors and trained workers, 25; church membership, 1,730; church houses and chapels, 18; value of church property, $81,000.

The Philippines.

The Philippine Islands, like Porto Rico, after being subject to Spanish misrule and the misguidance of a sordid Roman priesthood for more than three and a half centuries, now were open for the introduction of evangelical Christianity, a higher morality, and a truer civilization. The nominal Christianity existing interposed barriers and difficulties as real as those coming from lands not bearing the Christian name. While the problems were different, the needs were the same. A vital ethical Christianity, with the development of a complete life was the great need of the people, and this the missionaries came to supply.

The Women's Missionary association, after much thought and prayer, decided to establish a mission in the Philippine

Islands, and in 1901 sent out Sanford B. Kurtz and Edwin S. Eby as the first missionaries. By an apportionment made by the denominations working in the Philippines, the United Brethren Church was given three provinces in the northwestern part of the island of Luzon—Ilocos North, Ilocos South, and La Union. The province first named was assigned to the Methodists soon afterward, but new territory later was given to the United Brethren. In the fall of 1901, L. O. Burtner and wife, whose way at the time seemed closed for a return to Africa, were sent to assist in founding the mission. Everywhere, opposition came from the Catholic church, and likewise other serious difficulties presented themselves. Mr. Kurtz entered Young Men's Christian Association work, and by 1904, all of the missionaries named had withdrawn from the mission. Mr. and Mrs. H. W. Widdoes, who had arrived in 1903, established headquarters at San Fernando. Soon encouraging signs began to appear. Mr. M. W. Mumma and wife were sent out to the mission in 1904, and E. J. Pace and wife the following year. In 1904, the first church was organized. Special attention was given to Sunday school work. Bible institutes were held. A mission conference was organized in 1908. Mr. Mumma read and corrected the manuscript translation of the Old Testament into Ilocano, and supervised its publication in Japan in 1909. The New Testament previously had been translated. In September, 1905, the mission began the publication of a weekly newspaper under the name "Dagiti Naimbag a Damag" (Good News), which has had a circulation far beyond the mission and has aided greatly in the work of evangelization, and has met a wide-felt want as a means of spreading intelligence. Leaflets and tracts also were published. In 1920, three million pages of matter were printed and distributed.

The Young Women's Bible Training school was opened in 1910 by Miss Matilda Weber, who joined the forces of the mission in that year. It has done a great amount of good by training young women for deaconess work. For the use of this school, a large and substantial building was completed in 1920.

Miss May Cooley (Mrs. C. C. Witmer) joined the mission

forces in 1914, and C. C. Witmer the following year. Under the superintendence of Mr. Widdoes, who still is in charge as superintendent, the work of the mission has had a steady, and at times phenomenal growth. At the close of 1923, the church membership numbered 3,444.

Inasmuch as Manila is the gateway to the Islands, and as all of the denominations have freedom to carry on mission work here, especially in view of the location here of the Union Theological Seminary, the United Brethren mission opened a station in this large city, in which are thirty-one thousand Ilocanos, organizing a church and establishing a dormitory in 1912. Also, in 1912, it built a rest cottage at Baguio, situated 5,000 feet above sea level.

The following is a summary of the mission work of the Church in the five mission fields occupied for the year 1923: Foreign missionaries, 76; native preachers, 94; total native workers, 220; organized churches, 123; other preaching places, 987; communicant members, 9,286; Sunday schools, 130; Sunday school enrollment, 8,788; senior C. E. societies, 41; senior C. E. members, 1,184; junior C. E. societies, 45; junior C. E. members, 1,507; day and boarding schools, 68; pupils in day and boarding schools, 2,782; union schools in cooperation with other churches, 6; dispensaries and hospitals, 12; cases treated last year, 46,468; value of church houses, $257,417; value of missionary residences, $207,224; value of parsonages for native pastors, $24,518; value of schools and other property, $223,743; total value of property, $712,902.

CHAPTER III.

ORGANIZATIONS FOR HOME WORK

Home Missions—Church Erection.

THE history of home missions has been traced up to 1853, at which time home missions were compelled to divide attention with foreign missions. We may now again take up the thread of home missions as these were conducted first under the direction of the Home, Frontier, and Foreign Missionary society as constituted in 1853, and as conducted since 1905 by a distinct home missionary society. In consequence of the close relation of home missions and church erection, and the action of the General Conference in uniting the home missions and church-erection boards, these two interests are brought within the present chapter.

The different annual conferences maintained their conference home missionary societies. The money that was retained after the amounts were paid over that were to go to the General Board for frontier and foreign missionary work was applied by the conferences within their own bounds. In addition to supervising somewhat and stimulating this strictly home-missionary work in the annual conferences, the General Board had a definite frontier work to direct and finance either within the bounds of mission districts and conferences or at selected locations beyond. All of this may be called home missions, but it falls into two distinct classes according to the source of control and support. After 1869 the annual conferences were required to give a stipulated proportion of the missionary money raised by them to the General Board. As shown by a survey made by J. C. Bright, the missionary secretary, prior to the first annual meeting of the missionary board in 1854, fourteen annual conferences (the Virginia conference not reporting) had eighty-seven missions and seven hundred forty-five preaching places. The scanty amounts paid to the preachers on these missions were supplemented by yet scantier amounts given

from the funds raised in the conferences for home missions. And yet the meager support from these two sources, coupled with the enthusiasm and purpose of the preachers, kept this large force in the field. While these home missions were a matter for the conferences themselves, the General Board required and received annually regular reports as to what missions were being served and with what success, and thus contributed greatly to their maintenance and efficiency. Instead of every annual conference having exclusive charge of missions within its boundaries, the General Conference declared in 1877 that the missionary board should be permitted to open and operate missions within the bounds of any annual conference, jointly with the conference or independently, by the consent of such conference. Beginning with 1893, this permission came to be used largely and efficiently.

The frontier missionary work, as promoted by the General Board was a large and responsible work from the first. The frontier mission fields named in the minutes of the first annual meeting of the General Board were the Oregon, Southwestern Missouri, Canada, Michigan, and German settlements in Ohio and Indiana. To all of these except Michigan, help was given for the following year. In addition, within the year, the executive committee sent Israel Sloane and two others to Canada; W. A. Cardwell to Kansas; and H. Kumler, Jr., to Nebraska. S. S. Snyder was preaching in Kansas and J. Terrel in Missouri. The optimism of Mr. Bright, the missionary secretary, is shown in the following recommendation, contained in his first quadrennial report made to the General Conference of 1857: "The organization of new mission conferences with the names following is suggested: Canada, Tennessee, Wisconsin, Minnesota, Kansas, Nebraska, California, New York, and New England. This recommendation may be received with a smile, but it can be supported, I hope, by the most convincing reasons." Some of the conferences named already had been operating as conferences, but the authorization of the General Conference was desired. Others named were delayed in taking rank as conferences, but all of them came into existence sooner or later, even New England

and New York, under the name of Erie. Also, in the following action of the Board of Missions in 1857, we have the germ of a church erection society: "Resolved, That the board fully approves the act of the executive committee in obtaining for and distributing to mission ground in Kansas and Nebraska a certain amount of funds for church erection, although said act was not authorized by the board." The formation of annual conferences will be noticed in other connections, but the foregoing has been given that we may recognize the great zeal and activity of the Church in the early era of home missions in doing her part in laying the foundations for a Christian America.

In 1863, to 1866, much interest was manifested in establishing and maintaining a mission for the benefit of freedmen at Vicksburg, Mississippi. Large sums of money were collected and spent in supplying missionaries and teachers and furnishing supplies, and much good was accomplished; but, with a change in conditions, the mission was discontinued. One of the teachers sent to Vicksburg was Miss Sarah Dickey. After her service there, feeling her need of preparation, she completed a course at Mt. Holyoke Seminary, and went to Clinton, Mississippi, to establish a like seminary for colored girls. Her Mt. Hermon Seminary became a monument to her toil and sacrifices. She died January 23, 1904.

A mission among the freedmen in the Shenandoah valley, Virginia, was conducted for about twenty years, beginning in 1874, J. A. Evans, a colored preacher, who served earlier and also later in Africa, being for a number of years the chief missionary. While good work was done, the results were not large or enduring.

Although the privilege was given to the General Board in 1877 to enter the territory of self-sustaining annual conferences, with the consent of the same, as well as what was called frontier territory, that privilege first was exercised in a considerable degree beginning with 1889. In the quadrennium following, twenty-three charges in the territories of different conferences were given direct aid. In the twelve years following, ten to twelve presiding elders, and as many as seventy local churches, were receiving direct assistance at one time. The policy of

furnishing money through which the salaries of many missionaries in frontier conferences received a small supplement answered well at the first; but the time for new frontiers was fast passing, and sound policy dictated that larger sums of money should be placed at strategic or hopeful places in any and all parts of the Church, with a view to the establishing of strong and permanent churches, and the fuller occupation of the territory near and far.

In many places, the annual conferences joined with the General Board in the support of churches in what were regarded hopeful locations.

As time passed, the work of home missions became so distinct and important that it was deemed best to separate it from connection with the foreign work, and entrust its management to a separate board. Thus, in 1905 distinct constitutions were prepared and adopted by the General Conference for the two boards. These constitutions were framed carefully to suit the new conditions and answer the larger requirements that the Church now was facing. C. Whitney was made secretary of the Home Missionary society. At the close of the first quadrennium, he reported as receiving aid from the Home Missionary board, one hundred and eleven pastors, six presiding elders, four evangelists, one organizer, and one field secretary. At the time, twenty-seven churches were receiving substantial aid, and sixty others were receiving minor amounts. Promotional work of various kinds was established. A beginning was made in organizing a Women's Home Missionary society. The merging in 1909 of the foreign work of the Women's Missionary association with the work of the Foreign Board carried with it the provision that the Women's Missionary association should have representation on the Foreign Board and on its executive committee. A like provision was embraced in the constitution of the Home Missionary society, although the Woman's Missionary association had no home work to support. The association accordingly gave the large amount of its support to the Foreign Board, upon which fell the burden of caring for all of the foreign work. This was objected to seriously by the representatives of the Home Board, and furnished an occasion

for pressing for distinct women's home mission auxiliaries. Gradually increased appropriations for home missions were made by the Women's Missionary association, and all occasion for local women's home missionary organizations was removed.

Just prior to the General Conference of 1913, property was purchased at Velarde, New Mexico, and a beginning made for what has proved to be a prosperous mission among the neglected Spanish Americans. The report of the Home Mission board for the quadrennium ending in 1917 showed as connected with home mission work one hundred and twenty mission pastors, seven conference superintendents, and seven deaconesses and teachers. In the preceding quadrennium, sixty new places had been occupied, and sixty-six missions had passed to self-support or had been taken over by annual conferences. After a most earnest and successful administration for a period of twelve years in the work of the Home Missionary society, C. Whitney retired as secretary and was given the relation of secretary emeritus. P. M. Camp, of East Ohio conference, was elected his successor. In his administration, extending down to the present time, while pressing for a forward movement, he appreciates the greatness of the tasks facing home missions and the substantial cost of money and effort necessary to the building up of self-sustaining churches. In the field of city missions, his aim is five new missions a year, with necessary funds assured to bring them to a condition of self-support. Prior to this time many local churches had been given small amounts of money for longer or shorter periods. Thus any comparison with the assistance rendered in earlier periods is most difficult. In rural work, the importance of which is fully realized, the ideal is a standard church that shall meet all of the needs of the community. The Home Mission department is one interest of the Church that did not overreach itself because of the glittering prospect through the inter-church financial campaign.

Church Erection

Whatever may be our opinion as to evolution in the organic world, the principle certainly holds in the unfolding of

the different departments of church activity. Our sagacious fathers well knew that the work of home missions would be in vain unless the infant congregations could be housed suitably. Thus, in 1857, the Board of Missions approved the spending of some of its funds for church erection. In some cases, the materials for church houses were taken along by the missionaries, or brought later from distant places.

Church Erection Society.

A special Church Erection society was formed by the General Conference in 1869, though the interests of this department were entrusted to the care of the Home, Frontier, and Foreign Missionary society practically down to 1895, when W. M. Weekley was chosen to the position of secretary. John Hill, of Erie conference, was elected secretary in 1889, and C. I. B. Brane, of Maryland conference, was elected secretary in 1893; but both resigned because of the apparent futility of the effort to attain suitable success. Yet, through assessments on the conferences and some special gifts, some results were secured. It was reported in 1895 that, since 1869, assistance had been given to two hundred and sixty-five churches in securing church buildings. But in all this period the amounts given were meager, and many of the churches erected were of inferior kind. Mr. Weekley's efforts resulted in the securing of largely increased funds, the making of larger loans, and the building of better churches. Up to 1905, four hundred and seventy churches had been aided, and help had been given in the erection of twenty-nine parsonages. Meanwhile, the annual conferences had been assisting in the erection of churches in their own bounds through the use of their portion of funds, amounting to one-half of the money collected by them for church erection purposes. In 1905, W. M. Weekley was elected Bishop, and H. S. Gabel, of East Pennsylvania conference, was elected Church Erection secretary, serving until 1913, when A. C. Siddall, the present secretary, was elected. The progress in these later years is indicated in the following: loans made 1905 to 1909, 86; amount loaned, $121,155.65; loans made 1909 to 1913, 72; amount loaned, $164,552.50;

loans made 1913 to 1917, 94; amount loaned, $120,170.55; loans made 1917 to 1921, 138; amount loaned, $346,598.72.

From 1909, all the regular collections in the conferences for church erection purposes have gone into the general treasury. A great feature of the work of the Church Erection society in recent years has been in the larger amount of attention and aid given to planting churches in the cities. Closer attention to the location of churches, to building plans adopted, and to the return of maturing loans, have added greatly to the strength and usefulness of the Church Erection society.

In 1921, a single board of control, having charge of the interests both of Home Missions and Church Erection, was provided for and elected, P. M. Camp being the secretary for Home Missions, and A. C. Siddall being secretary for Church Erection. Since the budget system was adopted, the annual conferences have received from the general Church treasurer a proportionate sum for home missions and church erection within their bounds, and the Church Erection society, jointly with them or independently, has used its resources in assisting congregations in securing church houses in all parts of the Church.

The Church Erection Society now has a loan fund of about $500,000. Through the return and release of funds, loans have been made to churches to the extent of $1,150,000. A gift fund also is being provided to assist congregations in their initial efforts. Also, expert service is rendered in furnishing architectural plans, and giving counsel and help in local church campaigns.

CHAPTER IV.

COLLEGES AND SEMINARIES

Otterbein College—Mt. Pleasant College—Leander Clark College—Lebanon Valley College—Philomath College—York College—Kansas City University—Indiana Central College—Shenandoah Institute—Discontinued Institutions.

THE greatest concern of each generation has been said to be the preparation of the succeeding generation, and it might be added, of still other generations to follow. As aids to the parent in the home and to the community, schools and other institutions are called into existence. For certain purposes the Christian church must come into the educational field. The United Brethren Church delayed long in taking up its proper part in this regard, and even then won its way as the result of prolonged effort and costly experience. The fact that Otterbein, had a thorough education, both scholastic and theological, has been a helpful influence in impelling toward higher education, and in forestalling criticism. In the rules of Otterbein's church, adopted 1785, it was declared: "The church is to establish a German school as soon as possible, the vestry to spare no effort to procure the most competent teachers and devise such means and rules as will promote the best interests of the school." After the death of Otterbein, the elements that made up the Church came less from the Reformed church and more from the less churched and the unchurched parts of the population in general brought in by the simple and earnest evangelism of the period. Indifference to advanced education, and to a certain extent opposition to it, came to prevail. Especially was this true with reference to education for the ministry. The fear of a cold and formal ministry was given as a reason for this opposition. After delaying to establish schools under the auspices of the Church for nearly a half-century after the denomination was fully launched, a forward step was taken by the General Confer-

ence that met in Circleville in 1845. The General Conference, by a vote of nineteen to five, adopted the following resolutions:

"Resolved, That proper measures be adopted to establish an institution of learning.

"Resolved, That it be recommended to the attention of the annual conferences, avoiding, however, irredeemable debts."

Two intimations included in these resolutions well might have been heeded more fully later, the first that but one school should be established in the immediate future, and the second, that excessive debts should be avoided.

The Miami conference, in its session beginning March 5, 1846, proposed that it unite with the White River and St. Joseph conferences in establishing an institution of learning at Bluffton, Indiana, at that time within the territory of Miami conference. The St. Joseph conference, in 1847, approved the undertaking and appointed trustees. A resolution of approval was offered at the first session of the White River conference, in 1847, but was overlooked and not acted on. The Indiana conference voted, January 1, 1847, to join in the founding of a seminary, but named Dublin or Washington, Indiana, as the location. These steps were not followed up, probably because the needed money was not in sight, and there was no tempting opportunity to buy without money.

Otterbein University.

The first step leading to the actual founding of an institution of learning was taken by the Scioto conference, at its session beginning October 26, 1846. As already indicated, the Scioto conference at this time was outstandingly enterprising and aggressive. Presenting themselves at the session just named, a committee of citizens from Westerville, Ohio, offered, for a sum not to exceed $1,300, to turn over to the conference the property of the Blendon Young Men's Seminary, located at that place. After full consideration, the conference accepted the proposition, at the same time asking the cooperation of the neighboring conferences. Blendon Seminary was founded by the Methodist Episcopal church in 1839, but not long after

the founding of Ohio Wesleyan University, in 1842, only eighteen miles from Westerville, it ceased operation and was offered for sale at a price that would pay the debt resting on it. The property consisted of a campus of eight acres, on which were two buildings, the one "a two-story frame, well finished, 26 by 44 feet, with a good bell," the other "a three-story brick, 28 by 66 feet," partly finished, together with "some apparatus and a choice collection of minerals." The terms were, "$300 in ninety days, $300 in six months, $400 in one year, and the remaining $300 in two years, with interest." W. Hanby, J. Dresbach, and L. Davis were made a committee to carry the contract into effect, and also were made trustees. L. Davis was appointed to solicit funds, and also to seek the cooperation of other conferences, and for the latter purpose attended the ensuing sessions of the Sandusky and Muskingum conferences. The Sandusky conference, at its session in February, 1847, notwithstanding the determined opposition of Bishop Russel, voted to cooperate. The Muskingum conference, at its session the same month, voted down the proposition to cooperate, also voting down a proposition to establish a conference seminary at New Rumley. But in 1848 the Muskingum conference voted to cooperate, as did the Miami conference in 1853.

Westerville, as the location for an institution of learning, was not very inviting at the first. Doctor Garst speaks of it as at the time "an insignificant village, a site as swampy as Chicago when that city was founded." It was on the stage route from Columbus to Cleveland, twelve miles from the former place. In consequence of the nature of the location, and of the fact that it was closely surrounded by a number of large and well-established educational institutions, efforts were made at different critical periods in its history to secure a new location with greater advantages. Westerville always responded to every occasion by making larger gifts to the university, and by the adoption of plans greatly improving local conditions. The building of the Cleveland, Mt. Vernon, and Columbus railway, and later of the interurban railroad, came to afford easy access.

The name Otterbein University was adopted by the trustees at a session at Westerville in April, 1847. At that time, a number of small educational institutions, State as well as denominational, were dignified with the name university. In March, 1917, Otterbein University exchanged the name university for the more appropriate name college. Until we get away from the early period, it seems almost necessary to say university. So much of the history was made under the name university that to many persons the name is almost sacred.

To pay the purchase price for the property of Otterbein University, to make necessary repairs and changes, to pay salaries for the faculty and miscellaneous running expenses, Lewis Davis, soliciting and general agent and general-purpose man, started a subscription with his own name heading the list, with the amount standing opposite it, $15. Yet this amount was liberal for him, and in proportion to ability was well beyond the amounts subscribed by the laity and ministry in general. But this story must be made short. Soon a debt was accumulated. In 1854, Saum hall, a rooming place for men, was built. The same year, a new college building was begun, which, still not entirely finished, burned down in 1870. A copy of the Sinaitic manuscript, a donation from the Czar of Russia, was consumed with the library. A big effort to secure the removal of the university to Dayton, Ohio, was unsuccessful, the trustees regarding the offers of Westerville for the retaining of the university to be of greater advantage. A new college building was dedicated in 1871. Money needed to pay current expense and for the erection of buildings was secured by the costly system of sending out agents, many of them being the strongest men the Church had, such as J. Weaver, J. B. Ressler, D. R. Miller, and S. M. Hippard, L. Davis always coming in to perform the impossible. The selling of a large number of scholarships at a small price made almost impossible an escape with honor. In 1892, the debt was $114,000. A plan, called the Knox plan from its author, John Knox, a layman, was launched, by which it was sought to raise $80,000 by large subscriptions. In 1894, through unexampled efforts and giving, the goal was reached and celebrated

with almost tumultous rejoicing. In 1901, it was found that, to meet the debt not provided for in the $80,000 included in the Knox plan, with after accumulations, $63,000 would be necessary to pay all debts. But in 1903 the success of this supplementary plan to relieve the university from debt was announced, and by 1905 collections were made sufficient to pay back endowment money that, under the strain of dire necessity, had been drawn on for contingent use, the interest on which meanwhile having been paid regularly. In these canvasses, President T. J. Sanders took the leading part, along with others whose honor scarcely could be increased by the mention of their names.

Let us now return and glance along the line of the internal character and work of the university. This should be more inspiring, as it discloses the aims and results of the denominational college. In 1847, before the university went into actual operation, William Hanby and L. Davis were appointed to prepare for publication in the Religious Telescope a circular declaring the purposes of the projectors of the university and correcting various misapprehensions. In this article, the following language occurs: "Some of the correspondents of the Telescope represent us as establishing an institution of learning chiefly to qualify young men for the ministry, and impose upon it, we think unwarrantably, the name of priest factory. Without admitting by any means that the acquired abilities of our ministry are beyond or even up to what the important station demands, yet upon this comment upon our motives we now enter the most solemn protest, and we think it unkind in any of our brethren thus to represent us, because we have from the beginning disavowed, in public and in private, any intention of the kind. Our great object is the general diffusion of knowledge, especially in the Church to which we belong." While the conscious and avowed purpose was the education of the youth of the Church under safe and salutary influence, it scarcely can be denied that qualification for service in the building up the kingdom of Christ lurked in the not distant background, thence to appear more and more fully as time passed.

September 1, 1847, Otterbein University began operations with one full professor, William R. Griffith, principal, along with some helpers, and eight students. We may recall the words of Scripture, "Who hath despised the day of small things?" Doctor Garst, in his History of Otterbein University, reminds us of the weak beginnings of Harvard, Yale, and Williams colleges. In the course of the first year, the number of students increased to eighty-one—"fifty-two gentlemen and twenty-nine ladies." William Davis became president in 1849, and was succeeded in 1850 by Lewis Davis, who, with but a slight interval in 1857-8, continued as president down to 1871. The general facts of his life have been given. Later, the presidents serving three years or more were: H. A. Thompson, 1872-86; H. Garst, 1886-89; T. J. Sanders, 1891-1901; George Scott, 1901-04; Lewis Bookwalter, 1904-1909; W. G. Clippinger, 1909—. A few of the professors not named as presidents, serving long and honorably were: John Haywood, Thomas McFadden, and John E. Guitner. Mrs. L. K. Miller and Mrs. Melissa Fisher were honored principals in the ladies' department. With these and others equally deserving, Otterbein University has had an exceptionally fine class of teachers.

Some of the special features characterizing Otterbein University may be named. It may seem presumptuous and hazardous to say that Otterbein University was the first educational institution of advanced standing that admitted men and women as students on equal terms. Yet this is true. It likewise at first stood out quite alone in giving equal privileges to colored students. It made an honest effort to put the institution on a manual labor basis, but failed. Its temperance history, in connection with the town of Westerville, fills a large place in connection with the temperance history of the State of Ohio and of the Nation. Westerville is publication headquarters for the National Anti-Saloon League. The missionary activities of the university, in connection with the local church and the Church at large, pioneered the way for later and larger things. Its Christian associations stood in the advance line among the college Christian associations of the State of Ohio.

The last few years have been specially characterized by a marked advance along various lines.

In the period of L. Bookwalter as president, a number of buildings were erected, Cochran Memorial hall in 1905, central heating plant in 1906, Carnegie library in 1908, Lambert Memorial Building of Fine Arts in 1909, the last named being dedicated at the beginning of the next administration. The administration of W. G. Clippinger, from 1909 to the present time, has been specially one of strengthening financial foundations and building for the future. Highly successful financial campaigns have been conducted as follows: In 1914, for $100,000 for endowment; in 1918, for $400,000 for endowment and a science building; in 1922-23, a movement for raising $2,000,000 to commemorate the seventy-fifth anniversary of the founding of the college, the above amount to include $75,000 from the Carnegie corporation and $325,000 from the General Educational board, on conditions that have been, or will be fulfilled.

The graduates of the college, including the class of 1924, number 1,676, nearly half of these in the last fifteen years. Among those who achieved worthy fame was Benjamin R. Hanby, author of Darling Nellie Gray. Due to the definite and earnest religious spirit of the college and the college church, many have gone forth from the college to give their lives in consecrated service in the building up of Christ's kingdom at home and abroad.

Mount Pleasant College.

Mount Pleasant College may be noticed in close connection with Otterbein College, because it soon became merged with it. In 1847, Allegheny conference took action looking toward the founding of an institution of learning to be located at Johnstown or Mount Pleasant, in Pennsylvania. The movement at once took more of business character and met with a larger financial response than characterized the beginnings of Otterbein University. The school began operation in a well-constructed building in Mount Pleasant, the first Monday in November, 1850. It achieved some success and produced

lasting good, but in a few years became heavily involved in debt, and in 1858 transferred its assets, debts, and some of its students to Otterbein University. It had no Dr. L. Davis, master of all work, who could live by devouring defeat.

Leander Clark College.

We now turn to what, three score years ago, was the extreme West, a land witnout stumps or swamps, surfaced with a soil unbroken by stone. Here and there was a fringe of timber and stream. A youthful generation of home-seekers were planting themselves here and there on the broad prairies west of the Mississippi. Iowa became a Territory in 1838, and a State in 1846. Among the earliest settlers were members of the United Brethren Church. In August, 1845, the Iowa conference held its first regular session. In 1853, the Des Moines conference was formed. At the session of the Iowa conference in August, 1855, it was decided to establish a college, and in 1856 Western College was chartered, with Solomon Weaver, W. G. Miller, Joseph Miller, Daniel Runkle, and Jonathan Neidig, trustees. Solomon Weaver was the brother of Bishop J. Weaver. He had served for a short time as agent of Otterbein University, and had some good qualifications for piloting the new enterprise, of which he justly may be called the founder. The college was located on the open prairie, in Linn county, Iowa, eight miles south of Cedar Rapids. The inducement for this special location was the gift of money and land to above the amount of $6,000. It was expected that friends of the college would be attracted to the country round about, and to the town laid out by the authorities of the college, and that a railroad would be built between Cedar Rapids and Iowa City; but the railroad never came, and the country about became settled by foreigners.

The college began operation January 1, 1857, in a well-constructed brick building, three teachers being employed, besides Solomon Weaver, the president, and thirty-eight students being registered. Money, while inadequate, was subscribed freely for the support of the school. As time passed, a splendid class of students entered the college and went out to

fill large and responsible places in the Church and in all stations in life. The early teachers were unusual in their character and qualifications. One was from Oberlin, another from Dartmouth, and another from Amherst. For five years, a strenuous effort was made to operate the school on the manual labor plan, but this had to be given up. When the Civil War came, the spirit of patriotism ran high, and, on the basis of government reports, it is said that a greater proportion of the young men in the college enlisted in the army than enlisted in any other college in the country. Thus, the college was greatly crippled through the period of the war. The cooperating conferences have been the different conferences in Iowa, and Minnesota, Wisconsin, and Northern Illinois conferences, and at times conferences in Michigan and Nebraska. President Weaver resigned in 1864. His successors were as follows: William Davis, 1864-65; M. W. Bartlett (principal) 1865-67; Homer R. Page (principal) fall term, 1867; E. C. Ebersole (principal) 1867-68; E. B. Kephart, 1868-81; W. M. Beardshear, 1881-89; J. S. Mills, 1889-92; A. M. Beal, 1892-93; A. P. Funkhouser, 1893-94; L. Bookwalter, 1884-1904; C. J. Kephart, 1905-1908; F. E. Brooke, 1908-13; M. R. Drury, 1913-16.

Through the long history of the college, there was an atmosphere of warm religious life, high moral purpose, and stimulating fellow feeling. The presidents serving longer terms, Weaver, Kephart, Beardshear, and Bookwalter, along with others, by their personal character and touch, made a deep and lasting impression on the successive student generations, at times large numbers crowding the college halls. Among the teachers, Henry Ward, the author of a faithful history of the college, and still adding useful years to his long term of service, is deserving of special mention.

Looking to the outward, or financial side, a somewhat different course of things is presented. Funds for operating and building expense being inadequate, money was borrowed at a high rate of interest, and various devices were resorted to in order to escape or stave off the unpleasant day of reckoning. Some of the history was little less than tragic, and some, it must be confessed, was ultra tragic. Due to things that could

not have been foreseen, and to things that the efforts and sacrifices of friends and supporters could not overcome, it was found necessary to relocate. Toledo, Iowa, on a proffer of $20,000, was made the new location of the college, where operations were begun in 1881. A substantial, commodious, and well-adapted administration building was occupied in 1883. A few years later, Mrs. Mary Beatty gave $10,000 toward the erection of a boarding hall for lady students, to which hall her name was given. Two buildings apart from the campus were added later to the equipment of the college. A debt of $25,000, existing before the relocation of the college, was not wholly met by a subscription taken at that time. With former debt, cost of buildings, and various arrearages, the debts of the college soon amounted to $60,000, with assets to meet the same of about $20,000. A campaign was launched to raise $200,000 to meet back claims and for enlargement and endowment, with already a substantial beginning toward that amount. The subscriptions were valid only on the securement of the $200,000 on or before July 1, 1890. The campaign was not successful. To complete the crisis, on the morning of December 26, 1889, the college building burned, including, in addition to the usual equipment, the large library and a special cabinet recently donated, valued at not less than $50,000. The insurance amounted to but $22,000. The generosity of the people of Toledo, and the determination of the authorities and patrons of the college, seemed to rise to the requirements of the occasion and the work of rebuilding began. Sure debts and uncertain assets began to tell their story. The tide scarcely could have been lower than it was in 1894, when Lewis Bookwalter was called to the presidency. A campaign to raise $35,000 to meet most pressing demands already was well under way. When completed, it gave temporary relief. But it was necessary to strengthen the college internally, and at the same time to wipe out the oppressive debt. A plan was inaugurated to operate the school without a further increase of debt, and to secure subscriptions to the amount of $50,000 to pay all lingering debts. On December 31, 1902, the success of the plan was announced "amid great enthusiasm and rejoicing."

In these years, John Dodds, a layman of Dayton, Ohio, stood by with gifts of between $18,000 and $19,000, and others inside and outside of the Church gave generous help.

June 13, 1903, Leander Clark, a generous and esteemed citizen of Toledo, made a written proposition to donate $50,000 for endowment, provided $100,000 should be secured from other sources for this purpose. As the result of heroic effort and gifts of friends from near and far, $50,000 of this amount was secured. Andrew Carnegie supplied the third $50,000 November 30, Thanksgiving Day, 1905, President C. J. Kephart, amid rejoicing, made announcement of this consummation. In honor of Leander Clark, whose gift was the basis of this success, the name of the college was changed legally in 1906 to Leander Clark College.

Leander Clark was born in Huron county, Ohio, July 17, 1823. For a short time, he was a student in Oberlin College. In 1852, he settled in Tama county, Iowa. In the Civil War, he enlisted as a private soldier, became captain, major, and lieutenant-colonel in succession, serving throughout the war. His wealth was the result of intelligent business activity, largely through the increase of the value of lands purchased at an early day, and later through the banking business. Ripe in years and esteemed by all, he died December 22, 1910.

President F. E. Brooke, by initiating another campaign, in collecting past subscriptions and obtaining new subscriptions to meet shrinkage in listed assets, was able to announce February 1, 1910, all obligations against the college paid, at which time there was a public burning of the last notes and mortgages against the college—except one note that seemed too sacred to burn, given at the lowest ebb in the financial condition of the college, and signed by the closest circle of the friends of the college.

As the history of Leander Clark College was to such a great extent a history of financing, some of the larger contributors may be named. A partial list of names not already given is the following: A. H. Dolph, $10,000; D. McIntyre, $10,000; Keister brothers, $5,000; W. F. Johnson, $8,000; S. Lichtenwalter, $8,000; M. S. Drury, $30,000; John Sham-

baugh and Adam Shambaugh, $19,000. Others have given large sums, and many that have given small sums have given more in proportion to their means than others whose gifts have run into thousands. We are not to forget the gift of George Bright, in recognition of which the conservatory of music was named in honor of his father, John C. Bright, or the valuable cabinet presented by Mrs. Charles Mason.

In making a rapid survey of the history of Leander Clark College, perhaps the impression that should remain strongest with us is that of the great religious purpose of the founders and of the decisions for Christ and a life of service reached in college years. It may seem somewhat strange that, after such heroic struggles and large achievements, Leander Clark College could not successfully proceed along the lines previously pursued. Yet, with the smallness of the Church membership, and the weak and scattered local churches supporting it, it was no longer possible to command the financial support necessary to meet the advancing demands of accredited colleges. The very successes proved to be too costly. The supporting conferences, and even the student body, were under the depressing influence. It is not strange, therefore, that, when a proposition was made to merge Leander Clark College with Coe College, at Cedar Rapids, this was considered favorably. The plan provided that Leander Clark College should be continued, having in an especial way charge of a school of religious education, that being the core for which the Christian college stands. In 1917, the Iowa conference, by an almost unanimous vote, gave its approval to the union of the two colleges. Further necessary steps were taken. The Board of Education of the Church approved the conditions and plans adopted, provided the Church retained the right to withdraw from the union if it should see fit. The authorities regarded this a feature contradictory to the union itself, and the union was consummated without this feature being included, it being the only feature that the Board of Education did not endorse. The Board of Education introduced action in the courts to set aside the agreement to unite the two colleges, and the case is yet in the courts.

Lebanon Valley College.

Lebanon Valley College was founded in 1866 by the action of East Pennsylvania conference. The building and grounds of Annville Academy, at Annville, Pennsylvania, a privately owned and conducted institution founded in 1834, were tendered as a gift to the conference. The building and grounds were valued at $5,000. The proposition was accepted, and a board of trustees was appointed, consisting of D. S. Early, G. W. M. Rigor, John B. Stehman, Abraham Sherk, J. B. Daugherty, L. W. Craumer, David Hoffman, John H. Kinports, Rudolph Herr, H. H. Kreider, and Samuel Walmer. For the first five years, the school was operated, under lease, by Thomas R. Vickroy and G. W. M. Rigor, for the conference and the Church. In 1873, Virginia and Pennsylvania conferences came into cooperation with the school. They had been cooperating nominally with Otterbein University. Pennsylvania conference had demanded as a condition for cooperation that the Lebanon Valley school should become a school for men and that women should be sent to Cottage Hill Seminary at York. Parkersburg conference came into cooperation early, and Allegheny conference stood as a cooperating conference from 1882 to 1891.

It will be noticed that the college was started somewhat late in the history of the Church, one hundred years after the memorable meeting of Otterbein and Boehm, and about twenty years after the founding of Otterbein University, and also that the Eastern was much the older section of the Church. A glance backward will show that this older part of the Church was very conservative regarding institutions of learning.

In 1847, J. B. Ressler and I. Potter, of Allegheny conference, were present at the session of the Pennsylvania conference, seeking the cooperation of that conference with the contemplated Mt. Pleasant College. The following was the reply of the conference: "Resolved, That this conference is not only opposed to erecting an institution of learning in Allegheny conference, but also to the Blendon Seminary (Otterbein University). Resolved, That this conference is opposed to the institution of learning contemplated by the Virginia con-

ference." Bishop Hanby, who was present, afterward wrote: "The members did not wish to be understood as opposing education, but they regarded the spiritual death and formality of many of the churches extant as the legitimate result of collegiate education in the ministry." The resolutions quoted reflect the dominant influence of Bishop Russel in his own conference. Already in both the Pennsylvania and East Pennsylvania conferences there were forward-looking men "that had understanding of the times to know what Israel ought to do." Yet, still in this connection, it may be noted that, right under the shadow of the new institution of learning, direct antagonism presented itself. In the spring of 1868, George W. Hoffman, the college pastor, a man of unusual zeal and preaching ability, aligned himself with a party in the church and others in the town who were opposed to colleges, branding them as "preacher factories." The pastor invited Bishop J. Russel, then ex-Bishop to preach from his pulpit. Bishop Russel spoke for an hour with great vehemence against colleges, using for his text the words, "Knowledge puffeth up." The result was a falling off of one-fourth of the attendance at the college, and a deep division among the people. George W. Hoffman, John Stamm, another prominent preacher, and some other preachers of like spirit, became the leaders of a number of congregations of come-outers, under the name of United Christians, of which there are yet some survivals. With these antecedent and hindering features aside let us notice the real history of the college.

The president of the college the first five years, from 1866 to 1871, was Thomas R. Vickroy, a graduate of Dickinson College, a thorough school man, the author of a number of text-books. He became principal of the city high school in St. Louis, where he died in 1904. Benjamin Bierman was one of the first professors. At the beginning of the first year, there were forty-nine students, the number at the end of the year being increased to one hundred and fifty-three. The college received a liberal charter in 1867. In 1868, a commodious three-story brick administration building was completed, at a cost of $3,100.

The second president was Lucian H. Hammond, who held the position from 1871 to 1876, when failing health compelled him to resign. He died the following year. He was a graduate of Ohio Wesleyan University. Before his election to the presidency, he had taught at Otterbein University, at Cottage Hill Seminary, and four years at Lebanon Valley College. He was a thorough scholar, a born teacher, and a strict disciplinarian. In his term, the number of students was increasing, and the first two classes graduated from the college.

David D. DeLong, a graduate of Otterbein University and the Allegheny Theological Seminary, was the third president. Prior to his election, he had been engaged as pastor and in teaching. He seemed to bring with him the Allegheny conference as a cooperating conference. In his term, a number of internal changes were made in the school. In 1883, a building for art, music, science, and library purposes was erected. In his term, one hundred and seven students were graduated. In 1887, he resigned and entered the Congregational church.

After a short interval, E. S. Lorenz, an alumnus of Otterbein University, became president in October, 1887. With his excellent executive abilities, he at once began to formulate and put into effect larger plans for the internal work and the permanent support of the college, to all of which there was an encouraging response from the patrons of the college. Failing health compelled his retirement in 1889. At this time, there was much agitation for the removal of the college to Harrisburg. Large and tempting offers were made by those desiring the change. Cyrus J. Kephart, well known as a present Bishop in the Church, who had much experience as a pastor and in college work, served as president for a single year, declining a reelection.

In 1890, E. Benjamin Bierman was chosen, as it almost seemed, to lead a forlorn hope for the college. For five years, the agitation for removal had gone on, with no result but to divide friends and create uncertainty. The new president had been a professor in Lebanon Valley College from its founding in 1866 to 1881, then taught in a seminary in Phila-

delphia, and now was called back to the college to serve as president for seven years, then to serve as treasurer three years, to the time of his death, August 27, 1909. He was active and honored in many relations. A long-time friend of the college says: "President Bierman's administration was the beginning of a greater Lebanon Valley College."

In 1897, Herwin U. Roop, an alumnus of Lebanon Valley College, a scholar and educator of recognized ability, became president, serving until January, 1906. In his term, student attendance was increased largely, and notable material expansion took place. The fine group of seven buildings belong almost entirely to this period—the new administration building erected to take the place of the one destroyed by fire in 1904, the boys' and girls' dormitories, the music hall, the gift of B. H. Engle, the library building, the gift of Andrew Carnegie the central heating plant, together with the old academy building. Mr. Carnegie gave $50,000 toward the administration building. The success in securing some of the larger donations was due to a considerable extent to the influence of Bishop E. B. Kephart.

A. P. Funkhouser, an alumnus of Otterbein University, a minister of Virginia conference, alike versatile and energetic, served as president from 1906 to 1908. His term of a year and three months was much taken up in a strenuous effort to pay debts.

Lawrence Keister, an alumnus of Otterbein University and Western College, was the next president, serving from 1907 to 1912. In his term, new equipment was obtained for different departments. A debt-paying campaign for $100,000 was carried out successfully. The college received property valued at $45,000 from the estate of D. Eberly.

In 1912, George D. Gossard, an alumnus of Otterbein University and Bonebrake Theological Seminary, was elected president, in which capacity he continues to serve. The present prosperous condition of the college is due largely to his administrative ability and adaptation to the various duties that fall to a college president, but due also to the labor and devotion of many that in preceding years toiled and sacrificed

for the building up of the college. The earnest religious life of the college has been a characteristic from the beginning. The literary societies and athletic features, in addition to their direct benefits, have tended to foster the college spirit. The ministry in cooperating conferences, as well as beyond, has been supplied largely by the graduates of the college. The graduates, including the class of 1924, now number 1,116. A financial campaign in 1918 resulted in securing $389,000 for the purposes of the College. Stimulated by a conditional gift of $175,000 for endowment from the General Educational Board of New York, the college has planned a campaign to raise $700,000 in the summer of 1924.

Philomath College.

Philomath College began operation as a seminary at Philomath, Oregon, in September, 1867, T. J. Conner being named president and general agent. In 1871, it was listed as a college, J. A. Biddle being named as president. In 1873, R. E. Williams became president, and Henry Sheak became a member of the teaching force. More advanced work was entered on at this time. Hitherto, the work mainly had been of a public school character. The college is located ninety miles south of Portland, in the Willamette valley. Snow-capped mountains are in sight throughout the year, and the scenery and the atmosphere are most inspiring and invigorating. The college and the town, bearing the same name, grew up together. When the college was founded, the State of Oregon was but nine years old, and contained only about 75,000 inhabitants. About Philomath, conditions were as undeveloped and primitive as it is possible to imagine. Yet, here was the raw material for the making of strong and disciplined men and women. The early starting of the school, with its definite and decided influence toward upright character, enabled it to prepare and send out a large number of influential leaders both in secular and religious life. Twelve hundred of its six thousand students have become teachers. One hundred and fifty have become ministers. Fifteen have gone out as missionaries. Among its graduates have been teachers, preachers, and

authors of distinction. Louis Alberts Banks, a distinguished preacher and author, is put down as a "near graduate." The college has been a center for evangelism and effective temperance work.

Among the presidents of the college have been, W. S. Walker, W. S. Gilbert, P. O. Bonebrake, I. E. Caldwell, D. A. Mobley, B. E. Emerick, M. R. Drury, and L. L. Eberly. H. Dixon Boughter, the president at this time, entered upon his duties in 1922. In his term, a president's residence and a conservatory of music have been secured, the purchase of the latter being made possible by a gift of $5,000 by Mrs. F. B. Church. The college has an endowment of about $60,000. The conferences cooperating are the Oregon, Columbia River, Montana, and California conferences.

York College.

York College, located at York, in the central part of eastern Nebraska, is one of the younger colleges of the United Brethren Church. Its forerunner was Gibbon Collegiate Institute, at Gibbon, Nebraska. This institution was bought from the Baptists in 1886. It was operated with some success for a few years with C. M. Brooke and then J. F. Leffler as principal. In 1890, the institution was located at York, and given the name York College, the new location affording the advantage of a larger town and excellent surroundings. To secure the college, the city of York voted eighty acres of land and twenty thousand dollars. The college has the cooperation of the Nebraska and Colorado conferences. The presidents of the college have been: J. George, 1890 to 1894; W. S. Reese, 1894 to 1897; W. E. Schell, 1897 to 1913; M. O. McLaughlin, 1913 to 1919; H. U. Roop, December, 1919 to 1921; W. O. Jones, 1922 to 1924; E. W. Emery, the present incumbent. W. E. Schell was president long enough to put his own distinct stamp on the college, and to conduct it to enlarged success. M. O. McLaughlin's prominence as an educator and as a representative of higher ideals in civil government led to his being elected as a member of the national Congress. W. S. Reese, earlier and later, filled honored positions in other

educational institutions of the Church. Charles Bisset and C. E. Ashcraft have filled out extended terms as members of the faculty; the latter, as dean of the faculty, having special responsibilities devolving on him after the resignation of W. O. Jones, in 1924. York College has had and still has its great difficulties. Nebraska has many educational institutions of different grades, and the membership in the cooperating conferences is not large. And, yet, by maintaining a high standard of work, by diversifying its courses, and by fidelity to high moral ideals, it has enjoyed a liberal patronage. Its net student attendance for 1923-1924 was 490. Twelve of the students of York College have gone as missionaries, many have entered the ministry, and more than a thousand have become teachers. The college has two substantial and commodious buildings, besides a gymnasium and central heating plant. An earnest and loyal spirit pervades the college, and it is deserving of large-hearted and substantial support.

Kansas City University.

Kansas City University, located in Kansas City, Kansas, is now equally owned and controlled by the United Brethren and the Methodist Protestant churches. The United Brethren side of the partnership has a long and devious history. In 1859, it was planned to start a college at Fremont, in Breckenridge county, Kansas. In 1864, Solomon Weaver, the chief promoter in the establishment of Western College, in Iowa, moved to Kansas, and, in 1865, became the founder of Lane University, at Lecompton, Kansas, named in honor of General Jim Lane, a leader of the Free-Soil party in the troublous days of Kansas. After the State capital was removed from Lecompton, the State grounds there, with the massive foundation for the capitol building, were donated to the so-called university. A substantial building for the school was erected on a part of this foundation. Solomon Weaver served as president two years. He continued as a minister of Kansas conference until the time of his death, December 6, 1874. Some of the later presidents were: N. B. Bartlett, who served eleven years; S. B. Ervin and J. A. Weller, who each served four years;

and C. M. Brooke, who served from 1891 to 1901. The location at Lecompton being regarded as unsuitable, and conditions of financial betterment being presented at Holton, Kansas, the college was located at that place in 1903, and began operation there in 1904, under the name Campbell College. The school, under the old name, had been the inspiring mother of a large number of student generations. In its list of teachers were men and women of distinguished ability and devotion. At Holton, the school attained a good degree of prosperity, and excellent results were achieved. T. D. Crites became president in 1905, and served until 1913.

Under the pressure of financial burdens, and attracted by what seemed to be larger opportunities, the authorities of Campbell College deemed it best to unite with the Methodist Protestant church in maintaining an institution of learning at Kansas City, Kansas. On this basis, the institution, under the name of Kansas City University, has continued operation from 1913 to the present time. In this union it was the proper continuation, or legatee, of Avalon College, Gould College, Central College, Lane University and Campbell College.

On the basis of a large bequest by S. F. Mather, a descendant of Cotton Mather, Kansas City University was established in 1896 as an institution of learning under the auspices of the Methodist Protestant Church. Large contributions to the resources of the institution were made by H. J. Heinz, of Pittsburgh, Pennsylvania. There was, however, need of larger funds for development, and of a larger supporting constituency. As the organic union of the United Brethren and Methodist Protestant churches was in prospect at this time, a union of the two educational institutions seemed to be feasible and desirable.

Since the consolidation, some of the chancellors or deans of the university have been Methodist Protestants and some have been United Brethren, F. W. May holding the position now. While progress has been made in the years since consolidation, it is very necessary to enlist the more hearty and

liberal support of the entire constituency in order to secure the proper growth and benefits of the University.

Indiana Central College.

A number of United Brethren schools of various grades, in Indiana had passed out of existence. In order to meet a felt want, the White River conference, in 1902, passed resolutions proposing the location of a college at Indianapolis, provided another conference in the State would cooperate. The same year, the St. Joseph conference, and, in the next year, the Indiana conference joined in the proposed enterprise. The trustees, through joining with W. E. Elder in laying out and selling off a plat of ground adjacent to Indianapolis, secured an eligible campus, besides realizing a substantial profit in the transaction. The school began operations in 1905, with J. T. Roberts as president. Later, L. D. Bonebrake, who had been superintendent of schools in Ohio, served a number of years as president. In 1915, I. J. Good, one of the first graduates of the school, became president, in which position he continues to serve. The name university, with which the institution started, was changed to college in 1921. The steps by which the institution came to be recognized by the Board of Education of the Church, and placed on the list of accredited colleges by the Indiana Board of Education, were somewhat slow and difficult.

The college, with the support of the United Brethren conferences in Indiana, Illinois, and Wisconsin, with a church membership of above 90,000, has a large field from which to draw support and to which to minister. Indianapolis itself is an ideal center for such an institution. The enthusiasm and loyal spirit of the student body are most favorable for personal development, and promise well in the results to accrue to the Church and the kingdom of Christ. The small grounds with which the college authorities sought at first to satisfy themselves have been enlarged into an ample campus. Instead of one building, as at the beginning, a group of buildings has sprung up, having large facilities for the accommodation of students and for the various purposes of the college. In

addition, the college has the advantage of favorable surroundings created by the presence of the college and helpful to its proper life and purposes.

Shenandoah Collegiate Institute.

The above named institution of the Southland is located at Dayton, in the Shenandoah valley, Virginia. Natural attractions that may be named are the beautiful scenery, the famous Luray caverns, and the Natural Bridge within easy reach. Also, the national capital is not far away. All of this leads to the bringing of students from many distant places. The simplicity of life and the encouragements of economy make an open road to many that otherwise might be debarred from an education. The real reason, however, for this school was a purpose nearer home, the need of the neighboring people for a "school for their children." The school was started as a private enterprise in 1876, with J. N. Fries and A. P. Funkhouser in charge. Afterward, various persons were named as proprietors and principals. In 1879, the Virginia conference appointed a committee to visit the school, and in 1884 voted to purchase it. From the first, it was a school in the interest of the Church. J. N. Fries was made principal, and continued in this relation until 1887. G. P. Hott then held the position for nine years, followed by E. U. Hoenshel for thirteen years. J. H. Ruebush, as director of the School of Music, and much of the time as director of everything else, for many years has been the man on the throne or behind the throne, inspiring or impelling the different departments and activities of the school. Since 1922, D. T. Gregory has been the president. The institute has six departments, and thus meets a wide variety of demands. It gives two years of college work. Buildings for the accommodation of students and for the purposes of the school are being provided, and a substantial beginning toward endowment has been made. The present administration building was erected in 1910 at a cost of $20,000. A wholesome fear of debt has prevented rash ventures. The Virginia conference, in addition to maintaining this school, elects trustees for Lebanon Valley College. From this in-

stitution many persons have gone forth to render eminent and useful service.

Educational Institutions Discontinued.

It might seem that the best tribute to these discontinued educational institutions would be silence. The glowing anticipations, heroic efforts, and sacrificial giving in connection with their founding, entitle them to a moment's notice. What Daniel Webster said in his famous plea in the Dartmouth College case might have been applied to any one and all of these institutions in their day: "It is a small college, it is true, but there are those that love it." In some of these cases, benefits were salvaged, and from all of them useful lessons may be drawn. It will be seen that a kind of educational furore followed a long period of opposition and unconcern. Notice will not be taken here of those institutions that already have been noticed as formally merged with other educational institutions. The following is a list of discontinued educational institutions, with the date of founding: Hartsville College, in Indiana, academy 1850, college 1852; Evergreen Seminary, Seven Mile, Ohio, 1851; Blandinsville Seminary, in Illinois, 1855; Sublimity College, in Oregon, 1858; Michigan Collegiate Institute, 1859; Westfield College, in Illinois, academy 1861, college 1865; Bourbon Seminary, in Indiana, 1861; Cottage Hill Female Seminary, York, Pennsylvania, 1868; Avalon College, in Missouri, academy 1869, college 1881; Smithville Academy, in Ohio, 1870; Ontario Academy, Freeport, Canada, 1871; Elroy Institute, in Wisconsin, 1874; Edwards Academy, in Tennessee, 1877; San Joaquin Valley College, Woodbridge, California, 1878; Fostoria Academy, in Ohio, 1879; Washington Seminary, Huntsville, Washington, 1880; Gould College, Harlan, Kansas, 1881; Ontario College, Port Elgin, 1881; West Virginia Academy, 1882; Dover Academy, in Illinois, 1882; Erie Conference Seminary, Sugar Grove, Pennsylvania, 1884; North Manchester College, in Indiana, 1890; Central College, in Kansas, 1891.

Hartsville College had a long and useful career and finally passed over to the radical section in the separation that

took place in 1889. The college building afterward burned. J. W. Pruner had an important part in the work of the college. Bourbon Seminary, sometimes given as a discontinued institution, though fully organized and provided with a building, probably never reached the operating stage, as the annual conference back of it decided to join in supporting Roanoke Seminary. Evergreen Seminary never went into operation as a conference enterprise. While considerable effort and money were bestowed on it, the conference in 1853 agreed to cooperate with Otterbein University on condition that the first money raised in the conference territory by the agents of the University should go to meet liabilities against the conference seminary. Cottage Hill Seminary, though presided over by D. Eberly and listed as a church institution was privately owned.

Of the institutions named, the one that figured most in the life and work of the Church was Westfield College. Teachers and churchmen of ability held the position as president, or had a place on its teaching staff. S. B. Allen filled the office of president from 1869 to 1883, putting his strong impress on the college and in a wider way on the Church. He was born January 17, 1830. He was a student in Mt. Pleasant College, graduated at Otterbein University in 1859, studied two years in the theological seminary at Oberlin, became principal of Michigan Collegiate Institute, taught five years at Otterbein University; but the part of his career that told most was his fourteen years as president at Westfield. He was a man of large heart and great intellectual force. His moral texture and courage made him an outstanding reformer. He died March 22, 1886. Others that stood at the head of the college for a longer or shorter time were, L. Bookwalter, I. L. Kephart, W. H. Klinefelter, B. L. Seneff and B. F. Daugherty. W. C. Smith, J. F. Moore, and S. Mills, ministers of the Lower Wabash conference, did everything that humanly could be done to perpetuate and strengthen Westfield College. The building was struck by lightning and burned, with libraries and valuable equipment.

Some of the institutions named did not represent very much effort or investment, and their disappearance was felt but little, yet, in most cases there was left a trail of debt and distress. Still, many of the leading workers in the Church received their incentive and much of their preparation in one or another of these short-lived institutions. Bishop Bell and President Howard are two of a number of examples that might be given. Yet how much better it would have been if the efforts and resources of the Church had been concentrated on fewer institutions and these had been well sustained.

CHAPTER V.

BONEBRAKE THEOLOGICAL SEMINARY

The Founding—The New Name—The New Location—Results Achieved—The Financial Support.

THE Theological Seminary, long delayed in its coming, was opened for work, October 11, 1871. It is hardly strange that L. Davis, the senior professor, should exclaim at the beginning of the opening exercises: "The time has come for the opening of the Seminary. Yes, it has come, but not a moment too soon. Many of our members have long prayed to see this day, and, lo, it is here! In fact the Church has long felt the need of an institution of this kind." We have noticed sufficiently the opposition to institutions for the training of the ministry that long lingered in the Church. Bishop Russel, the foremost opposer of such institutions, lived to modify greatly his position. He left $5,000 to the Virginia conference and $10,000 to the Pennsylvania and East Pennsylvania conferences for the establishing of what might be called itinerating theological chairs, for the training of preachers under a preacher serving a charge. The plan was found to be impracticable, and the money was put to other uses. At the General Conference of 1869, at which the establishment of the Seminary was authorized, the first recommendation was that the various institutions of learning should increase "the facilities for biblical instruction, especially for young men preparing for the ministry." The preceding General Conference had recommended that the institutions of learning establish "biblical classes." But in 1869 the General Conference entrusted to the newly-formed Board of Education the task of establishing a full-fledged theological seminary. The board was quite politic in adopting as the name of the new institution, Union Biblical Seminary. It was expected that a considerable fund should be gathered before the Seminary should be opened. But time was fast passing and the money did not come stream-

ing in, so the Seminary was opened, without a building and without funds, in five small rooms in the Summit Street church. L. Davis, senior professor, and G. A. Funkhouser, a recent graduate of Allegheny Theological Seminary, were the regular teachers. J. P. Landis, a recent graduate of Lane Theological Seminary, being at the time the pastor of the Summit Street congregation, taught classes in the Seminary, receiving in exchange therefor from the other teachers assistance in his work as pastor. Eleven students were enrolled the first year.

A good three-story brick building, ample for the time, was erected in 1878, at a cost of about $10,000, and was occupied the following year. A valuable tract of five acres of land had been donated by J. Kemp for the purposes of the Seminary. Money for operating expenses came in slowly, and soon there was a growing and menacing debt. Again and again there were campaigns, successfully carried on, for the payment of embarrassing debts.

In consequence of a donation by J. M. Bonebrake to the endowment of the Seminary, of $50,000, the name of the Seminary was changed, in 1909, to Bonebrake Theological Seminary, the name, by agreement, being in honor of the six brothers of his father, who were ministers in the United Brethren church. In consequence of the smallness of the tract of land available for a Seminary campus, and the fact that neighboring conditions made the original site undesirable, an eligible site of ample dimensions was purchased in Dayton View, on which have been erected three large modern buildings as the first units of a larger home for the Seminary. On the ground already was a large frame dwelling suitable as a dormitory for ladies. The campus includes thirty-six acres. The new buildings were occupied first in the fall of 1923.

The professors in the Seminary, with their chairs and terms of service have been as follows: L. Davis, Systematic Theology, 1871-1885; Senior Professor, 1871-1884; Emeritus, 1885; deceased March 23, 1890. George A. Funkhouser, Greek Exegesis, 1871-1912; Senior Professor, 1884-1907; Emeritus, 1912. J. P. Landis, Hebrew Exegesis, 1871-1874; Hebrew Exegesis, 1880-1886; Systematic Theology, 1886-1891; Hebrew

Exegesis and Old Testament Theology, 1891—; Dean, 1907-1910; President, 1910-1921. R. Wahl, Hebrew Exegesis, 1874. George Keister, Hebrew Exegesis and Biblical History, 1874, to his death, August 21, 1880. A. W. Drury, Church History, 1880-1892; Systematic Theology, 1892—. J. W. Etter, Systematic Theology, 1891; deceased March 28, 1895. S. D. Faust, Church History, 1893—. W. G. Clippinger, Practical Theology, 1905-1909. J. G. Huber, Homiletics, 1909-1913. J. B. Showers, Greek Exegesis, 1910—. W. A. Weber, Religious Pedagogy (later, Religious Education), 1911—. M. A. Honline, Religious Education (later, Sunday-school Science), 1913-1920. A. T. Howard, President, 1921—; Missions, 1921—. G. D. Batdorf, Lecturer in Homiletics, 1922-1924. Names of assistant instructors and teachers of elocution are omitted.

For the best results in educational preparation, residence work under regular school conditions is almost necessary. Yet, the Seminary seeks to give assistance to those already engaged in ministerial work that would enlarge and strengthen their efficiency while continuing in their ministerial work. With this end in view, the Seminary has provided Seminary extension courses, which have been adopted and followed out, with excellent results, in many of the conferences.

Including the class of 1924, the graduates from the Seminary number 621. Many others have taken a partial course. The Church has called a large number of those receiving their training in the Seminary to positions of great responsibility and large opportunities of service, and the demand for qualified pastors and trained leaders is many times beyond the number that the Seminary can supply. The demands and the opportunities never were greater than now. With better accommodations and better facilities in the new home for the Seminary, an increasing number of students should find their way to the Seminary, and the support and means for enlarged efficiency and usefulness should be generously afforded by the Church. Much depends on the success of the campaign now under way for securing $1,000,000 for the purposes of the Seminary.

The endowment of the chair of missions through the $75,000 jubilee fund provided by the Women's Missionary association means much more than the amount alone would indicate. It means that the heart of the Church is with the Seminary.

While the material side in the building up of the Seminary should not throw its spiritual purposes into the background, the material side is so important and necessary to the spiritual side as to deserve careful attention and sincere appreciation. With this in mind, let us notice a few of the many persons that have contributed generously and substantially to the establishment and upbuilding of the Seminary.

The name of John Kemp should be held in grateful remembrance, not only for the gift to the Seminary of land valued at $10,000, but for the foresight and interest that reached beyond and above the prevailing ideas and standards of the times. He was born August 29, 1813. He became a minister in the Miami conference in 1850. He served in various pastorates. He was the first treasurer of the Home, Frontier, and Foreign Missionary society and the first general agent of the Seminary. When plans were being formed for the organization of the Women's Missionary association, he was the one from whom advice and encouragement were sought. He continued as a warm friend and supporter of the Seminary to the time of his death, December 29, 1883.

J. M. Bonebrake, whose gift of $50,000 toward the endowment of the Seminary led to the name "Bonebrake Theological Seminary," in honor of his father's six brothers, preachers in the United Brethren Church, died at his home in Veedersburg, Indiana, November 14, 1910. His gift, which was in land, was valued at $83,000, in 1909, at the time when the name of the Seminary was changed. When later the land was sold it brought nearly double the valuation named. He was a prosperous farmer and business man, but never held back his money from a good cause under the idea that the money was filthy or tainted, and thus not proper for the Lord's use. He always was at command for the Sunday-school work in his county and State.

Placed along with the names already given should be the names of W. H. McCormick, of Colorado, and Adam Shambaugh, of Iowa, in view of whose gifts of $10,000 each, memorial buildings on the new Seminary campus have been named. Mrs. Harriett Long, of Dayton, Ohio, and Mrs. Mary A. Herr, of Pennsylvania, deceased, should be named as large givers to the Seminary and always its faithful friends.

D. R. Miller became business manager of Union Biblical Seminary, as it first was called, in 1885, and for twelve years devoted himself earnestly to its financial advancement. His business ability had been tested and proven by his agency work for other Church institutions. He was born June 13, 1835. He became a member of Auglaize conference in 1860. He died August 5, 1909. The Christian church needs captains in finance as well as great preachers. C. M. Brooke was the business manager from 1901 to 1909.

J. E. Fout, the present business manager, entered first upon his duties in 1909, and thus has filled out fifteen years in this taxing and trying position. He may look forward with confidence to the appraisal that the future will put on the work of these years. In his period, the net assets of the Seminary have been increased from $245,497 to $858,745. In St. Paul's cathedral, London, there is the inscription, "If you would see the monument of Sir Christopher Wren (the architect), look around you." Some one, as he looks on the present buildings and grounds of the Seminary may bethink himself, and, with slight changes, make a new application of the inscription given above.

Lest it might seem that too much emphasis is put on the material interests of the Seminary, toward which there may be a tendency in the present period of material upbuilding, it may be said, in closing this sketch, that the spiritual side in the aims and work of the Seminary always is put first. Pastors and church workers at home, and missionaries in their far-off fields testify to the spiritual direction and uplift that they received in the Seminary.

CHAPTER VI.

THE SUNDAY SCHOOL

The Beginnings—The Sabbath-School Association—Later History.

THE modern Sunday-school movement originated with Robert Raikes, in London, in 1780. The purpose was to keep the children of the poor from the streets on Sunday, to teach them to read and write, and to instruct them in the Bible. The introduction of the Sunday-school in America was slow, and the most of the early examples given were experimental and temporary. Real progress began under union auspices. The American Sunday-school union was formed in 1824. For the most part, comprehensive denominational work came later, though earlier there were schools connected with individual churches; and, yet, before all this, careful attention was given to the religious education of children. In the rules drawn up by Otterbein in 1785 for his church, there was the following declaration: "The preacher shall make it one of his highest duties to watch over the rising youth, diligently instructing them in the principles of religion, according to the Word of God. He shall catechize them once a week; and the more mature in years, who have obtained a knowledge of the great truths of the gospel, shall be impressed with the importance of striving through divine grace to become worthy recipients of the holy sacrament."

It is impossible to indicate just when the first distinct Sunday schools were started in the United Brethren Church. Thomas Winters, who was licensed by Otterbein in 1799, and who preached for a number of years in the United Brethren Church, and then in the Reformed church, gave the following testimony: "Brother Otterbein, because of the bad state of religion, united with ministers of other churches for the purpose of promoting vital godliness. They came up into that part of the country where I lived, Washington county, Maryland; created quite an excitement there, started prayer-meet-

ings and Sabbath schools." The Sunday schools referred to were perhaps as much Sunday schools as some others claimed to exist in that period, but in character and continuance they could not have been at all what the later Sunday schools were. Newcomer records in his Journal for May 21, 1800, the following: "Today I came to Brother Pfrimmer's. About thirty children had assembled at his house, to whom he was giving religious instruction. Some were under conviction. I also spoke to them. Their hearts were sensibly touched. May the Lord convert them truly." This meeting was not on a Sunday. It may, however, be considered a link between the "Sabbath schools" referred to by Thomas Winters and the undoubted Sunday-school work later promoted by Pfrimmer. The removal of Pfrimmer to Indiana in 1808, and the building of a log church on land owned by his son, already have received attention. The organization of a Sunday school at that place in 1820 now stands before us an epoch-making event. Sunday schools just then coming into some definite character, and Mr. Pfrimmer being what he was, the logical result was a Sunday school. He was a versatile and resourceful man, cheerful and companionable, gifted and equipped in musical lines, a Bible student, and of unquenchable zeal. It was with great propriety that the Sunday-school board arranged for a centennial celebration at Corydon, Harrison county, Indiana, occurring May 21-23, 1920. Corydon was the old capital of the Territory and State, and five miles from this place was the old home and church of John George Pfrimmer, physician, preacher, judge, and pioneer in Sunday-school work, and in the graveyard here rests his body. The celebration was given volume and prominence by the attendance from the twenty-eight United Brethren churches in Harrison county, by the attendance and participation of many of the leaders of the Church, and by the presence and words of appreciation of the governor of Indiana and a number of other State officials. For the sake of the army of Sunday-school scholars, we would be glad to have a picture of this John the Baptist in Sunday-school work. All that is allowed us is a composite made up from the remembrance of members of his family, in which he

is set forth as a short, heavy-set man, with round face, high forehead, eyes and nose moderately large, complexion dark, face beardy but always closely shaven, hair tolerably heavy and in late years iron grey. The youngsters may now draw the picture.

The first German Sunday school in the Church, as far as known, was the Sunday school in the old Otterbein church, in Baltimore, which was organized in the spring of 1827. A peculiarity in this school for a number of years was that both morning and afternoon sessions were held. The same was true in a number of Baltimore Sunday schools.

The Church Discipline of 1817 has a short section in answer to the question, "What shall be done in behalf of the rising generation?" The answer given is that they are often to be gathered together, instructed and prayed with "that they may learn to know their Creator and Redeemer in their youth." To this section was added the following by the General Conference of 1849: "Whereas, The Sabbath-school institution is in every way worthy our highest regard and untiring efforts to promote as a branch of the Christian Church; Resolved, therefore, that we labor to have Sabbath schools organized throughout the Church. Resolved, that all our ministers, both itinerant and otherwise, do all consistently in their power to organize Sabbath schools in our societies, as far as practicable. Resolved, that our Printing Establishment furnish the Church as soon as practicable with books of suitable character for Sabbath schools. Meanwhile we will get the books whencesoever we see proper." Already, in 1842, the "Sabbath School Songster" had been issued by the Publishing House. In 1854, the Children's Friend, and in 1865 the Missionary Visitor, were established as Sunday-school papers, the latter having also a use for adults.

In 1865, the General Conference made a decisive advance by establishing the "Sabbath School Association of the United Brethren Church." Isaac Crouse, of Sandusky conference, drew up the plan, including a constitution for the association that was adopted by the General Conference. He was elected to the office of secretary, which he continued to fill until 1877.

In this period, he did much to build up the Sunday-school work. Colonel Robert Cowden, who took up the work thus far carried forward by Mr. Crouse, later spoke of him as not only a man of "great vision" but also as a man of "much method and precision," in whose presence he felt "like a bramble bush beside a giant oak." Colonel Cowden's long career as secretary, extending to 1913, was signalized by great advances in organization, Bible study, teacher training, and convention work. Charles W. Brewbaker succeeded Colonel Cowden, and continues to fill the office of secretary. He brought to his duties expert preparation, and has carried out the most advanced and best-approved ideas in the Sabbath-school work of the Church. A chain of facts with dates may not be interesting reading, but it may be valuable for reference. The following steps in connection with the United Brethren Church may be noted: The adoption of uniform lessons, 1872; the first Sunday-school library, 1874; the first Bible Normal class, 1876; the first Children's Day, 1881, the first year, June 4, afterward the first Sunday in June; general movement toward introduction of home department, 1891; a cradle roll, 1899; men's movement and board of control of Sunday-school brotherhood and young people's work, 1909; a superintendent for the elementary division, 1913. Mr. Brewbaker, the present general secretary, the editors of Sunday-school literature, and the editor of the Watchword seek to secure for the Sunday schools and children of the United Brethren Church the advantage of recent advances and high standards in Sunday-school work.

This sketch must not be closed without a notice of Colonel Cowden, not only the Nestor in the Sunday-school work of the United Brethren Church, but generally acknowledged to have had that eminence in the Sunday-school work of the country. He was born May 24, 1833, and died, as the result of being run down by an automobile, September 27, 1922. From 1877 to 1913, thirty-six years, he was the leader of the Sunday-school work of the United Brethren Church. His bringing up as a child, his record as the Colonel of a colored regiment, his character and work as a layman, his outreach as

the national chaplain of the Gideons, his adaptation and resourcefulness, his impressive presence and engaging personality, all added to his attractiveness and influence in the sphere to which he devoted his life.

CHAPTER VII.

YOUNG PEOPLE'S WORK

First Steps—Christian Endeavor—Recent Developments—Board of Control.

THE great feature of the modern church is the singling out of special classes to be served more efficiently, and then the making of these classes arms to serve the purposes of the whole church. The young people are to be helped for what they are, and then are to be helpers in all of the work of the kingdom of Christ. Various organizations, literary, musical, or social, were formed from time to time to help the young people and hold them to the Church, but at length it was found that a distinctly religious basis was at once most satisfying and efficient. In 1871, the First United Brethren church, Dayton, Ohio, organized a Young Men's Christian association, later changed to a Young People's Christian association. The Summit Street United Brethren church, in the same city, the same year, among the different classes in the church, formed a distinctly young people's class, and, in the winter of 1882 and 1883, formed a Young People's Christian association. But that which stimulated young people's work everywhere was the founding, in 1881, in the congregation of Francis E. Clark, in Portland, Maine, of the first Young People's Society of Christian Endeavor. With the rapid formation of similar societies in other places, and the formation of a general organization with Francis E. Clark as president, the movement soon came to be extended to all denominations. Some of the denominations quickly organized a general society of similar character within their denominational bounds, thinking thus more responsibly to direct the movement and better to conserve results to the denomination. The Methodists formed the Epworth League; the Lutherans, the Luther League; Baptists, the Baptist Young People's Christian Union. In the United Brethren Church, a local Christian Endeavor Society was organized at Mt. Pleasant, Pennsylvania, in

March, 1883, and another at Manheim, Pennsylvania, in February, 1884. Others followed. Local societies reached out toward a more general organization. In the Allegheny conference, representatives of a number of societies organized, in 1887, a Young People's Christian association, which in the following year became a conference organization. In 1889, similar organizations were formed in the East Pennsylvania and Miami conferences, that in the latter conference bearing the name the Young People's Christian union. From different parts of the Church, a general organization was suggested and urged. Finally, at the monthly meeting of the United Brethren Ministerial association, of Dayton, Ohio, April 14, 1890, it was decided to call a convention with a view to the formation of such an organization. June 4, 1890, the convention met at the First United Brethren church, Dayton, fourteen annual conferences being represented. The plan adopted provided for the organization of a general union of all the Young People's societies of all kinds in the denomination, to be called the "Young People's Christian Union of the United Brethren Church." The motto adopted was, "For the glory of God and the salvation of men." The object stated was "to unite the Young People's Christian societies of the entire Church of whatever name, for mutual helpfulness, for stimulating church loyalty, and an intelligent interest in the various Church enterprises, and for the organization and extension of Young People's Christian societies within the Church." Constitutions were adopted for branch and local unions. Societies were at liberty to adopt the Christian Endeavor pledge and call themselves Christian Endeavor societies. A full corps of officers was elected, with J. P. Landis as president.

Popular conventions, composed of members of all branch societies, were to be held biennially. Only delegates elected could vote on business matters connected with the organization. To an executive council, composed of the president, corresponding secretary, and nine members, meeting annually, the chief business of the union was committed.

The first large enterprise undertaken was the planting of a church in Los Angeles, California, a total of $5,000 being

contributed for that purpose through several years. The General Conference of 1893 gave its approval to the organization, and authorized the publishing of a periodical for its benefit, a publication that appeared in September, 1893, under the name, "The Young People's Watchword," with H. F. Shupe, editor. In 1894, a Junior constitution was adopted, and two years later a Junior superintendent was elected. In 1902, J. P. Landis retired as president, and W. A. Dickson retired as corresponding secretary, both these officers having given twelve years of efficient service. J. G. Huber and C. W. Brewbaker succeeded to the respective positions.

The last biennial convention was held in Indianapolis in 1908. At this time, the name of the union was changed to the Young People's Christian Endeavor Union of the Church of the United Brethren in Christ. A request was made that, as far as possible, new societies should be organized as Christian Endeavor locals. Another important act was the adoption of a memorial asking the General Conference to constitute the Young People's movement a regular department of the Church. The General Conference of 1909 approved the acts of the Young People's organization, and constituted a Board of Control, having charge of the Sunday school, Brotherhood, and Young People's work. Colonel Robert Cowden, the secretary of the Sunday-school association, being the executive secretary of the three departments.

The general conventions were for a time all that they were expected to be, large popular gatherings, but at length they came to be chiefly meetings for the transaction of the business of the union. In 1910, W. L. Bunger was chosen secretary of the Brotherhood and Young People's work, serving until November, 1912. In 1913, Miss Ida M. Koontz was chosen superintendent of the Juniors. Previously, beginning with 1902, Mrs. G. W. Kitzmiller had given efficient service as Junior Superintendent.

At the General Conference of 1913, O. T. Deever, of Kansas conference, was elected secretary of Young People's work. In taking up the work, as there were no adequate provisions for financing the department, he was obliged to do

all kinds of service and resort to various devices to secure necessary funds. He held revivals, met various engagements, all of the time talking and promoting young people's work. Miss Koontz continued in Junior and related work, serving until 1915, when her whole time was given to work in the Sunday-school department.

Prior to 1913, the Young People's movement grew and flourished by the power latent within it, coupled with a large amount of gratuitous service on the part of its officers and friends. Since 1914, when O. T. Deever, the present secretary, took active charge, the work has been carried forward on more definite and less interrupted lines. The missionary training of the Juniors, under the direction of the Women's Missionary association, has yielded good results. Conferences of leaders in the different Bishops' districts have been held, and in October 17-20, 1922, a general conference on Young People's work, participated in by leaders in general Church and Christian Endeavor work, was held in Dayton, Ohio. In May, 1922, Miss Myrtle M. Lefever became general Junior and Intermediate superintendent. In the time of the war, many hindrances were encountered. Recently, the upward trend was resumed.

Two movements that the Young People's society has been highly successful in promoting and carrying forward are the Christian stewardship movement and the enlisting of life-service recruits. In the latter movement, 2,547 young people already are enlisted, a larger proportionate achievement than marks the efforts in any other church. The one of these movements, it will be noted, is on the material side, and the other on the spiritual side, if they are not, indeed, both on the spiritual side.

As achievements are the ultimate test, this section will be closed with a summary of results. There are 750 Junior and 250 Intermediate societies, with a combined membership of 32,391. The number of Senior Christian Endeavor societies now is 1,590, with 64,194 members. This gives us a total of 2,590 societies and 96,585 members. About 20,000 of these are enlisted now in reading through the Bible.

An agency performing a large work of which little public notice is taken, is the Board of Control, having supervision of the Sunday school, young people's and brotherhood work of the Church. This board was created by the General Conference of 1909 with a view to correlating the work of these three departments. At present the men's classes in the Sunday schools are largely taking the place of a distinct brotherhood organization. The board is composed of nine members, at least five of whom are laymen, who are elected by the General Conference, together with the editors of the Sunday-school literature, the editor of the Watchword and the publishing agent. The Bishops are ex-officio members of the board.

CHAPTER VIII.

BOARD OF EDUCATION

The Founding—The Functions—The Achievements.

THE General Conference of 1869 authorized the Bishops to appoint a Board of Education. January 6, 1870, the Bishops named as the members of this board, L. Davis, Daniel Shuck, W. C. Smith, M. Wright, E. Light, P. B. Lee, S. Weaver, D. Eberly, E. B. Kephart, W. S. Titus. The chief task given to them was that of founding a theological seminary. The seminary, under the name, Union Biblical Seminary, was established in 1871, and this and succeeding boards, for some time afterward, confined their attention largely to promoting the interests of this institution. In 1879, a commencement was made in gathering funds to be loaned without interest to persons preparing for the ministry. Soon this form of effort came to engage the chief attention of the Board of Education, a distinct board of trustees being elected by the General Conference for the theological seminary. The board, in its report to the General Conference, said: "The special task committed to the board, that of prosecuting the work of beneficiary education, has been carried forward with gratifying success." In 1905, one-fourth of the amounts allowed beneficiaries was made a gift, and later some extra provisions were made in their behalf. As time passed, the attention of the board was given more and more to promoting the interest of the colleges, seminaries, and academies.

Until 1913, the corresponding secretaries were elected by the executive committee, and gave but limited time to the work committed to the board, much of their service being gratuitous or with small compensation. The corresponding secretaries of this period were, H. A. Thompson, J. P. Landis, L. Bookwalter, J. W. Etter, and S. D. Faust. Very much that might be considered in connection with the Board of Education al-

ready has been noticed in connection with the accounts of the various institutions of learning.

The work of education in the Church came to face such importance, problems and challenging opportunities, that the General Conference of 1913 decided to elect a secretary to give full-time service in promoting the various educational interests of the Church. W. E. Schell, long connected with the educational work of the Church, was chosen to this position. As in the other Church departments, the time had come for definite aims and the carrying out of well-considered policies in the field of education. The general secretary gave himself unreservedly to awakening interest in the subject of education, and stimulating and assisting the various educational institutions. As before, the securing and administration of funds for the benefit of candidates for the ministry continued to receive much attention. The report made to the General Conference in 1921 showed that, from 1879 to 1921, 1873 beneficiary loans had been made, amounting to $150,021.75. The Church still has vast resources in its young people and the wealth of its membership for enlarged results in the educational field.

CHAPTER IX.

BOARD OF ADMINISTRATION

Antecedent Steps—Scope of Operation—United Enlistment Movement—Present and Future Demands.

THE Board of Administration was constituted by the General Conference at Wichita, Kansas, in 1917. It was not an invention or a gratuitous creation, but a necessary agency compelled by recent great changes inside and outside of the Church. The time for independent, haphazard, and multitudinous effort was past. The material and the spiritual sides of church work had to be brought together. The various Church departments needed to be coordinated and unified. Of course, there would be misunderstandings and mistakes. Approaches to the formation of the Board of Administration existed in the tithing or Christian Stewardship movement present almost from the first in the young people's societies. The General Conference of 1901, in constituting a Christian-Stewardship commission, adopted the following language:

The question of the stewardship of money rightly is claiming more and more attention from Christians everywhere, and is being looked upon by many of the followers of Christ as of supreme importance in the solution of the present financial problems of the Church, and likewise the surest provision for securing funds adequate to meet the many opportunities now before us in all the departments of Church work.

We rejoice to note the degree of interest already awakened in this important subject, and believe that God is richly blessing churches and individuals that have honored him as faithful stewards.

We, therefore, recommend that the General Conference authorize a special commission of five members, consisting of and including the secretaries of our Young People's Christian union, the Church Erection society, Sunday School board, Home, Frontier and Foreign Missionary society, and the Women's Missionary association.

This commission shall be known as the Christian Stewardship commission.

In 1909, the General Conference authorized the Christian Stewardship commission to employ a secretary to promote the work of the commission, and J. S. Kendall, who already had performed large service in this form of work, was chosen secretary. In the quadrennium, the work of the commission came to be more definite and varied, including plans for the local church and all of the church departments. In 1913, under the name of a Commission of Finance, a comprehensive system for the financing of all of the interests of the Church was adopted, including a complete budget system. Some of the departments that had been doing well by going directly to the Church for funds to carry on their work were at the first, as they anticipated, losers by the adoption of the budget system. J. S. Kendall was elected executive secretary of the Finance Commission.

It will be seen that the steps as indicated above were leading directly to the constituting of the Board of Administration as adopted by the General Conference in 1917. On the establishing of the Board of Administration, J. S. Kendall was elected the first secretary. In October, 1918, he resigned as secretary and reentered the pastorate. After the years of his planning and urgency along financial lines, he may have felt that the ear of the Church was dulled to his appeals and that another voice might bring new quickening. S. S. Hough was elected to take up the responsible duties as secretary, and in consequence resigned as secretary of the Foreign Missionary society. It is not strange that someone, in naming the qualifications of a secretary of the Board of Administration, named as the three essentials, "a hard head, a soft heart, and a thick skin." Certainly, while the opportunities for service are large, the problems and tasks are difficult. An effort was made to mobilize all of the agencies and resources of the Church under what was called the United Enlistment movement, the financial goal of which was to secure $4,000,000 for the general work of the Church. Subscriptions made, reached beyond $3,000,000, but the amount paid in, in the specified time was $1,877,755.19. While the amount fell short of the goal, it yet, at least for the time, greatly enlarged the resources of the Church. The cam-

paign was in connection with the Interchurch movement that so suddenly assumed such great prominence, and shared with nearly all of the churches of America the gains and likewise the unfavorable results of that movement. The various churches, through their departments or otherwise, underwrote the expense of the movement to the extent of above six million dollars, the expectation being that friends of the churches, not holding actual membership, would make up fully the expense of the movement. But either because they had paid directly to the churches, or because of insensibility to appeal, the contributions from this source fell far short. To their honor, the churches did not shrink or default, and in 1924, the affairs of the movement were closed with every dollar of expense paid. While the cost was large, and there were some unfavorable reactions, substantial benefits resulted. In consequence of the conditions just stated, and also of others entering in, some of them due to the war, the sums written in the budget, following the United Enlistment movement, have not been met, and the departments and institutions of the Church have suffered and have been imperiled. However, through larger giving, closer cooperation, and a measure of retrenchment, a more hopeful and dependable basis is being reached. The annual benevolence budget at this time is placed at $1,000,000.

The plan of the Board of Administration, with some changes was continued by the General Conference of 1921. S. S. Hough was continued as general secretary. The Board has such important functions, being in the intervals of the General Conference sessions something of a little General Conference, that its composition and some of its duties and prerogatives may well be given:

> The general Board of Administration shall consist of the Bishops, ex-officio, and one minister and one layman for every fifty thousand members or fraction thereof from each Bishop's district in the United States, to be elected by the General Conference. The General Conference shall elect an executive secretary.
>
> The Board of Administration is entrusted with the promotion of the financial plan of the Church.

The board shall provide for the General Conference expense fund.

The board shall direct general campaigns during the quadrennium to attain such Church goals as have been determined by the General Conference.

The board shall receive reports from the general Church treasurer, and to it he shall be responsible for the faithful performance of his duties.

The board shall direct the auditing of the accounts of all the departments of the Church, with a view to securing such uniformity of method and completeness of form as shall be most efficient, and shall give any needed information to the Church.

The board shall have the management of the Ministerial Pension and Annuity plan, subject to the provisions of the plan as adopted by the General Conference.

The board shall fill any vacancies in General Conference offices that may occur during the quadrennium, in case there is no specific board charged with that duty, and no other provision of the Discipline to fill such office.

The board shall be the coordinating body for the denomination to secure harmony and efficiency in the plans of all Church departments. It shall have an advisory relation to all departments as to business methods and plans.

The board shall recommend to succeeding General Conferences such changes in the Discipline and plans of organization, and such methods of cooperation as it believes will increase the efficiency and coordinate the work of the entire Church, its recommendations to be printed and mailed to each delegate at least thirty days before the convening of the conference.

The board shall study the charters of institutions and societies of the Church, and supply the General Conference any needed information; also, it is empowered to harmonize the action of the General Conference with such charters and with State laws so that our property and interests may in all instances be preserved.

At least once each year the board shall call a conference of the annual conference superintendents, at such time and place as the board may designate, to consider questions of general interest, particularly in connection with the attainment of Church goals.

CHAPTER X.

Commission on Evangelism

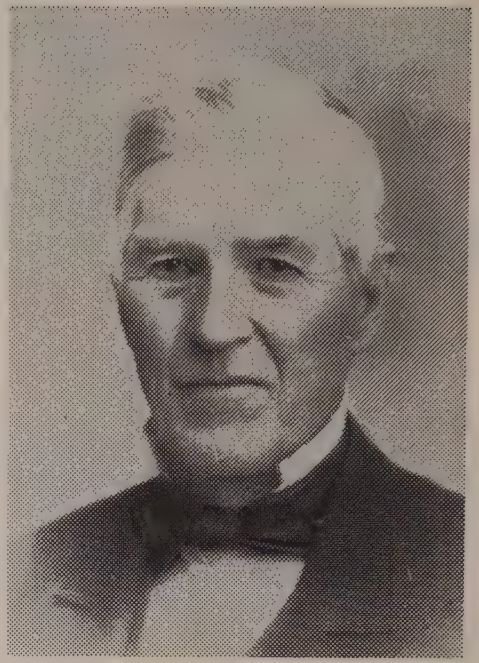
IN the first place, evangelism was the main and almost the only activity of the Church. But, as other forms of special activity came to be marked out, it seemed to become necessary that evangelism should have a title and sphere and officer of its own. In the quadrennium 1901-1905, an evangelistic committee promoted a revival campaign, being provided by the Board of Missions with a sum of $8,000 for that purpose. When the Home Missionary society was given separate existence in 1905, the following was incorporated in its constitution: "It shall have charge of the general evangelistic work of the Church, employing only representative men, and in such fields as it may be select." In 1906, J. E. Shannon was employed for this work by the Home Mission and Sunday-school boards jointly. The work was enlarged in the succeeding years. In 1913, a General Commission on Evangelism was constituted, consisting of the secretary of the Home Missions board and the secretary of the Stewardship commission, and four ministers and four laymen. The commission was left to finance its own operations, but with an exchange of pastors and a good deal of gratuitous service it succeeded in reaching considerable results. The General Conference of 1917 continued much the same agency and methods, however, appointing by resolution W. M. Weekley, Bishop emeritus, superintendent of evangelism. The General Conference of 1921 decided to constitute a department of evangelism and put the same on a par with other Church departments. J. E. Shannon was made secretary of evangelism.

CHAPTER XI.

MINISTERIAL PENSIONS

THE Ministerial Pension Board is among the latest agencies to be constituted by the Church, and yet steps leading up to it started with the very beginning of the Church. Small sums of money were given irregularly and without system for the support of old or worn-out preachers. Then came the benevolent societies, preachers' aid, through the annual conferences, and the dividends from the Publishing House. But none of the plans or agencies was efficient,adequate, or immediate in meeting the great and real needs universally recognized. The Church now feels comfortably assured that the plan adopted by the General Conference of 1921 will do much in filling the long felt want. When the plan is in full operation, four-fifths of the funds for the payment of pensions will be derived from money supplied by the Church and one-fifth from payments from those that become contributing members. At the present time, ministers that have passed a certain age and have taken out membership are eligible for pensions without making payments. Pensions already have been announced for 141 beneficiaries of this class. In devising and putting into operation the pension plan, the Church has had the expert assistance of H. H. Baish, who is at the head of the Pennsylvania State Teachers' Retirement Fund.

D. L. RIKE



SOLOMON KEISTER

S. E. KUMLER

MATT EDMONDS

LEANDER CLARK

JOHN HULITT

JOHN DODDS

JOHN THOMAS

CHAPTER XII.

BENEVOLENT HOMES

Old People's Home—Quincy Orphanage—Otterbein Home—Baker Home.

IN the Church, there were no antecedents for the existing benevolent homes. In the Historical Society room, there is a framed baptismal certificate, signed by Otterbein, that was sent a number of years ago from a poorhouse where the child named in the certificate, then an old man, was an inmate. In early times, in Ohio, it was common to put dependents up at auction, the lowest bid for caring for them being accepted. No slight is to be put on present methods by which the whole community undertakes to care for those destitute and helpless. This advance is a mark and result of Christian civilization. Yet the Christian Church has a special privilege and duty in nurturing childhood for growth and service, and caring for the aged and the unfortunate. The nearest parallel to the present benevolent homes was a United Brethren hospital at Beatrice, Nebraska, that was established in 1909, and was maintained for some time thereafter.

The first benevolent home in the Church was the Old People's Home established by Z. A. Colestock, a retired minister of Pennsylvania conference, in April, 1893, at Mechanicsburg, Pennsylvania. At the first, accommodations were furnished in his residence, which he made a gift for the purpose. Large gifts were not asked for or received at the first, as the most of those that applied for admission were not so much destitute of means for their support as they were destitute of the care and companionship that they needed

The second benevolent institution to be established by the Church was the Quincy Orphanage, located at Quincy, Pennsylvania. A boy and a girl of different families, who had been left orphans, were adopted into the family of a kind-hearted farmer, living near Quincy. When they grew up, they were married and inherited the farm on which they had been

brought up. These orphans became well known as Mr. and Mrs. H. J. Kitzmiller. Though the husband became a minister, the husband and wife are best known for the gift of their farm for the establishing of an orphanage, and for the many years of loving and capable service that they have given in the building up and management of the orphanage. The Quincy Orphanage was founded in April, 1903, just ten years after the founding of the Old People's Home. Measures were taken in 1909, and completed in 1913, by which the latter was given a place on the grounds of the former, and was formally united with it, the name for the combined institutions becoming the Quincy Orphanage and Home. The institution has the recognition of the General Conference, and has the hearty support of the annual conferences of the East district. The farm has been increased from 163 acres at the first to 225 acres at present. The entire property of the Orphanage and Home is valued at $270,000. Of the 350 children admitted, 80 have reached the age limit of eighteen and gone out into the world. The building erected for the accommodation of the old people, at a cost of $28,000 is well suited for its purpose. It was fitting that Z. A. Colestock, the founder of the Old People's Home, should here, at the age of nearly one hundred, close his earthly course. The Quincy Orphanage, by its substantial and suitable buildings, its scientific industrial methods, the physical, intellectual and spiritual training of the children, and the care and comfort that it provides for age, commends itself to the esteem and liberal support of the Church.

The Otterbein Home located twenty-four miles south of Dayton, Ohio, and four miles west of Lebanon, came to the Church as a surprise, or, considering the proportions involved, an astonishment. A beginning with a farm of 4,005 acres, with buildings to match, was more than could have been expected. The farm generally was known as the Shaker farm. The Shakers, along with other peculiarities, held strictly to celibacy, and owned all property in common. Their zeal and enthusiasm were so great at first as to draw to them many adherents, who brought their property with them. Thus, they came to have many members and to establish numerous com-

munities. They first located themselves on the land near Lebanon in 1805, giving the name Union Village to the community that they established. As later few persons joined them from without, and as there were no births within, the numbers in their various communities dwindled. As the diminishing number at Union Village saw the time of extinction coming, they and those of their sect at other places began to plan for the changes that they knew must come. At Union Village the Shaker family had decreased to twenty-six.

It was easy and a pleasure to deal with the Shakers. Their uprightness and honor were beyond question. Also, they desired that their property should not be diverted to other than worthy uses.

In 1909, J. M. Phillippi, editor of the Religious Telescope, visited Union Village and wrote an article regarding it. Soon there broke into his mind the idea of an orphanage and home, which he confided to W. R. Funk, the publishing agent. The idea was suggested to the Shakers the following year. Negotiations were carried on until 1912, when a contract for purchase was signed, the deed for the land and security for deferred payments being signed March 5, 1913. The purchase price was $325,000, $50,000 of which was to be cash, $100,000 March 1, 1918, and $175,000 March 1, 1923. The General Conference of 1913 approved the establishment of the Home, and provided for its government. J. R. King has been superintendent from the first, and Mrs. King has been matron. In the first ten years, 300 boys and girls were received, and sixteen discharged at the age of eighteen. In the same time, 140 aged persons, including twelve ministers and seven ministers' wives, were received, of whom more than fifty closed their days in the Home. In this period, through the friendly cooperation of the Shakers, careful financing, and generous contributions from the Church, the net assets of the institution grew from nothing at the beginning to $450,000. It has been a great problem, and still remains such, to care for the increasing family at the Home and complete the payment for the property, including the large sums for the equipment and stocking of the farm and the erection of new buildings.

The Baker Home for retired ministers, located on a tract of land called Otterbein, twenty-six miles east of Los Angeles, California, owes its existence to generous gifts of R. M. Baker and wife, of Monrovia, California. The Home was incorporated in 1911. On the twenty-acre plot belonging to the Home, six inexpensive cottages and two substantial modern flats have been built. Here seventeen people find homes in their old age. The mild climate and agreeable surroundings, and the possibilities for continued expansion and improvement, make the home an increasing attraction and hope for the Church, especially so to ministers of the Church that may be thinking of needs when their working days are past.

CHAPTER XIII.

GENERAL BOARD OF CHURCH TRUSTEES HISTORICAL SOCIETY

General Board of Church Trustees

SINCE 1889 there has been a General Board of Church Trustees, incorporated under the laws of Ohio, May 6, 1890. The General Conference elects a Board of Trustees for the Church of the United Brethren in Christ, consisting of twelve members, to receive and hold in trust, or apply for the benefit of the Church, all funds, donations, and bequests that may be given to the Board or to the United Brethren Church, as such, for any benevolent purpose whatsoever. This board is incorporated and handles only such funds and interests as may come to it from the General Church. It is not to be confused with the board of church trustees in the local congregation, nor with the general Church boards, each of which holds and manages the property of its department.

Historical Society

The Historical Society of the Church was organized in May, 1885. Its purpose is to collect and preserve information in connection with the rise and progress of the Church; also, objects of curiosity and interest in the form of manuscripts, books, pamphlets, medals, portraits, etc. In cooperation with the Publishing House, the society seeks to preserve complete files of all periodicals and books published by the Church, and offers aid to the annual conferences and other organizations in the preservation of their minutes and records.

A large room in the new Publishing House has been set apart for the use of the Society. Here a number of valuable articles have been gathered, including files of the periodicals, copies of church publications, autograph letters and manuscripts of Otterbein and other leaders, conference records, pictures, and photographs of men and places, oil paintings of some of the Bishops, relics from Otterbein's home, and other articles of interest and value.

PART IV.

CHAPTER I.

ANNUAL CONFERENCES

Virginia—West Virginia—Pennsylvania—East Pennsylvania—Allegheny—East Ohio—Erie—Miami—Scioto—Sandusky—Indiana—White River—St. Joseph—Michigan—Illinois—Wisconsin—Kentucky—Tennessee—Florida—Iowa—Minnesota—Missouri—Kansas—Nebraska—Colorado—Oklahoma—New Mexico—Montana—Oregon—Columbia River—California—Ohio German—Discontinued Conferences.

IN attempting to sketch the history of the several annual conferences, the writer has the conviction that readers will have a more particular interest in the account of the conferences with which they have some connection. Some features, therefore, that may not be of general interest may be included. The filling of gaps and the supplying of much particular detail will have to be left to the histories of the different conferences, a number of which now are in course of preparation by interested members of the respective conferences. For the older conferences, an account of their beginnings already has been given. In giving the later history, some overlappings will be unavoidable. While the conferences named for description are those whose names are given on the present chart of conferences, yet, in connection with the same, reference will be made to conferences that have been lost by redistricting or absorption.

Virginia Conference

Virginia conference, called the Hagerstown conference in 1829, but named the Virginia conference in the list of conferences represented in the General Conference of 1833, has suffered the loss of two large areas from its territory. The first was through the formation of the Parkersburg, or West Virginia, conference in 1857, and the second, through the forma-

tion of the Maryland conference in 1887, eight out of nine quarterly conferences voting, according to a provision of the previous General Conference, for a new conference. The forming of the new conference in what now is West Virginia was concurred in fully, but the loss of the territory in Maryland was much deplored by the Virginia part of the conference.

Following the heroic days marked by the young manhood of Glossbrenner, Markwood, Coursey, Bachtel and others, a number of worthy successors entered the ministry prior to 1857, the time when the Parkersburg conference was formed.

In 1839, the conference met in the primitive New Jerusalem church in Maryland. John Ruebush was given license to preach at the session of that year. He was a stalwart preacher and successful evangelist. In 1856, he was sent by the conference as a missionary to East Tennessee, where he labored with success until interrupted by the breaking out of the war. In 1866, he resumed work in Tennessee, but gave his later labors to work in the Virginia conference. He died in 1881. In 1840, Benjamin Stickley was licensed. From a distiller and an inciter to disturbance of religious meetings, he became an untiring evangelist, laboring chiefly in the roughest mountain regions. As a friend of the Union cause, he was thrown into a filthy prison, where his brave spirit was broken. He died in the year 1864-65 in Iowa. G. W. Statton, licensed in 1848, was an able preacher. His labors took him over all of the conferenced territory, in the Rocky West as well as in the quiet parishes of the East. He later preached in Iowa and in other districts in the West. I. K. Statton, a brother of G. W. Statton, was licensed in 1850. He was a man of unusual natural and acquired ability. After preaching in all parts of the Virginia conference, he transferred his labors to the West, serving principally in Illinois and Iowa. He was gifted as a preacher, and his good social qualities made him a model pastor. After a fruitful ministry, he died October 9, 1903.

In 1851, the conference declined to cooperate with Mt. Pleasant College, having in mind the establishment of a school of its own. However, the next year it decided on cooperation.

The conference steadily declared its opposition to slavery. It was embarrassed greatly in trying to carry on religious work in slave territory, its position being made more difficult by utterances given in free states. Articles in the Religious Telescope added to the difficulties already existing. A resolution incorporating the following language was adopted by a vote of eighteen to four: "That this conference, from the fact that the Religious Telescope, our Church paper, is calculated to hinder, rather than to promote the Church within the bounds of our conference, in consequence of its containing abolition matters from time to time, take into consideration the propriety of publishing within its own borders a religious paper for its own benefit." A resolution adopted the following year showed that the irritation was not subsiding. Possibly suggested by these utterances, but without any authority from the conference, W. M. K. Cain, who was licensed to preach in 1855, and was appointed to a field in Mason county, began in that year, or the preceding year, to publish a periodical under the name the "Virginia Telescope," at West Columbia, Mason county, of what now is West Virginia. Several sharp thrusts at the paper were made by the Religious Telescope. The proprietor of the paper seemed suddenly to have developed a strong antipathy toward the negro. He believed that the United Brethren Church would be split over the question of slavery as had been the Methodist Episcopal church, and that a paper voicing southern views would be opportune at this time. G. W. Statton, the presiding elder, soon discerned the purpose of the publication, and used his influence or authority to cut short its course. As the first notice of the Virginia Telescope is contained in the Religious Telescope of January 17, 1855, and as W. M. K. Cain did not receive a license to preach until the meeting of the Virginia conference on the 29th of that month, it seems probable that the publication of the paper began in the latter part of 1854, and that other persons than M. H. Cain had to do with its beginning. The last reference to it is in the Religious Telescope of June 13, 1855.

Two notable accessions in 1815 were Z. Warner and Isaiah Baltzel, both reaching their chief celebrity outside of the mother

conference. In 1865, J. W. Fulkerson, who had been received in 1843, was transferred to Iowa conference, thence entering the bounds of the Minnesota conference. John Haney became a member of Pennsylvania conference in 1829, a member of Virginia conference in 1830, of Pennsylvania conference in 1836, and renewed his membership in the Virginia conference in 1841. In 1850 he went to Minnesota. Fulkerson and Haney performed a long and valuable service in Minnesota, but they never forgot their old Virginia home.

In 1862, five men beginning a long and eminent career of service, were received into the southern section of the conference: H. A. Bovey, J. W. Hott, J. K. Nelson, A. M. Evers, and C. T. Stearn. The reference to the southern section of the conference brings out the fact that in 1862, 1863, and 1864, separate conference sessions were held on the two sides of the shifting belligerent line. Notwithstanding the great distraction, some results were achieved.

Some of the foremost preachers and leaders in this period, up to 1887, were the following: J. W. Howe, received in 1858, especially influential in building up the temporal interests of the Church, and as a representative in the General Conference, dying in 1903; A. P. Funkhouser, received in 1872, prominent in the policies and activities of the conference and the Church in general, an educator, elected associate editor of the Religious Telescope, prominent also in civic affairs; he died in 1917; C. I. B. Brane, received in 1876, devout and gifted as a writer and speaker, long the associate editor of the Religious Telescope, his death occurring in 1920. The conference received valuable accessions in C. M. Hott, licensed in 1876, and G. P. Hott, licensed in 1879, the former a preacher of unusual gifts, and the latter abundant in various labors in the Church. H. H. Fout, already noticed as a Bishop, was received in 1885. The conference early began to cooperate with Lebanon Valley College, and in 1884 voted to purchase Shenandoah Institute.

Virginia conference, after each reduction of its territory, the last by the formation of the Maryland conference in 1887, began with courage to cultivate its more restricted field. In the later period as well as in the earlier period, many of the

preachers raised up in Virginia went out to other conferences to stimulate and build up the Church through their devotion and enthusiasm. Of those now in service, who have borne and are bearing the heat and burden of the day, a few may be named: J. H. Brunk, the present conference superintendent, who became a member of the conference in 1897; W. F. Gruver, received in 1887, who has served well and usefully as pastor, conference superintendent, and representative in the General Conference; W. L. Childress, the poet of the conference, and a preacher and pastor as well. A further glance over the long roll of the years fixes on the name of W. H. Burtner, not an itinerant, but a godly and industrious local preacher, out of whose home went four efficient preachers of the gospel—L. O. Burtner, N. W. Burtner, O. W. Burtner, and E. E. Burtner. J. H. Ruebush, as an educator, as a musical director and publisher, and as a churchman in the laity, may be named. Others, eminent for their service, there have been, whose names the cramped scroll on earth may not include, but their record is on high. Younger men there are for whose deeds a clean open page waits.

West Virginia Conference

It has been said that when the Lord made the world he had much material left over, and that he piled it up in West Virginia. West Virginia need not be angered at the gibe. She has the coal and the oil and gas in abundance, and likewise also the raw materials and the laboratories for the making of men, and this includes the making of Christians and preachers as well. The State itself, formed in 1863, in the crucial days of the war, is a monument to the devotion of the people to liberty and the federal union.

Some account already has been given of the scaling of the mountains by the hardy preachers of Old Virginia, and their victorious labors among the hills of New Virginia. As early as 1836, Jackson mission, on the border of the Ohio river, was established. While for a time this was turned over to the Scioto conference, the occupancy of the interior parts of the country

was being established, and soon all of the territory east of the Ohio was claimed and occupied by the Virginia conference.

In 1835, the Scioto conference established a mission in Cabell county, Virginia, D. C. Topping being the preacher in charge. It was probably the outgrowth of work done on the opposite side of the Ohio river by the Scioto conference. In 1837, the name was changed from Virginia mission to Guyandotte circuit. The charge was maintained until 1847, when it and the adjacent Jackson mission were given to the Virginia conference. Jackson mission was established by the Virginia conference, but at the request of this conference was taken charge of in 1840 by the Scioto conference.

At this time, the salt belt along the Ohio river was attracting prospectors and settlers from different parts of the country. The United Brethren preachers were following their people. In 1836, the Virginia conference appointed M. Michael to Jackson mission, which included especially Jackson and Mason counties. Mr. Michael, accompanied by J. Rhinehart, presiding elder of the Maryland district, came to the vicinity of New Haven, Mason county. There they preached in a log church belonging to the Lutherans, and, on the evening of August 21, 1836, Mr. Rhinehart received twenty-one persons into the Church. Mr. Michael was returned to the charge the following year. Other appointments followed until 1840, when the Scioto conference made H. Jones, appointed to the charge by the Virginia conference, its appointee for Jackson mission. In 1847, the Virginia conference requested and was granted the return of Jackson mission.

In 1847, M. Michael seems to have been appointed to Jackson mission. It is claimed also that within this year a good-sized frame church was erected at Sand Hill, near Point Pleasant, being the first United Brethren church erected within the present territory of West Virginia conference. It had a side door leading into a separate apartment for slaves.

In 1840, a colony of Germans, members of Otterbein's church in Baltimore, came to Braxton county, near the center of West Virginia, and formed what since has been known as the German settlement. John Engle at first preached for

them. In 1842, Bishop Russel came from Baltimore and formed a circuit including Braxton, Lewis, Gilmer, Upshur, and Barbour counties, which was served by Mr. Engle until 1846, when, under the name of Lewis mission, the Virginia conference assigned Benjamin Stickley to it. Some of the time it was served under the name of Buckhannon circuit. Here then were the two foci about which the work in West Virginia was built up, the one in Mason county, and the other in Braxton county. In 1851, a Western Virginia district was constituted, consisting of six charges. To this part of the territory of the conference, some of the strongest preachers were sent. G. W. Statton was presiding elder in 1855, at the time when W. M. K. Cain was endeavoring to establish his Virginia Telescope at West Columbia, as already referred to.

At the session of the Virginia conference in the spring of 1857, a memorial was voted asking the General Conference, soon to convene, to constitute the western district a new conference, to be known as the Parkersburg conference.

March 4, 1858, the new conference met at Centerville, Tyler county. The charter members were J. Bachtel, W. Miles, Levi Hess, J. W. Perry, Z. Warner, S. Martin, Eli Martin, William James, J. P. White, H. R. Davis, and D. Engle. The talent and consecration of Bachtel have been referred to. J. W. Miles was an Englishman of education, and, when the free-school system was introduced, became the first superintendent of schools in Gilmer county. D. Engle had received a good education in Germany. Z. Warner had been a student in the North-western academy of Virginia, and became the second superintendent of schools in Tyler county. J. W. Perry had the advantage of academic training. Levi Hess and H. R. Davis had received a medical education. Eli Martin was educated for the legal profession. At the first, there were eleven preachers, ten charges, and 1,327 members. The first year there was an increase of 567 members. The name Parkersburg conference was changed to West Virginia conference in 1897.

The chivalry of the earlier and later preachers in West Virginia has not been excelled by the preachers in any other

part of the Church. Under the leadership of Z. Warner, a regular school was carried on for the development and equipment of the preachers. With good material to start with, an unfailing enthusiasm, and a responsive people to appeal to, it is not strange that there came to be a strong ministry and a loyal laity. Ministers not already named that filled a large place in the work of the conference, were: S. J. Graham, E. Harper and William Slaughter. Some of the prominent ministers whose names are yet on the conference roll are, J. T. Foster, E. H. Waters, C. H. Cox, J. M. Knight. Clarksburg is credited with four churches, Huntington with three and Parkersburg with three.

West Virginia conference has transferred to other conferences in the Church more than four score preachers, the names of a few of these being, J. W. Boggess, L. W. Lutz, R. A. Hitt, E. L. Reese, and M. L. Weekley. West Virginia is home soil to Bishop W. M. Weekley. The members of West Virginia conference, ministerial and lay, have impressed themselves on the Commonwealth of West Virginia as perhaps the membership of no other denomination has done. They have touched and influenced public life in no ordinary way. Z. Warner, in 1882, organized the State in the temperance movement that led to the temperance triumph in 1912. J. B. Ware may be named among the capable and active laymen.

The total church membership in the conference is 10,337.

Pennsylvania Conference.

Pennsylvania conference, starting out as a separate conference, with the boundaries given it by the General Conference of 1829, practically from the first, but formally in 1837, yielded Frederick county, Maryland, to the Virginia Conference. In 1833, it gained from Muskingum conference the Western counties of Pennsylvania. By its own action, in 1838, it divided its territory, and constituted Allegheny conference. The development of the conference for a time within its narrowed bounds has received notice. Through a course of several years, a larger number of effective preachers were entering the

ranks, and the large, unwieldy circuits were being divided into smaller fields. Showing that the conference was taking its responsibility seriously, the session of 1844 was continued through eight days. In 1844, John Neidig and, in 1845, John Snyder passed from labor to reward. These were among the last to disappear of the first generation of preachers.

In 1845, the conference, at its session beginning February 12 adopted the following resolution: "Resolved, That this conference pray the General Conference through its delegates to divide this conference and make the Susquehanna river to be the dividing line." The General Conference, meeting in May following, granted the request. The conference met as a whole on February 20, 1846, and amicably made all of the arrangements for separation. There seemed to be little reason for the separation outside of a measure of convenience, and the fact that the German language was planted more firmly on the east side of the Susquehanna. In the division, East Pennsylvania conference had, according to the secretary's record, thirty-six members, and the West Pennsylvania conference had forty-seven members. The indications of the secretary however, are not entirely full or accurate. East Pennsylvania conference had the larger room for expansion. A statement of the first assignment of preachers to the fields of the two conferences will give the best idea of the strength and prospects of the two conferences: East conference: Christian Peffley, presiding elder; Highspire station, Simon Dresbach; Dauphin circuit, Jacob Scholler, John Mayer; Halifax circuit, Jacob Roop, Joseph Young; Lancaster circuit, George Gilbert, David Gingerich; Berks county, Simon Noll; Pine Grove mission, Adam Sand; Northumberland mission, Samuel Seiders; Lebanon station, Christian S. Crider, Lebanon circuit, Henry Staub, Gideon Smith. West conference: John Russel, presiding elder; Chambersburg station, John Fohl; Shopp's station, Jacob Kessler, Samuel Maloy; Hershey's station, George Miller; Chambersburg circuit, J. C. Smith, J. M. Bishop; Rocky Spring circuit, Alexander Owen; Perry county mission, John Dickson; York county mission, Samuel Enterline; Dover circuit, Tobias Crider; York mission, Enoch Hoffman; Balti-

more mission, Peter Bitzel, A. Marker; Baltimore station, Jacob Erb.

It is not strange that the work of the Pennsylvania conference moved forward with men of such unreserved faithfulness in its corps of workers as J. Russel, J. Erb, and J. Dickson, who deserve as much honor for their work in the conference as for their larger work as Bishops. Alexander Owen had gifts of a high order, both as a thinker and orator. After serving important charges in his conference, he served as president of Mt. Pleasant College, as editor of the Unity Magazine, and as president of Otterbein University. He was born October 22, 1820, and died December 3, 1861. W. B. Raber, was a preacher whose large gifts were well matched by his consecration to his work. He had better academic training than most of the preachers of the times. He died February 11, 1875. Samuel Enterline did much in planting the Church in York county, and also in building up the Church elsewhere. He was the pastor of Otterbein's congregation in Baltimore, 1854 to 1857. Christian Crider, a grandson of Martin Crider, supported by Otterbein's church in Baltimore, began in 1840 the establishment of the Church in the city of York. Yet, to J. C. Smith belongs the credit of laying the foundation for the large scope that the work of the Church in that city came to have. He was born January 22, 1819, and died November 13, 1886. Z. A. Colestock was a long and firm link in the work of the conference and the Church. He was born March 25, 1824, and died January 19, 1924, lacking but little of being one hundred years old. He was received into the Muskingum conference in 1844, and in 1846 began his labors in Pennsylvania conference. He served important charges and as presiding elder for many years. He attended seventy-five consecutive sessions of the conference. He was the founder of the Old People's Home at Mechanicsburg, now relocated at Quincy, Pennsylvania.

In 1901, Maryland conference, which had been formed from Virginia conference in 1887, was united with Pennsylvania conference, Allegheny county and a part of Garrett county being assigned to Virginia conference. A. M. Evers had been

one of the chief workers in the Maryland conference. C. I. B. Brane, C. M. Hott, J. K. Nelson, and others rendered good service. St. Paul's church, with its long history, remained the leading church. This church was long served by A. B. Statton, later by S. G. Ziegler, and now by F. Berry Plummer. The Frederick church, where the General Conference of 1901 was held, has interest to the entire Church. Here E. H. Hummelbaugh was pastor for ten years.

The new bounds given to the conference are well suited to its enlarged aspirations. W. H. Washinger, the conference superintendent from 1902 to 1917, when he became Bishop, and A. B. Statton, conference superintendent from that time to the present, have led the conference in a larger command of its resources and a fuller occupancy of its territory. Prominent pastors and workers, who more recently went to their reward were C. T. Stearn, D. Eberly, J. W. Kiracofe, C. W. Stinespring, J. P. Anthony, W. A. Dickson, J. R. Hutchison, and J. P. Koontz. A. R. Ayers, after long and excellent service, was granted a local relation in 1823. Vigorous and well-equipped pastors now in service will give a good account of the trust committed to them. The conference is well represented in the general work of the Church and in the foreign missionary field.

A feature of the work of the Church in general, and particularly in the most of the older conferences, is the building up of larger and stronger churches, especially in the cities. In this line of work, Pennsylvania conference ranks well. Baltimore has five churches. It might also count the old Otterbein congregation, though this congregation acknowledges relationship with the conference from which it receives its pastor. York has six churches. The church at Chambersburg has the largest membership. The long effort to establish a church in Washington has proved a gratifying success. Other prosperous churches might be named. Among the laymen of the earlier period, J. Hoke, of Chambersburg, filled an important place. W. N. McFaul, of Baltimore, among the laymen of today, stands ready for any call to service. The conference has the special pleasure and pride of having the Orphanage and Old

People's Home at Quincy within its territory, and Lebanon Valley College within easy reach.

The present church membership in the conference is 26,785.

East Pennsylvania Conference.

The early part of the history of East Pennsylvania conference is common with that of Pennsylvania conference. Even after the division, there was much of changing back and forth on the part of the preachers. Harrisburg was something of mutual territory, or neutral territory, as for a time no very serious attempt was made to establish work within its bounds. Even a superficial examination of the territory embraced within the boundaries of the conference will impress one with the large proportion of the German population, and the large extent to which the Church, earlier and later, was built up out of this German material. The numerous religious sects in an early day, many of them loosely united, afforded both advantages and disadvantages in building up a reliable church organization. In this field, also, the Evangelical Association was a zealous and active competitor. The slowness in forming classes has been mentioned. Levi Reist, whose wife was a great-granddaughter of Isaac Long, when asked, in 1887, why the United Brethren were so weak in the Isaac Long neighborhood, replied as follows: "The Brethren started out a little undenominational, and that spirit exists more or less today. At this time, there are two sisters living, both upwards of eighty years of age who were never taken up, as they say. Also, there were three other sisters, who died within the last ten years, who were good members, but who had never been taken up, or formally received into the Church. Rev. Joseph Long, a local preacher of high standing as a Christian, and a good United Brethren, was at the same time a *Freiheits* (liberty) man." Other cases could be given. Yet, we look back to the fathers of the early day with sincere reverence and appreciation. John Neidig, in Dauphin county, and the Lights and Criders, in Lebanon and Berks counties, and Christopher Grosh, Martin Boehm, and the Hersheys, in Lancaster county, make up a large part of the

early history. At an early day, the German evangelists from the west, as well as from the east of the Susquehanna, and also from Maryland, pressed their way to the eastern border of Pennsylvania. We have noticed the itinerants and their fields of labor in 1846, the time when the Pennsylvania and the East Pennsylvania conferences entered on the cultivation of their particular fields.

John Light, who long had been a leading preacher, died in 1845. Rudolph, Ezekiel, and Job Light, later prominent preachers, were his sons. Caspar Light, named as a presiding elder in 1846, the brother of John, was a preacher of commanding influence. He died in 1858. Another brother, Joseph, came into the ministry later. The father of this trio of ministers was Felix Light, whose large usefulness has had previous notice. John A. Sand was a preacher and pastor of large usefulness. He was pastor of Otterbein's Baltimore congregation from 1860 to 1867. For a time, he preached in the Ohio German conference. He died in Baltimore, September 16, 1880. Daniel Funkhouser was received on transfer from Virginia conference in 1847. He filled a large place in the subsequent work of the conference. His life's labor closed August 31, 1869. In 1849, the East Pennsylvania conference, having no suitable English-speaking preacher to send to a mission formed two years before in Philadelphia, asked the Pennsylvania conference to furnish the missionary, the two conferences to share equally the expense. A Primitive Methodist congregation had asked to be organized as a United Brethren congregation. J. S. Kessler was sent. His labors continued there for four years, when great difficulties came in to interrupt the work. Through close application to books and the requirements of his work, Mr. Kessler had become a most acceptable and efficient preacher and pastor. He was licensed to preach in 1834, and died in 1863. In 1853, the East Pennsylvania conference requested the Pennsylvania conference to send a preacher to Harrisburg, and Mr. Kessler accordingly was sent. His term of one year was interrupted greatly by bodily affliction. In 1840-41, while preaching on Dauphin circuit, he had preached in Harrisburg, about which time a commodious church edifice was purchased in that city.

The East Pennsylvania conference suffered several losses of territory, later recovering the same. In 1869, the East German conference was constituted, including "east of the Allegheny mountains," three charges in the Pennsylvania conference, one being the Otterbein congregation in Baltimore, and fifteen charges in East Pennsylvania conference, selected with reference to the prevalent use of the German language. In 1877, the name of the conference was changed to the Eastern conference. The General Conference of 1881 gave to the East German conference, in addition to certain designated charges a large slice of the territory of East Pennsylvania conference. Then it was ordered "that the East Pennsylvania conference be attached to Pennsylvania conference under the name of Pennsylvania conference." No objection or protest was offered. Yet the Pennsylvania and East Pennsylvania conferences met in "joint sessions" through the quadrennium, each conference separately ratifying the proceedings. The East Pennsylvania conference had been chartered in 1866, and the Pennsylvania in 1869, and each desired to continue in its corporate character. Delegates were elected for each conference to the General Conference of 1885, but the General Conference decided that, on technical grounds, it could not admit delegates from an East Pennsylvania conference. The General Conference of 1885 gave to the East Pennsylvania conference full recognition, the East Pennsylvania conference, with good reason, claiming its identity and continuance unbroken. Yet the East German conference, under varying names, continued to hold a large part of the original territory of East Pennsylvania conference down to 1901, when the former was consolidated with the latter. In the period named above, the East German conference developed a large measure of strength. Some of the prominent members were S. Vonnieda, long connected with the Printing Establishment; D. Strickler, for a time editor of the *Froeliche Botshafter* and J. Doerksen, L. W. Craumer, and H. S. Gabel, who began his useful career in the conference and in the Church in 1882.

The East Pennsylvania conference for at least twenty-five years, has been cultivating its territory steadily and more intensively, and growing in strength and efficiency. D. D.

Lowery was elected conference superintendent in 1893, and annually thereafter until the time of his death in 1917. He was a leader of unusual energy and industry. Since his death, S. C. Enck has been the active and capable superintendent. While the rural churches have not been neglected, the notable growth has been with the city churches. Harrisburg now has six churches with two promising missions. Derry Street church, with J. A. Lyter pastor, since October 1899 has the largest membership, the number being 855. Other cities with strong and growing churches are Reading with three churches, Lebanon, with seven churches, Lancaster, with two churches, Philadelphia with two. Some of the pastors in longer service in these churches are S. E. Rupp, B. F. Daugherty, H. E. Miller. I. E. Runk is the pastor of the college church an Annville, and I. M. Hershey of the well-established church at Myerstown. Laymen that have meant much to the conference and Lebanon Valley College are A. S. Kreider and J. R. Engle. Another layman, H. H. Baish, is the secretary of the Preachers' Pension Bureau. Revered ministers not referred to above, whose names ever will be cherished, were, with date of decease, Isaiah Baltzel, 1893; H. B. Dohner, 1905; G. W. M. Rigor, 1906; and I. H. Albright, 1919. The conference has the pride of having located at Harrisburg a splendid bishop's parsonage for the East district. The present conference membership is 26,487.

Allegheny Conference.

We have looked forward on the course of the Allegheny conference from the time of its organization in 1839. We now look back from our own time on its later course. It has a larger membership than any other conference in the Church, having an enrollment of 28,553. Throughout its history, it has had several advantages. It has retained substantially the boundaries given it at first. In the north, Erie conference acquired territory nominally belonging to it, but never occupied by it. The Church early became established in prosperous communities and growing towns and cities on the main lines of travel, especially those running east and west. Ministers of good

native abilities, who have used diligence to improve their talents, many of them having full advantage of the schools, have, under the blessing of God, earnestly devoted themselves to the work of building up the kingdom of Christ in the field for which the conference is responsible. The results gained through the enthusiastic ministry of the early preachers were not conserved as they might have been by the organization of classes and the erection of churches. Cities were entered slowly, and for a considerable time the impression persisted that the Church was not adapted to city work. In 1850, missions were started in Pittsburgh and Allegheny City, but neither had much success, and after about ten years the buildings erected for their use were sold.

But the measure of success that has been attained, in the face of all difficulties, shows the strength of the moral and spiritual forces by which the work was borne onward. A large number of ministers raised up and becoming efficient in the conference have gone out to other fields. J. B. Ressler, received in 1842, after successful work as pastor, presiding elder, and agent for Mt. Pleasant College, transferred in 1873 to Scioto conference, where he continued in like work in connection with the Scioto and Central Ohio conferences and Otterbein University. He died at Westerville, Ohio, April 27, 1891. Mrs. Lillian Harford, president of the Women's Missionary association, is a daughter of J. B. Ressler, and J. I. L. Ressler, who has served as pastor and presiding elder in Allegheny conference, is a son.

Steps were taken in 1847 to establish an institution of learning. After three years of preparation, a college was opened at Mt. Pleasant, Pennsylvania, in November, 1850. Prospects at times were promising, but in consequence of inadequate financial support the college was merged with Otterbein University in 1858, and Allegheny conference entered on cooperation with that institution. From 1882 to 1891, however, the conference stood in cooperation with Lebanon Valley College. W. B. Dick and D. Speck were prominent ministers in the conference. L. W. Stahl is the senior member of the conference having become a member in 1872. In all these

years he has been active as pastor and presiding elder, besides having served in the General Conference and on important church boards. J. H. Pershing received annual conference license in 1876, and filled out a long term of service as pastor and presiding elder, and has been the associate pastor at Greensburg since 1911. He has been a pioneer in a number of the enterprises and advances of the conference and the Church.

The following from a "Historical Sketch of Allegheny Annual Conference," by L. W. Stahl, representing the year 1913, states what the conference claimed for itself at that time:

From the beginning, the Allegheny conference has been one of the most aggressive in the Church. The conference has always stood faithfully by all of the general interests of the Church. It has furnished a number of the leading ministers of the Church. Bishops William Hanby, E. B. Kephart, and C. J. Kephart are from the territory of our conference. E. B. Kephart and Dr. I. L. Kephart, who for nineteen years edited the Telescope, were for a number of years members of our conference. W. R. Funk, D.D., publisher; H. F. Shupe, D.D., editor Watchword; and S. S. Hough, D.D., secretary of Foreign Missionary society, are members of the conference. Revs. J. R. King, D.D., J. M. Lesher, missionaries to Africa, and F. A. Risley, at present a missionary in Africa, are members of the conference.

Prominent in the educational work of the Church we may name E. B. Kephart, I. L. Kephart, C. J. Kephart, S. B. Allen, H. A. Thompson, D. D. DeLong, G. A. Funkhouser, George Keister, W. J. Zuck, A. L. DeLong, W. S. Eversole, L. Keister, J. T. Spangler, E. U. Hoenshel, L. F. John, and J. B. Ressler, the successful college agent. Other members of the conference have been scattered through the Church, among the number, George Miller, J. Wallace, S. S. Snyder, W. H. S. Keys, G. W. Miles Rigor, J. R. Evans, J. S. Gingerich, J. Riley, and many others that space forbids us naming. Mrs. Lizzie Hoffman Derrickson, founder of the Women's Missionary society, and Mrs. L. R. Harford, president of the above society, and Mrs. F. A. Risley were reared in the Allegheny conference.

A new generation of preachers are making themselves felt in the work of the conference. The splendid order and forward movement of the conference in recent years are due largely to

the leadership of J. S. Fulton, who has been the conference superintendent since 1907. Laymen that are deserving of more than mention were: John Thomas, of Johnstown, deceased in 1914, Solomon Keister, of Scottdale, deceased 1901, and John W. Ruth, of Scottdale, deceased in 1920, who greatly assisted through their money, as well as in other ways, in building up the interests of Christ's kingdom. The stronger churches in the conference are the First and Second churches in Altoona, the First, Park Avenue and Homestead Avenue churches in Johnstown, and the churches at Braddock, Connellsville, Greensburg, Scottdale, Tyrone, and Wilkinsburg. Other churches rank well along with these.

East Ohio Conference.

We have followed the history of the Muskingum conference from the time of its first session in 1818 to about 1845. We shall follow it still for a time under the old name. This conference, in 1853, gave up the northern part of its territory, which, together with the "north half of Mercer county, and all of Crawford, Erie, and Warren counties, Pennsylvania, with the privilege of extending the work into the unoccupied territory of New York," was made to constitute a separate annual conference district called the Erie.

In 1861, the name Western Reserve was given to the Ohio part of this territory, together with parts of five bordering counties in Pennsylvania. A new conference district was formed between the east boundary of the Western Reserve district and a new West boundary of the Allegheny conference, to which the name Erie was given, this conference also including the State of New York. In 1877, the Erie conference was given the Pennsylvania territory of the Western Reserve conference. In 1886, the Western Reserve conference, as thus described, and the Muskingum conference, in harmony with an authorization by the General Conference, were united, rather reunited, under the name East Ohio conference.

There are those yet living to whom the name Muskingum is dear. The preachers of outstanding ability and effectiveness in the middle period of the Muskingum conference were Alex-

ander Biddle and J. Weaver. Of the latter, an account has been given. The former came into the conference in 1831, and moved into the territory of the Sandusky conference in 1847, but he always regarded the period from 1837 to 1847, most of which time he served as presiding elder, as the golden years of his ministry. As early as 1832 he held successful meetings in Beaver county, Pennsylvania. He was a man of large mold physically and mentally, and was characterized by truly prophetic fervor. At a camp-meeting in Stark county, a mob appeared to break up the meeting. Mr. Biddle, rising in his massive form, prayed, "Lord God Almighty, let thy power come." The leader of the mob fell to the ground crying for mercy, while his followers fled. In one year, one thousand members were added to the Church on his district, largely through his direct efforts. His work was carried forward amid the greatest difficulties and hardships, and with the most meager financial support.

In 1847, by a vote of 26 against, to 9 for, the conference refused to enter on cooperation with Otterbein University, but the next year repented and unanimously reversed its action. The members of the conference showed their real fear, however, by adopting a resolution asking the General Conference to place in the Discipline a rule forbidding our institutions of learning becoming "theological institutions." In 1848, it was made a rule of the conference, "that all those who use tobacco be seated on the gentlemen's side of the house." In the various annual conferences at this time it was usual to pass a resolution against the use of tobacco in the place of meeting.

In 1849, the conference passed a resolution asking the Allegheny conference to permit the Muskingum conference to occupy a portion of country bordering on Lake Erie "not being occupied by the Allegheny conference, a portion of it being already successfully occupied by the Muskingum annual conference."

In 1852, the conference asked the General Conference to divide the territory of the conference. The General Conference complied with the request. The Pittsburgh, Fort Wayne, and Chicago railroad was made the dividing line. The new confer-

ence, called the Erie, included, as said above, bordering territory in Pennsylvania. The new conference thus had the larger territory, and also a slight majority of ministers.

At the division of the conference in 1853, the Muskingum conference started out with 2,044 members, and, at the session in 1885, the number had increased to 4,634, not a great increase for thirty-two years. B. F. Booth, who came into the conference in 1864, was an able preacher and executive. He served twelve years as presiding elder. In 1889, he was elected by the General Conference secretary of the Missionary society, but died, March 6, 1893. He had represented his conference in five General Conferences, and had served on important boards of the Church.

The Muskingum and Western Reserve conferences met in joint session at Massillon, Ohio, September 8, 1886, and completed a union of the conferences. W. B. Leggett and J. G. Baldwin, the secretaries wrote: "The long-talked-of union of Muskingum and Western Reserve conferences, which was the chief object of the joint session, was most grandly and harmoniously consummated." The Western Reserve section, which started out in 1853 with 1,340 members, reported 2,923 members in 1885. The figures for 1853, however, included members east of the Ohio State line.

We must now reach back and bring forward the history of the Western Reserve conference, including notice of Erie conference territory for the time when this territory was connected with the Western Reserve territory under the name of Erie conference. If we could say that the Western Reserve conference was formed in 1853 by division from the Muskingum conference, and the Erie conference was formed in 1861 by division from the Western Reserve conference, convenience would be well served. We are to remember that the Western Reserve of Connecticut means that the territory of the Western Reserve conference was occupied largely by New England people, who were not the most ready element for the United Brethren preachers to work among, a considerable number of them having their own church partialities. However, on the south of the Reserve, belonging to Western Reserve conference,

there was a narrow bordering strip where the Germans were more numerous. Yet to this trying field the United Brethren evangelists went undaunted. Many of these people, the English of the English, were won to Christ and the Church, some of them becoming recruits to the ministerial force. In 1847, J. Weaver, afterward Bishop, had for his first charge Lake Erie Mission, being two hundred miles around, with seventeen appointments and twenty-three members. J. Goodin had travelled the charge the year before. At an appointment seven miles from Cleveland, an infidel, a large man and a justice of the peace, rose and said that there should be no more preaching in the community, and entered on a dictatorial harangue. A little Irishman became excited and retaliated. At this point, the Irishman's wife sprang to her feet and said: "Faith, Davy, you may as well die for an old shape as for a lamb. Just give him a little." Whereupon Davy felled him to the floor, and dragged him out of the house by the heels.

Already in 1850 there was an Ohio City mission, Ohio City being a suburb of Cleveland. A small church was built here, used sometimes by the English and sometimes by the Germans. In 1851, a New York mission was recognized.

The two sections of the Muskingum conference met in joint session on October 13, 1853. The scope of the work in the Erie (or Western Reserve) conference is indicated by the names of a few of the charges. Among these we find, Ohio City mission, the New York mission, to be divided into three missions, Erie circuit, Oil Creek, Sugar Grove, and Vanango appointments. A few of the prominent charter members may be named. A. Brazee, born in Connecticut, became a member of the Muskingum conference in 1849. As pastor, presiding elder, and delegate to four General Conferences, he rendered large service to the conference and Church. Eli Slutts likewise was prominent as a pastor and presiding elder, and everywhere left his mark for good. He died in 1863. The name of William Cadman will be reserved for notice later.

In the eight years of the existence of the Erie conference as constituted at this time, a strong, aggressive spirit was shown. The Church membership increased from less than two thousand

to more than four thousand. At the session of 1860, a resolution was passed asking the General Conference to divide the territory of the conference, making the Ohio State line the line of division. The General Conference, at its session in 1861, responded by dividing the conference, but gave to the Western Reserve conference parts of five counties in Pennsylvania bordering on the Ohio line. This strip, however, was given to the new Erie conference in 1877.

The two sections of the conference met in joint session in 1861. The Western Reserve conference started out with much hope and purpose. It had a number of good leaders, and the rank and file in the ministry were earnest and self-sacrificing. For a number of years there were moderate annual gains, but later there was an actual decline in the number of members of the Church. In 1870, the conference undertook the establishment of an institution of learning called the Smithville high school. At first, it seemed to prosper, but soon the matter of its support became a distressing burden, and in 1880 the school was given up. With this statement of the wanderings and struggles, the successes and the disappointments of the Western Reserve conference, we return to take up and follow the more hopeful history of the newly christened East Ohio conference.

Should not the shock of two bodies coming together generate some heat? Yet, in this case, it was not so much like the heat of two comets colliding as it was the generous warmth of co-workers coming into close fellowship, with a great open field before them for cultivation. To know the low point at which the conference had to begin its work, it is necessary only to notice that at the first session of the united conference in 1886, missionary appropriations were made as follows: Akron, $150; Canton, $50; Alliance, $50; New Philadelphia, $50; Marietta, $50; Penfield, $50. There were thirty-nine itinerant and forty-three local preachers, and 8,166 members. In 1923, the membership had a little more than doubled, being 16,500. Akron now has four churches, with a combined membership of 1,454. Canton has two churches, the First Church having a membership of 2,353, with a total enrollment in the Sunday-

school of 3,558. Other churches, both city and rural, are in a growing condition. Within the conference bounds, there are thirty-two county seats. Some of the leading ministers, with the time of their death, were the following: D. W. Sprinkle, 1908; U. M. Roby, 1914; D. Kosht, 1914; J. G. Baldwin, 1915. The last named was born in New England, December 15, 1824. had the distinction of being baptized by Lyman Beecher, began preaching in 1848, was connected with the Muskingum, Erie, and Western Reserve conferences, thus connecting all the sections of the East Ohio conference. R. Watson, one of the last to fall in the ranks, entered the ministry in 1856, and, with a record of unbroken service for fifty-six years, passed to his reward December 5, 1923. J. S. Kendall, the present conference superintendent, has held a prominent place as a pastor and a religious leader. As secretary of the stewardship committee and of the Board of Administration, he has had much to do in promoting the general work of the Church. The fact that he came all of the way from Catholicism may explain in part his zeal and industry. C. Whitney, emeritus home missionary secretary, and P. M. Camp, the present missionary secretary, are members of the East Ohio conference. Ira D. Warner, W. W. Williamson, J. E. Comer, Sager Tryon, and Mrs. Ellen R. King, are among the active pastors in the conference. The United Brethren Church has had in its fellowship no layman larger hearted or more open-handed than A. A. Moore, of Barberton, Ohio, who went to his reward August 26, 1918. He was a large benefactor of education, missions, and every good cause. Jay M. Cogan, of Canton, Ohio, has for years been the superintendent of the largest Sunday-school in the Church, and also a member of important Church boards.

Erie Conference.

The beginnings leading up to the new construction of Erie conference in 1861 have been noted. Its proper territorial bounds were gained when, in 1877, the Ohio-Pennsylvania line was made its western boundary. With a generous portion of

northeastern Ohio and all of the State of New York in which to expand, it can make no complaint of want of territory.

The Erie conference and the New Erie conference, as it was called, met in joint session September 18, 1861. The following names of the fields of labor of the new conference give a good idea of the territory occupied: Harbor Creek, Amity, French Creek, Oil Creek, Pleasantville, Oakland, Rockland, Sugar Lake, Sugar Grove, Fine Grove, Allegheny, Cattaraugus, Harmony, Westfield, Findley Lake, Bear Lake, Chautauqua, Clear Creek, Erie county, West Niagara, Niagara county, Orleans, Genesee, and Bennington. New York was occupied before the adjacent parts of Pennsylvania were occupied. The sons of Christian Smith, one of the early preachers, and J. G. Erb, a preacher, were the center for a United Brethren community about seven miles from Buffalo, when Jacob Erb visited the community in 1825, and Bishop Newcomer held meetings there in 1826. In 1861, William Cadman was one of the three presiding elders, and I. Bennehoff, N. R. Luce, and J. G. Erb were among those assigned to charges. In 1862, when the first separate session was held, W. Cadman, L. L. Hager, and I. Bennehoff were made the presiding elders. At this time, the Church membership numbered 1,490, and within the conference territory there were eight or nine small churches. In the Pennsylvania territory, along the Ohio line given to Erie conference in 1877, there were several small churches. In the stretch of time from 1862 to the present, the lives and labors of four or five of the preachers of the conference furnish significant living links, reaching back, indeed, into the earlier period. William Cadman received license to preach in the Muskingum conference in 1851. From the first, his field was in New York and Pennsylvania. He had all of the necessary qualities of a pioneer preacher. He had strong magnetic qualities and proved capacity to endure. His valiant career was brought to a close January 11, 1900. L. L. Hager received license to preach in 1856, and was instant and continuous in service as a pastor and presiding elder as long as his strength permitted. He died October 6, 1919. He was a poet as well as a gifted preacher. He left a contribution of three volumes

of poems. J. Hill long was recognized as the Nestor of the conference. He was admitted to the old Erie conference in 1857, and his labors were continued until his death, which occurred June 3, 1905. Thirty-four times he was elected presiding elder, and was elected the first Church Erection secretary, and nine times he was a delegate to the General Conference. He was a man of noble spirit, a strong preacher, and a good administrator. I. Bennehoff received license to preach in 1861, and as preacher and presiding elder long bore the burden and heat of the day. With his working day past, he now lives in retirement, honored by his brethren. It would hardly be right to speak of R. J. White as a prophet of the old time, and yet he was received into the Western Reserve conference in 1873. Beginning in 1884, he served as the principal of Erie conference Seminary until near the time when that school was closed. Since that time, he has served as pastor and presiding elder in the conference. An increasing number of young and well-equipped men now are coming to occupy the important posts in the conference. Russell S. Showers has been the conference superintendent since 1916. Wise foresight and close attention to detail, in other words, human engineering in the superintendency, will reach and hold the desired results. With prosperous rural churches, and growing churches in Buffalo, Erie, Maysville, Bradford, and Jamestown, a large prospect is open to the conference.

Miami Conference.

We now look back on the course of the Miami conference to the middle forties of the last century, our forward look having included notice to that time. In the minutes of the Miami conference for 1923, the session of that year is named as the 114th, the numbering dating from 1810, the time of the first session. However, two sessions were held in 1848, but no session was held in 1811. If we should call the two half-sessions of 1812, thus held to accommodate different parts of the conference, as one session, the reckoning would be right.

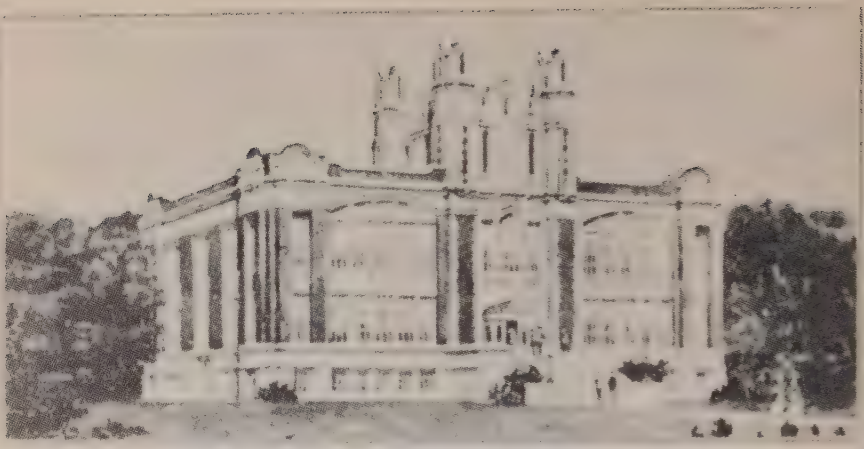
Miami conference occupies the southwest part of Ohio, including ten and one-half of the eighty-eight counties of the

State. The formation of the Maumee or Auglaize conference, in 1853, gave the territory north of Piqua and Greenville to the new conference, including Jay, Wells, and Adams counties and other territory in Indiana. The territory given to the new conference included most of the charges of the North district. Said district was made up of the following charges: Newton, Scioto, Wapakoneta, St. Marys, Flat Rock, Maumee, Bluffton, Wabash, Mississinewa, Auglaize, Rush Creek. A few classes belonging to Sandusky conference also were included. Some territory in Indiana continued for a time to be occupied by the Miami conference. In 1901, when the Auglaize conference was dissolved, the north boundary of Miami conference was extended to Sidney and the north line of Darke county.

In looking into the manuscript record of the Miami conference for 1844, one is struck with the print-like writing of W. R. Rhinehart. He was the principal secretary for eight years. Between the time of his transfer to the conference in 1842 to his death in 1861, he served as pastor and as presiding elder. In the list of those present in 1844 are the names of the three active Bishops, Henry Kumler, Sr., Henry Kumler, Jr., and John Coons, besides Joseph Hoffman, retired Bishop. Here, too, we meet the names of the Bonebrakes and Kemps. In this period, the spread and increase of the work in the Miami, Indiana, and Wabash conferences was almost phenomenal. In 1849, the net increase reported for the Miami conference was 1,488, which was large compared with the number of ministers and church members. A loose sheet of paper belonging to this period gives the number of preachers on various circuits, Germantown having sixteen, Lewisburg eleven, Sidney seven, Greenville six, Bluffton four, and so forth. But few of these were members of the annual conference, and yet they all were expected to be active in preaching. The first recorded report of charges, itinerants, and number of members is that for 1846. The report names twenty charges, and the same number of itinerants, and 4,112 members. The next year, the number of members is given as 3,760. The attempt to give statistics was abandoned for a time. The first statistics that can be depended on with any degree of confidence

DR. LEWIS DAVIS

MR. AND MRS. J. M. BONEBRAKE



ADMINISTRATION BUILDING, BONEBRAKE THEOLOGICAL SEMINARY

DORMITORY, BONEBRAKE THEOLOGICAL SEMINARY

BIBLE TRAINING SCHOOL, SAN FERNANDO, P. I

are those of 1856, which were used by the Bishops in making their statistical report to the General Conference of 1857, this being the first attempt made to give statistics for the entire denomination. The number of members in Miami conference in 1856 was 3,068.

In the face of the reported rapid progress for a time, how are we to account for the small number at this time, and for some time afterward? There was a loss of about 1,500 to the Auglaize conference. The fact that the preachers largely were German, and that the German population was sparse and rapidly passing over to the use of the English language, must be taken into account. The German secretary was the chief secretary down to 1837, and the minutes are given in German as well as in English down to and including the session of 1843. Probably, the actual use of the English language was considerably in advance of what this showing would indicate. The greatest difficulty was that the Church leaders and the members in general did not know how to build up and conserve. In other churches, there was a membership traditionally attached to a historic church. With the United Brethren, the membership and the preachers had little training or tradition that held them to the Church, or that enabled them to build safely and surely. From choice, or from a feeling of disqualification, the preachers and people avoided the towns, or made feeble and unwise efforts at city work. It required half a century for the United Brethren Church to acquire the wisdom and discipline necessary for successful and sustained work, whether in the city or in the country. It is not too late, as many examples are proving, to add to the zeal of the past the matured wisdom that shall retrieve much of the ill success of the past and buy up many opportunities now for the first presenting themselves.

Of many of the earlier charges, only names of creeks, and of towns that were not themselves occupied, remain. Detached churches continued here and there from the larger circuits, and strong churches sprang up in many of the towns and cities that had remained untouched. Zion church, near North Bend, already spoken of, remains. Miltonville, where

the General Conference of 1853 was held, once a strong church, is no longer on the conference map. The Germantown church, representing Twin Creek circuit, has remained through all the years a reliable and prosperous church. A few particulars may be given regarding hte Germantown church, some of which were typical of other early churches, but others not so. It will be remembered that probably the first United Brethren class north of the Ohio River was formed at Andrew Zeller's, near Germantown. A church building was erected in Germantown in 1829. Up to this time, the "meeting-house" joined to Andrew Zeller's dwelling met ordinary requirements. The following contract for janitor service shows how seriously the church conducted its affairs:

Germantown, Ohio, January 6, 1845.

Article of agreement made and entered into between George Sharts, Ezra Kemp, and Jacob Eckart, trustees of the United Brethren Church at Germantown, Ohio, of the one part, and Mathew Frank, of the other, to wit:

The above named trustees agree to pay or cause to be paid unto the said M. Frank, fifteen dollars for his services in the said church—namely, ringing the bell, cleaning the house, lighting the candles, and tending to them during worship, cutting the wood, and tending to other necessary duties in the meeting house during worship and at other times for one year, commencing on the first day of January, 1845, and ending on the first of January, 1846. The said Frank is, however, not required to ring the bell, etc., for any other churches except the United Brethren and New Lites except on the following conditions: When an application is made for the house he shall be permitted to charge forty cents for a meeting when there is wood and candles wanted, thirty cents when there is wood wanted and no candles, or candles and no wood, or twenty cents where there is neither wood or candles wanted, and in all cases said Frank is to have half of the above charges, and the trustees the other half. The said Frank agrees to comply with all of the above conditions for one year, as stated. In witness whereof, we annex our hands and seals the day and year above named.

The said Frank is not permitted to allow the following denominations to have the house, viz., the Universalists,

Millerites, Mormonites, Hell Redemptionists, Calvinists, and Catholics.

GEORGE SHARTS (SEAL)
EZRA KEMP (SEAL)
JACOB ECKART (SEAL)
Attest: ABIA ZELLER MATHEW FRANK (SEAL)

It will be noticed that the building was provided with a bell. The General Conference of 1837 met in this church, and also the General Conference of 1849. Just prior to the General Conference of 1849, a large new bell, cast at Cincinnati, was installed. After the old church building was sold and a new church erected, the bell was secured and placed in the old Bonebrake Seminary building, and now it sends out its full tones from the new administration building of Bonebrake Seminary.

As quite typical of the efforts of the Church at large to establish itself in towns and cities, the experience of the first undertakings in Cincinnati and Dayton may be given. In 1833, Joseph Hoffman was sent to establish a congregation in Cincinnati. A church building was partially completed, but the enterprise was almost immediately given up. In 1837, the effort was renewed, and some of the strongest preachers of the conference were stationed there; but in 1844 various interruptions came. In 1845, a German mission had its beginning, though German preaching dated back to 1842. Another beginning for an English congregation was made in 1848. A new church was dedicated in 1850. W. J. Shuey was pastor from 1851 to 1854, and again from 1856 to 1859. In 1857, the General Conference was held in Cincinnati. J. A. Sand then was the pastor of the German congregation. Later, the church building of the English congregation was sold, and a new church built at the corner of Clinton and Baymiller streets. Difficulties and distractions persisted in coming up, and in 1875 the church property passed over to the German United Brethren. Former church sites were on Fulton, and on Mound and Richmond streets. A second German church was established in the eastern part of the city. By the extension of the city limits, thus including what was a rural church, and by the well-

planned establishment of churches in the growing suburbs of the city, Cincinnati now has five English United Brethren churches, and several more well within the range of the city.

The establishment of the Church in Dayton was long delayed. The hopeful beginning, about 1836, in the house of Joseph Hoffman has been referred to. After the fading out of this attempt, there appeared in the Religious Telescope of November 11, 1840, the notice, "We have been informed by a brother from Dayton that there is a small class of United Brethren in that place, who meet regularly once a week for religious worship, and that they are entirely destitute of preaching from the ministers of our Church." Sarah Ann Sexton, a young woman that had become a member of a United Brethren class west of Dayton, became an assistant public schoolteacher in Dayton. In her zeal, she paid two dollars a day for the use of a little Disciples' church on North Main street for a series of meetings, and secured the help of Francis Whitcom, the United Brethren presiding elder, in holding the meeting that resulted in the forming of a United Brethren class of thirteen members in the year 1840. From 1841 to 1843 there was a Dayton circuit, having in 1843 twelve appointments, but about two years later the name Dayton disappeared from the conference minutes. In 1847, a lot on Wayne avenue was bought for $300, on which was built a parsonage for Springfield circuit, which extended to the south as well as to the north of Dayton. In the fall of 1848, Robert Norris and W. J. Shuey, the preachers on Springfield circuit, formed a little class of six members, the beginning of what came to be First United Brethren Church. Two years before, Miami Chapel class, then south of Dayton, was organized in connection with Stillwater circuit, John Dodds and wife of this class being two of the six members later furnishing the beginning of the First Church. It is not a small stride from these early beginnings to the situation at the present time, with eighteen churches in Dayton, having a recorded membership of 7,395.

The rural work in the Miami conference has contributed to the building up of town and city churches. Small subscriptions were taken up all over the conference to help build the first

church house for the First Church. The rural churches have poured their members into the town and city churches, but they are themselves given standing and support by the success of the town and city churches. The Miami conference has been helped by the presence of the Publishing House within its bounds, and by the large number of the ministers of the conference that have received their training in Bonebrake Theological Seminary. For many years, the gains in the conference came slowly, yet the conference always has been characterized by the spirit of progress. The first missionaries to Africa went out from this conference, and here the Women's Missionary association had its beginning. Lay delegation and pro rata representation here had early advocates. Its small and compact territory is favorable for conventions and team work in the interest of all forms of Church work. If mention should be made of particular ministers, the names of those might be given that the conference itself has nominated for honor and responsibility by making them leaders in the work of the conference. William McKee, C. J. Burkert, and J. L. Swain were the wheelhorses in the presiding eldership. G. P. Macklin did good service in the same relation. C. W. Kurtz was one year presiding elder and then served eleven years as the first conference superintendent over the whole conference. He was followed by A. R. Clippinger, whom the General Conference has called into the larger field as one of the Bishops of the Church. J. H. Dutton became his successor in the superintendency. The sainted Bishop Mathews and others already have been noticed. The names of H. Garst, W. J. Shuey and D. Berger have a church-wide significance. We should not fail to name among the laymen D. L. Rike, John Dodds, and S. E. Kumler, who by gifts to the enterprises of the Church, and by their cooperation and aid in other ways, contributed much to the up- building of the Church.

Southeast Ohio Conference.

We can imagine the feeling of surprise on the part of Bishop Edwards, Bishop Hanby, Dr. L. Davis, and Joshua Montgomery if the name above given should fall on their ear

instead of the well-worn name Scioto. While there was a change of name in 1901, the conference territory now is substantially what it was at first. The territory lost in 1878, when the Central Ohio conference was formed, was practically regained when that conference was dissolved in 1901. The regained territory brought with it Columbus, Westerville, Newark and other places at the north, to the great advantage of the conference. In 1901, there was a gain in church membership of about 4,000, largely due to the major share of the 5,276 members of Central Ohio conference falling to the Southeast Ohio conference. The conference occupies about a third of the State of Ohio. The church membership in 1849 was 4,450; in 1863, 6,669; and in 1873, 8,036. The territory was very favorable, and the times likewise, for the rural work in which the Church chiefly was engaged. But the Church was beginning to turn more and more to work in the towns and cities. In the Scioto minutes for 1867, this item appears: "On motion, Columbus City mission was recognized as a charge within this conference." The following year, the Sandusky conference agreed to share equally with the Scioto conference in the payment for a church that had been bought, and the salary of a pastor, the pastors to be appointed every two years by the one conference and the next two years by the other conference. C. Briggs, of Sandusky conference, served as pastor for the year 1868-69. In 1869, W. B. Davis of the Scioto conference, reported that he had formed a mission in the northwestern part of Columbus, called the Olive Branch mission. In 1873, W. B. Davis reported a Mt. Zion United Brethren church organized in Columbus. In 1869, a hopeful German mission was in operation here. These four church organizations, and another one later, all had their church buildings on which heavy debts were resting, and all came to an untimely end. In seeking to maintain them, the conference had agents in the field at large cost and with small results. In 1871, the Sandusky conference was glad to surrender all that it had invested and be released from further responsibility. The church building bought for "First church," was a good building in the central part of Columbus, but, when, after the effort in behalf of the organiza-

tion ceased, and the church property was sold, the amount received failed to pay the liabilities by more than $1,500. Every one of the enterprises at the beginning had laudable and hopeful elements, but came to grief through miscalculation, bad management, and lack of sufficient liberality on the part of those that should have given aid. The worst feature of all was the discouraging effect that these failures had on the work of the conference both in a material and spiritual way. A brighter picture will present itself in connection with more recent efforts to establish the Church in the capital of the Buckeye State.

The death of Joshua Montgomery, in 1861, and of William McDaniel, in 1889, severed largely the chain that bound the later to the earlier years. If anything more were lacking in separating the earlier from the later, it would be supplied in the loss of the twelve members, Dr. L. Davis among the number, marked irregularly withdrawn in 1889. The lives and labors, however, of G. W. Deaver, deceased 1911; J. H. Dickson, deceased 1912, and others of like character, bridged over many changes. In the period of the separate existence of twenty-two years, the Central Ohio conference increased in church membership from 3,598 to 5,276, and the Scioto conference from 6,522 to 9,669. This was not much better than holding their own. And yet let no one say that it means nothing to carry on the work and make up for losses, many of them inevitable.

But the coming together of a large section of the Central Ohio conference and the Scioto conference in 1901 was both a sign and a means of better days. Among the ministers that toiled in the Central Ohio conference and have gone to their reward were J. A. Crayton, A. Orr, George Geiger, J. B. Ressler, and D. Bonebrake. After 1901, the Church membership gradually increased from 13,534 until it reached the high point of 18,118 in 1916, and then declined until in 1919 it stood at 15,638. From this point, it has risen until in 1923 it stands at 19,515. From 1909 to 1919, R. A. Hitt was the industrious and efficient superintendent over the entire conference. Since that time J. H. Harris has been the engineer at the wheel. There is

perhaps no other annual conference in which the different forms of church work are carried forward with fuller coordination and precision than in the Southeast Ohio conference. The service that is rendered is paid for largely by those that receive its benefits, or those that put down their money as their contribution to results that are fulfilling before their eyes. Perhaps in no other annual conference is there a grading of the efficiency of charges and pastors, according to a definite number of points, the principles and the results being published in the conference minutes.

After the account of the discouraging beginnings, something should be said of present conditions. Columbus now has seven United Brethren churches with church buildings, and a working membership that would be a credit to any denomination. For many years, A. J. Wagner has been the dean of the staff of pastors working in Columbus. Other cities having two or more churches are Chillicothe, Newark, and Portsmouth. The young church at Corning is fast taking high rank. The church with the largest membership is that of Logan. The membership of the church in Westerville is nearly as large as that of Logan. The Westerville church, for its faithfulness and liberality, especially in connection with Otterbein College, with which it has been so closely associated, well deserves the esteem of the entire Church. E. E. Burtner, for ten years the honored pastor of the congregation, was taken away by death September 27, 1923. E. S. Neuding, of Circleville, is one of the prominent laymen of the conference. John Hulitt, of Hillsboro, was a large contributor to the institutions of the Church.

Sandusky Conference.

Sandusky conference occupies, in the shape of a square and circle combined, the northwest corner of the State of Ohio. The area is not far from one fourth of that of the State. The progress of the Church in this territory has not been much different from that of the Church in adjacent territory. First, there was the period of heroic adventure, then a period of trial and transition, and finally a period of self-finding, and of advance by means of "weapons of precision." The territory

includes the city of Toledo, and is dotted evenly with prosperous urban centers of varying populations. Rural communities are no less favorable. If in this territory the Church does not make good, it will not be the fault of the Lord or of the territory. The field occupied extended at one time over into Indiana and up into Michigan. In 1845, it lost the most of its Indiana territory by the forming of the St. Joseph conference, and, in 1853, it lost its Michigan territory by the forming of the Michigan conference. In 1861, it lost the Maumee district in Ohio, with twenty-four preachers and 2,463 members, the North Ohio conference, at first called the Michigan conference, and perhaps also the Auglaize conference, being gainers thereby. All territory in Ohio thus lost was regained in 1901, when the two conferences last named were dissolved. At the same time, it gained also in territory and members at the south, by the partition of the Central Ohio conference.

In 1849, the Church membership of Sandusky conference was 3,590, no territory in Michigan being cultivated at this time. But this year Stephen Lee, who the year before had made some incursions into Michigan, became the first missionary into that State. His labors, carried forward under great difficulties, were blessed greatly. In 1851, the membership was reported as 5,097. In this year, Jacob Baulus, who is spoken of as the father of the Sandusky conference, closed his earthly course. At the session of the following year, the foreign missionary work of the Church, under the inspiration of J. C. Bright, already referred to, received its first strong impulse. In 1853, the territory in Michigan, with 424 members and fifteen preachers, was constituted a conference. In 1857, the conference attempted the almost presumptuous thing of planting a mission in New England, sending at first L. Moore and S. Lindsey as missionaries, these being succeeded later by seven other strong preachers. Though a Massachusetts conference was formed, the enterprise had to be abandoned. New England ways and United Brethren ways did not correspond. In 1869, the church membership was 6,929. The cooperation of the Sandusky conference with the Scioto conference in seeking to establish a church in Columbus has been referred to.

From 1869 to 1890, the Church membership was practically stationary, in the latter year the number of members being 7,550. Yet, in this period, strong and earnest men were engaged in the work of the conference, among whom I. Crouse, Alvin Rose, T. J. Harbaugh, and D. R. Miller may be named; and, of course, we should not forget Henry Spayth, A. Biddle, J. Bever, M. Long, William Mathers, and J. Davis coming down from the earlier period. A great burden and distraction resulted from the attempt to maintain an academy at Fostoria from 1879 to 1894.

Alexander Biddle, named above, should not be passed with a mere mention. His work in the Muskingum conference already has had mention. In 1853, he came within one vote of being elected Bishop, L. Davis receiving the one vote necessary to elect. In native talent, in preaching and executive ability, in fine temper and bearing, and in spiritual endowments, he had the qualities that would have well befitted the Bishop's office. In 1848, he was received on transfer from Muskingum conference. He continued in active service as pastor and presiding elder until near the close of his life. He died at his home in Galion, February 1, 1899, in his eighty-ninth year. In his eighty-seventh year, he wrote: "In the quiet of my lonely home, my soul feasts on the riches of divine grace. The time of the sunset has come, but its tints are those of a golden autumn day. The sun is going down without a cloud, and, as the earthly is fading out of sight, the heavenly breaks on my vision, and I long to be at home in the bright eternal day which has no sunset."

In 1900, the Church membership of Sandusky conference was 10,902. The following year, the membership was increased to 17,630, chiefly by the accessions received by the inclusion of the Ohio territory of the Auglaize and North Ohio conferences, and by territory from the Central Ohio conference. For some time, four presiding elders superintended the work of the conference, chosen from the different parts of the territory included. Serving in this capacity were W. S. Sage, H. Doty, J. W. Lilly, A. W. Ballinger, W. Z. Roberts, and W. O. Fries. From 1908 to 1913, A. C. Siddall was superintendent

over the entire conference territory, and from that time until the present the conference has entrusted this office of great responsibilities and possibilities to M. R. Ballinger. With some ups and downs, the church membership has increased steadily until it now stands at 24,051. The various forms of church work are coordinated closely. The conference is strongly evangelistic. J. W. Hicks, deceased 1913, had large success as an evangelist within the conference and beyond. J. H. Patterson has been a useful factor in all forms of church work in this and other conferences. In Toledo where previous to 1893 the Church was not represented, there are now six prosperous churches. Other well-established churches are at Bowling Green, Findlay, Fostoria, Galion, Hicksville, Lima, Bucyrus, Marion, and Willard, with others ranking well with these.

Probably annual conferences are not more anxious to be forgotten than are persons. If those annual conferences that have disappeared could speak, they doubtless would have a story to tell of high resolves, souls saved, saints crowned, and, at last, immolation on the altar of a wider service.

Auglaize conference, at first called Maumee, partly in Ohio and partly in Indiana, was formed mostly from Miami conference, and only slightly from Sandusky, but the Ohio part of the territory came principally, in 1901, within the bounds of the Sandusky conference. The Auglaize conference began in 1853, with a Church membership of 1,500, and when dissolved, in 1901, had a membership of 7,023. The early preachers had to battle with the swamps and forests as well as with hardened sinners. Of the charter members, A. Shindledecker was a picturesque character and a great soul-winner, and John Hill was a solid builder. In 1856, William McKee, long general missionary treasurer, became a member of the conference. The Daniel Miller home, from which came five preachers, prominent in different parts of the Church, was about six miles east of Wapakoneta. The names of William, Charles W., Daniel, George, and Merit are widely known. J. L. Luttrell, the author of a history of the Auglaize conference, abounding in incident, became a member in 1857. He was a leading member in the conference for many years. He

died June 3, 1893. In opposition to slavery and in support of the war for the preservation of the Union, United Brethren preachers everywhere were outspoken and aggressive. A few preachers in the Auglaize conference were not so much in favor of slavery as they were opposed to abolition, and to bold utterances from the pulpit and ringing conference resolutions against slavery. In 1863, four of these preachers, the veteran Shindledecker among them, proceeded to organize a Reformed United Brethren Church. The name later was changed to the Republican United Brethren Church. Another name was the Evangelical United Brethren Association. These "seceders," as they were called, became a factor in the formation of what is known as the Christian Union. Those taking part in this movement were expelled promptly. This brings up the fact that the names of a large proportion of the preachers received into this conference, and to a somewhat smaller extent into other conferences, were marked in the conference records as erased or expelled. Men of all conditions, gathered into the Church through great revival meetings, hastily were given license to preach, but all moral shortcomings were dealt with rigidly. In the policy and practice of the annual conferences, religious fervency and the most exacting moral uprightness went together. A large number of useful preachers, in addition to those that went into the Sandusky conference went from the Auglaize conference into other parts of the Church.

The North Ohio conference, first called the Michigan conference, formed from the original Michigan conference and the Sandusky and St. Joseph conferences in 1861, made its contribution of the northwest corner of Ohio to the Sandusky conference in 1901. The territory for the original Michigan conference was not at all the same. The real North Ohio conference began at its first session in 1862, with 2,535 members, and closed its separate history in 1901, with 4,380 members. This conference suffered severely in the separation from the Church taking place in 1889, the number of members reported for this year being 3,295, while the number for the previous year was 6,516. The Auglaize conference suffered

from the same cause, but not in the same proportion. In both of these conferences, there was strong radical leadership.

The entire Church membership for the State of Ohio numbers 82,176.

Indiana Conference.

We are now to take up our survey of the Hoosier State, beginning with about 1845, the time when the General Conference authorized the division of the original Indiana conference into the Indiana, and White River conferences, and also constituted the St. Joseph conference. The conference at the south retained the original name. It is now divided from the White River conference by an east and west line beginning on the line between Ohio and Indiana at the southeast corner of Franklin county, and extending west through Greensburg and Columbus to the Illinois line at the northwest corner of Sullivan county, Columbus belonging to White River conference. Before 1909, that part of the present conference territory west of Bloomington belonged to the Lower Wabash conference, but in 1909 the three conferences in Indiana became strictly coextensive with the State.

The original Indiana conference met at Mt. Pleasant meeting house, Bartholomew county, February 20, 1846, and made all of the arrangements for the division of the conference and for the work of the coming year.

L. S. Chittenden was made presiding elder for the Indiana conference. The names of the charges in this conference were New Market, Charlestown, Jasper, Tanner's Creek, Corydon, Laugherty, New Albany, Newbern and Washington. Two of the itinerants appointed to charges who afterward became prominent were, T. J. Connor and B. Abbott.

L. S. Chittenden was a man of large physical and mental mold. He was born in Switzerland county, Indiana, August 5, 1819. He began his ministry in 1839, by traveling White Water circuit, and united with Indiana conference in 1840. He was sent to Washington circuit, embracing parts of Harrison, Crawford, Orange, Martin, and Washington counties. He received 175 persons into the Church, and was given $100

as salary. The next year, he was appointed to the same charge, and added appointments in Franklin, Fayette, Wayne, and Union counties. In 1842, he was sent to Corydon circuit, which included parts of Floyd, Harrison, and Crawford counties. This year he received seven hundred persons into the Church, and was given $150 salary. For many years, he continued to serve with constant success as circuit preacher and presiding elder. In 1853, he served as a supply for the church in Dayton, Ohio, and the next year he had charge of the church in Cincinnati. In 1860, he traveled Abington circuit, in White River conference. In 1861, he was sent to Indianapolis mission station. In 1862, the mission was made a self-sustaining station, and he was returned as pastor, but shortly afterward he was commissioned chaplain of the 67th regiment of Indiana volunteers. In the army, he continued his evangelistic preaching, which resulted in hundreds of conversions. He served as college agent and as pastor at Hartsville, Indiana, and at Westfield, Illinois. Five times he was a delegate in the General Conference. He died June 13, 1892.

The first separate session of the Indiana conference was held at Mt. Lebanon meeting house, in Harrison county, January 7, 1847. Bishop Russel not being present, J. Lopp was made bishop pro tem. D. Shuck was made secretary.

The serious bias of the conference was indicated by the following: "Resolved, That, when any matter may appear against a brother, the complainant tell the fault in his presence, but, if he has good to say, he shall wait until he withdraws."

John Lopp, who presided, had been ordained by Bishop Kumler, Sr., and at the present session of the conference he officiated in ordaining D. Shuck, who afterward became a Bishop. This fact has a pleasant interest to all that desire to trace all ordination of elders in the Church through a line of Bishops back to Otterbein. Mr. Shuck's mother was a sister of John Lopp. It is impossible to give too much credit to Mr. Shuck for his deep spiritual aims, and wide interest and industry in the work of the Church. Discouraged by his older brethren, he yet persisted in seeking further preparation for

his work at the State University at Bloomington, preaching meanwhile.

An item taken from the conference minutes of 1843 may rest us for a moment, and at the same time show that not all church troubles belong to the present times. The following item relates to the old Franklin church, said to be the oldest church in the conference yet standing: "Voted that, whereas, Bro. Simon Fry, a trustee of the Franklin meeting house, has assumed sole control, and refused to open the same for certain respectable ministers of our Church, and set himself inflexibly against Sabbath schools, temperance, and anti-slavery preaching, that the Bishop shall instruct Brother Fry immediately, to be hereafter perfectly peaceable, behave himself submissively, let our ministers preach against intemperance and slavery, yield to the majority of the class, and give up the key to the sexton they have chosen."

While not specified as belonging at the time to the Indiana conference district, Kentucky was recognized as an open field for the conference, inasmuch as some work had been carried on therein for an indefinite time, with Ohio and Indiana as a base. At this session, J. Blair was made presiding elder of Kentucky district, and A. Davis was appointed preacher for Columbia circuit, about one hundred miles south of the Ohio River. In 1848 there was a session of the conference in January, and another in September. At the latter, T. J. Connor was transferred to White River conference. In 1853, he became the leader in a United Brethren colony to Oregon. In 1850, the session was held in the Liberty meeting house, in Adair county, Kentucky. The long horseback ride is not mentioned as a hardship. At the session in 1851, J. Scammahorn was received on transfer from the Miami conference. He was long an efficient and honored member of the conference. At this session, J. Denham, who had done so much for the spread of the Church in Indiana and in all the West, was received from the Wabash conference. In 1860, serious charges were made against him, and his name was erased from the conference roll.

In 1849, the conference adopted a resolution accepting responsibility for a seminary located at Hartsville, Bartholomew county. The charter presented the next year for approval was declared unsatisfactory by the conference. Later, the charter was amended, and both the Indiana and the White River conferences, at their sessions in 1851, committed themselves to the maintenance, at the location named, of an institution of learning, soon afterward called Hartsville University. Much that was good and inspiring developed in connection with this institution, even though the sequel was disappointing. It is difficult to secure statistics for this period, but a statement from D. Shuck, the secretary, gives the Church membership in 1851 as 3,089, an increase of 750 compared with the number given the year before. No regular attempt to give statistics was made before 1856. The minutes of 1852 reveal some discouragement. C. Lynn, one of the preachers, asked to withdraw from the Church on three grounds, stated thus: "1. Our Church will not sustain her minister; 2. For not receiving converted men who are members of (secret) temperance societies; 3. The war resolution." In 1849, the General Conference adopted a resolution that was interpreted as opposing war in any and all circumstances. The Indiana conference voted to ask the General Conference to modify or rescind the resolution, Lynn voting with the majority. At later sessions, the Indiana conference modified and finally rescinded its resolution. This seems to have displeased Lynn. But the first two objections, especially, went to the heart of the matter. Good preachers were ready to serve, but they must have means to take care of their families. The preachers themselves were much to blame for the condition that existed. They had preached a free gospel in such a way that the people did not feel that a real service was required of them. J. M. Dosh, A. L. Best, and I. K. Haskins, received in 1852, were valuable accessions.

A noticeable feature in connection with the session of 1853 was the movement to enlarge the work in Kentucky. In addition to the Columbia circuit, previously served, appointments were made to Green River and Macedonia missions in

Kentucky. At this session, David Shuck, a brother of Daniel Shuck, was received.

The life and labor of J. Breden furnished one of the living links between the earlier and the later period. He became a member of the conference in 1854. He served many years in the pastorate and nineteen years as presiding elder. He died November 14, 1906, at the age of nearly eighty. J. T. Hobson was one of the most diligent and efficient ministers in the conference for many years. He was the author of a volume entitled, The Lincoln Year Book, and of other literature on the life of Lincoln. He died December 27, 1923. Many preachers, and Church members likewise, brought into the Church in the territory of Indiana conference, have gone forth to strengthen and build up the Church within the bounds of other conferences. From the Ward family at Pleasant Hill, near Odon, four sons and a daughter have gone into the ministry and missionary work. Henry Ward, one of the number holds a prominent place in educational work. The three sons of S. L. Todd, one of the present active and efficient members of the conference, constitute, with their father, a notable ministerial family. Belonging also to this same cluster was a daughter, Myrtle Todd, who died a few years ago as the pastor of the church at San Diego, California. In all, including the families named, the Pleasant Hill congregation has sent out seventeen ministers and three missionaries.

In different parts of southern Indiana, the United Brethren Church holds the ground as the leading church. Yet, it is established in less than half a dozen of the county seats within its territory. With men and money furnished, many of the towns and cities could be occupied quickly, thus conserving and strengthening the results reached in the rural sections. But, notwithstanding all of the handicaps, comparative success has been reached. In 1870, the church membership numbered 5,468; in 1900, 10,043; and, in 1924, 15,481. The conference did not suffer perceptible loss following the revision acts of 1889, and its gains through receiving new territory in 1909 were less than a thousand members. Those that in recent years served as presiding elder or conference

superintendent for five years or longer were, J. H. Walls, L. L. Schoonover, W. E. Snyder, and J. W. Settle. The present superintendent is W. H. Lutes. It should be added that a few years ago a hopeful work was opened up in Louisville, Kentucky, in a tabernacle, the gift of Howard Cadle, of Indianapolis, in memory of his mother.

White River Conference.

The present territory of White River conference is an east and west belt across the middle of the State of Indiana, bounded on the south by the Indiana conference, and on the north for the most part by the Wabash River and the north line of Vermillion county, but in the center the line zigzagging to the south in such a way as to give four or five counties south of the Wabash River to the St. Joseph conference. The strict reading of the minutes of the General Conference of 1845 would have given to all of the Indiana conferences an extension of their territory, at that time, to the Ohio-Indiana line, but this was not the actual case in respect either to the White River or St. Joseph conference. Wells county and surrounding counties were recognized as belonging to Miami conference, and in 1853 went with the north part of Miami conference territory to form the Auglaize conference. Until 1909, the territory of the Upper Wabash and Lower Wabash conferences cut far into what is now the complete belt of the White River conference.

The present territory, as thus described, was penetrated by United Brethren missionaries at the time when the Miami conference was the sole conference for western Ohio and for Indiana. We have noted the important beginnings made on the Wabash, near Lafayette. The extension from the south, through the work of the original Indiana conference, will be seen when the charges with which the White River conference started out are named. A name first proposed for the conference was the North Indiana conference.

The White River conference convened in its first annual session at Washington, now Greensfork, Wayne county,

January 18, 1847, Bishop J. Russel presiding. D. Stover was elected chairman, and W. W. Richardson, secretary. Additional members present were, S. Andrews, W. S. Stewart, C. W. Witt, J. T. Vardaman, C. McCarty, M. M. McCrow, J. H. Stover, J. H. King, J. Perkins, S. Rutledge, E. B. Crousehorn, J. Manning, W. Witt, S. Kurtz, J. S. Wall, J. Baumgardner. Men already prominent, noted absent, were J. Slonecker, J. A. Ball, J. Morgan, George Muth, A. Hanway, M. M. Hook, and G. Ruebush. The Church membership is said to have numbered 1860 at this time. In answer to the question as to whether the preachers had received their dues, the entry made was, "Not all in money but in grace." It was at this session that Charity Opheral, as already noticed, was virtually given license to preach. An account is given elsewhere of the steps by which women attained full ministerial rights. It may be added here that the Miami conference, at its session in 1850, made the following minute: "That this conference recommend that Sisters Phoebe Benton and Hannah Yingling be received as helpmates in the gospel, under the care of the quarterly conference, until action is had by the General Conference in the premises." So White River conference was ahead, both in time and the extent of its action. The attitude in regard to war was indicated by the following: "Resolved, that P. C. Parker has been guilty of a public immorality by volunteering to go into the Mexican War." The charges to which appointments were made were, Liberty circuit, Andersonville circuit, Franklin circuit, Indianapolis circuit, Fall Creek circuit, Stony Creek circuit, Dublin circuit, Ripcreek circuit, Granville circuit, Marion circuit, Kokomo mission. J. T. Vardaman and W. W. Richardson were made the presiding elders. The next conference met at White chapel, Madison county, but met again in the fall of the same year at Kingdom chapel, in Shelby county. Among members received were, W. B. Witt, J. R. Brown, and T. J. Connor on his transfer. The conference appointed a committee to counsel with other conferences in regard to establishing an institution of learning.

In 1854, the conference met in the United Brethren church at Indianapolis. Indianapolis charge was designated as a

mission in 1851, with J. T. Vardaman preacher in charge. The church seems to have been built in that year, as the next year subscriptions were solicited to pay a debt resting on it. It is said that a brick church was erected at the corner of Ohio and New Jersey streets, in 1855. The statistics for this year gave the Church membership at the beginning of the year as 2,196; received, 472; lost, 184. The minutes for this period show careful planning, spiritual earnestness, and a firm moral tone. Milton Wright was received as a member in 1851. Much attention was given to the Benevolent fund, on which the preachers depended for a pittance when their working days would be over, and to the Home Mission fund, which was depended on to supplement the small salaries of the home missionaries. Each conference had its book agents, and all of the preachers were expected to look after the circulation of Christian literature. The growth of all of the interests of the conference was steady and healthful. The preachers are described as "brusque, resourceful, determined characters, and inured to the toil and hardships of pioneer life." Through the years, an increased interest was shown in Hartsville College, which was supported jointly by the Indiana, White River and St. Joseph conferences.

There came to be a growing tension between a minority that desired a modification, or even a rescinding of the church rule on secret societies, and a preponderating majority on the other side. When the General Conference, in 1869, instead of modifying that rule, made it stricter, a convention was called in Indianapolis, in June, 1869, which declared the rule impractical and injurious. At the next session of the conference, some of the participants in the convention were expelled and others withdrew. Another convention was held, and a beginning was made in organizing a "Liberal United Brethren Church." At the first, this consisted mainly of the disorganized church in Indianapolis, and two small country churches. The liberal organization soon went to pieces, and its following went over mainly to the Methodist church. Blame for the defection and the breaking down of the Indianapolis congregation was placed on William Kendrick, one of the old ministers of the conference. Renewed efforts were made in Indianapolis

in 1880. The policy of exclusion and repression, in connection with the secrecy rule, goes far to explain later conditions in the White River conference and in the Church.

Up to 1888, the conference had a slow but steady growth, the Church membership in that year being 7,457. The next year the membership was reduced to 5,840, the loss being brought about by withdrawals in consequence of the revision acts of 1889. In this and some other cases, the statistics given at the conference sessions differ slightly from the figures given in the Church Year Book, which usually are followed. The conference itself had declared at its session in 1885 that it would "approve and cooperate with any plan which may be agreed upon for the settlement of the present difficulties disturbing the Church, if such plan is unquestionably in harmony with constitutional methods" and that it would "abide by the result of the same." Consequently, following the separation, the conference set to work to repair breaches and regain losses. In the place of Milton Wright, H. Floyd, and other leaders of the past, new leaders were put forward, and with great hope and unanimity a new era was entered on. A. C. Wilmore and F. M. Moore were elected presiding elders. John Morgan, a preacher in the Church for sixty-eight years, always faithful and loyal to the Church, died August 1, 1889. He was the last survivor of those coming from the Miami conference, with the exception of one preacher that in early times withdrew from the Church.

From 1889, the church membership increased steadily until in 1909 it stood at 12,854. The dissolution of the Auglaize conference, in 1901, brought to the conference ten ministers and 1,200 members. In 1909, the partition of the Upper Wabash and Lower Wabash conferences brought to the conference thirty-three preachers and 6,800 members. At the same time, by a readjustment of boundaries the conference lost to the St. Joseph conference 1,000 members, and to the Indiana conference two hundred members. The additional territory received opened new possibilities for the future. Principally because of the changes noted, the membership mounted in

1910 to 18,693. The increase has gone on until the membership in 1923 stands at 25,097. In the recent period, ministers that have served as presiding elder or conference superintendent three years or more were J. T. Roberts, M. F. Dawson, J. A. Hawkins, H. S. James, and J. E. Shannon. J. B. Parsons is the present conference superintendent. An enterprise, described elsewhere, that has drawn greatly on the resolution and resources of the conference, was the founding of Indiana Central College, at Indianapolis, in 1902. The progress of the conference may be explained in part by the fact that for forty-four years the ministers of the conference have met in an annual "theological institute."

The success in taking up town and city work, in addition to the rural work, with which White River conference started, is at once a surprise and a gratification. Six churches each are reported for Indianapolis and Marion, and for Terre Haute, seven. The following are the names of some of the larger and stronger churches: Anderson, Columbus, Crawfordsville, Hartford City, Indianapolis First, Indianapolis Brookside, Indianapolis University Heights, Marion First, Marion Swayzeé Street, Muncie Riverside, Newcastle, Richmond, Saratoga, Terre Haute First, Terra Haute Barbour Avenue, Terre Haute Breden Memorial. A glance over the field takes notice of S. Wertz, of Columbus, and G. A. Lambert, of Anderson, as outstanding laymen. It should be said that the introduction of lay delegation for the annual and General Conferences, along with various responsibilities committed to laymen, has had much to do with the advances of recent years.

St. Joseph Conference.

Conference boundaries, as assigned in 1909, give to St. Joseph conference all of the State of Indiana north of the territory of the White River conference. Prior to that time, the Upper Wabash conference occupied a large tract of the western part of this area, and at an early period the Sandusky and the North Ohio conferences occupied a large section of the eastern part. When the conference was authorized in 1845, the territory included was described as "that part of the

State of Indiana north of the Wabash, Indiana, and Miami conferences, also that part of the State of Michigan north of the State of Indiana. At this time, the White River conference had not yet been set off from the Indiana conference. While the description would give all of the northeast part of Indiana to the St. Joseph conference, this full extent of territory was not secured until 1901, when the North Ohio conference was dissolved.

There was much of romance in the occupying of this territory by the United Brethren missionaries. The settling in Fountain county, and also in the region north of the Wabash, of a United Brethren colony in 1826 has received notice. In 1838, John Hoobler, a member of this colony, was given license to preach by the Miami conference. Not long afterward, he formed three classes. One was in the community where lived Jacob, John, and David Bonebrake, who belonged to the Bonebrake family of Preble county, Ohio. Another was formed at the house of a family from Butler county, Ohio. The third was at Simon Brown's, on Lopp's prairie. Members of the United Brethren Church came from different parts of the country. Some came from Harrison county, Indiana. George Brown, a preacher from Pennsylvania, settled in the community. Soon a class was formed twelve miles west of Lafayette, and another, nine miles east of Lafayette. Thus, the planting of the Church in this part of the country was largely without direct effort. Miami conference, however, took note of conditions and, in 1828, sent Jacob Mahan as a missionary to this field. He soon died, but not until he had witnessed blessings on his labors. The next year, John Denham was sent to the Wabash. He was a strong man, and he greatly built up the work of the Church in Indiana, and became the pioneer missionary in Illinois. As the Indiana conference was set off in 1829, and held its first session in 1830, it devolved on this new conference to send missionaries to the Wabash region. Accordingly, J. Hoobler, was appointed in 1830 to Coal Creek circuit, having its center in Fountain county, and Josiah Davis was appointed to Wea circuit, having its center in Tippecanoe county. In 1831, James Griffith was sent to

Coal Creek circuit, and J. Hoobler to Wea circuit. In 1832, Frederick Kenoyer was sent to Coal Creek circuit, and James Griffith was sent to Wea circuit, with Francis Whitcom as presiding elder over these fields. In this year, William Davis, widely renowned later, was assigned to St. Joseph mission. He made the long journey from southern Indiana on horseback. His field covered four counties in Indiana and two in Michigan. In 1833, Elijah Cook was assigned to the Coal Creek charge, and James Davis to the Wea charge, and Josiah Davis, a brother of William Davis, was sent to the St. Joseph mission, J. Griffith being the presiding elder. In 1834, Elijah Cook was sent to St. Joseph mission, and James Griffith to Wea circuit. Wabash conference, at its formation in 1835, took charge of all of the work in northern Indiana, and in Michigan north of Indiana. The labors of the preachers of the Wabash conference were carried forward with such vigor that there soon came to be two presiding-elder districts in northern Indiana and southern Michigan. These were the basis for the St. Joseph conference, as constituted in 1845. It may be well to state that, in 1842, Henry Kumler, Jr., with J. Thomas, George Miller, and a few helpers that he picked up, did a marvelous work in the Maumee country, on both sides of the Ohio-Indiana line, the results passing at first to the Sandusky conference. The Sandusky conference, however, did not begin work in Michigan north of Ohio until 1849.

These were the beginnings, then, with which the St. Joseph conferences started out. The St. Joseph conference met in its first annual session at North Manchester, Indiana, September 18, 1845. As Bishop Russel was not present, J. M. Hershey was elected bishop pro tem. The stated members of the conference were J. M. Hershey, Bryant Fanning, John Surran, Henry Bear, Constant Kidder, T. J. Babcoke, John Fetterhoff, E. H. Lamb, B. S. Clevenger, Joseph Terrel, John Aumick, Richard Patton, Jonathan Thomas, Eli Hoover, John Mast, Edward Johnson, John Lamb, William J. Burtch, and J. B. Slight. William Davis and Francis Whitcom were present as visitors. The larger number of the ministers came from the Wabash conference, but some came from other con-

ferences. A constitution was adopted for a home missionary society. The circuits to which appointments were made were the following: Tippecanoe, Warsaw, Huntington, Logansport, Wild Cat, Berrien, Buffalo, Elkhart, St. Joseph, Pleasant Plain. Yellow River and Anglo missions also are named. E. H. Lamb and J. M. Hershey were elected presiding elders. The conference raised a protest against ministers from everywhere, without certificates, applying for admittance into the conference. For the years immediately following, the territory first occupied was cultivated more closely. J. M. Hershey, E. H. Lamb, J. Surran, J. B. Slight, J. Thomas, and J. Fetterhoff were the prominent preachers. H. A. Snep was received in 1857.

September 5, 1851, the conference again met in North Manchester. The secretary speaks of the gratitude felt for the kind providence that "accompanied the progress of the little St. Joseph conference during its existence for the last six years." For the conference he said: "Her borders are spreading from year to year. Her strength in the ministry is increasing not only in numbers, but in holy living." The conference statistics showed the following: members found, 1,196; received, 679; lost, 245; remaining, 1,630. How unreliable the statistics were is indicated by the numbers given the following year: members, 2,360; increase, 317. In 1854, the conference declared itself aggrieved because the Sandusky conference declined to yield the territory in the northeastern part of Ohio, which the conference claimed by virtue of the boundary named by the General Conference. The General Conference, in 1853, had made the line between Sandusky and St. Joseph conferences to commence five miles east of Roanoke, thence in a straight line to Columbia, Whitley county, thence due north to the line of Whitley and Noble counties, thence on the east line to the southeast line of Noble county, thence north on the line of Noble and DeKalb counties to the center of said counties, thence east to the State line between Ohio and Indiana, thence north to the State of Michigan. St. Joseph conference thus was entitled to go to the State line for the breadth of a county and a half in the corner of Indiana. In

1853, St. Joseph conference was permitted to hold that part of Michigan lying south of a line extending from White Pigeon northwesterly to Lake Michigan. The effort in these years was to open new missions, to change missions into self-sustaining circuits, and to establish stations. A station usually had three or four appointments closely connected. In 1855, St. Joseph and Wabash conferences agreed to cooperate in building a church at Lafayette. In 1857, J. Fetterhoff complained that he had spent much time collecting money for a church at Lafayette, had put in $2,000 of his own money, and that the church was yet unfinished, though it was far enough along for the holding of services. In 1863, the church burned down, just before the time when it was to be used for the session of the annual conference. In 1861, the General Conference gave toward forming what came to be the North Ohio conference, the northeast corner of Indiana, as marked off by the Maumee river to Fort Wayne, and a line drawn to Columbus, and thence north to the Michigan line. With these vexatious lines in mind, we can appreciate the later simplifying of boundaries.

In 1900, St. Joseph conference had a Church membership of 10,083, which was increased the following year to 12,365, due chiefly to the fact that the conference realized its aspirations in securing in 1901 the full extension of its territory to the Ohio State line. At the same time, it lost its prized territory in Michigan. At this time, and in 1909, by a change in the division line between the St. Joseph and White River conferences, it gained in territory and membership. By this time, the conference passed safely the stage of children's diseases, and was ready for a substantial and maintained advance. The present church membership in the conference is 21,915.

Ministers that were drafted from the conference for other service were N. Castle, elected Bishop in 1877, and W. M. Bell, elected general missionary secretary in 1893, and Bishop in 1905. It might be proper to state that for a considerable period the subject of sanctification much occupied the attention of leading ministers and Church members in this conference. The known sincerity and saintliness of Bishop Castle

and other like-minded ministers kept the good elements to the front, and warded off the extravagances that sometimes accompany such movements. Bishop Castle's book, The Exalted Life, gives wise distinctions and cautions, but at the same time abounds in incentive. In recent times, when so much depends on the conference superintendent, or the presiding elder as formerly termed, we naturally look toward those whom the conferences have placed in these responsible positions. J. F. Bartmess, F. Thomas, and G. Sickafoose were chosen presiding elders at different times. Among those that have been entrusted with the helm for a term of years, J. Simons, J. E. Grimes, J. W. Lake, A. M. Cummins, and J. A. Groves may be named. R. P. Burton, L. O. Oyler, W. E. Stanley, J. W. Lower, D. B. Kessinger, and J. A. Cummins also were singled out for this service. And perhaps others were too valuable in the pastorate to be spared from that form of service. R. J. Parrett, a successful general evangelist, was a member of this conference (deceased 1918). C. S. Parker and W. F. Parker had a prominent place in the work of the conference. Some of the stronger city churches are those of Elkhart, Fort Wayne (Calvary), Huntington, Kokomo, and South Bend.

Michigan Conference.

The original Michigan conference was formed as a mission conference in 1853, and stood as a self-supporting conference from 1857 to 1861. It included all of the State of Michigan except an angle at the southwest corner below a line drawn northwesterly from White Pigeon to Lake Michigan, a section in this part of the State belonging to St. Joseph conference until 1901, and then becoming a part of Michigan conference. Until that time, it does not come into our reckoning. The original Michigan conference was opened up by missionaries of the Sandusky conference, though the southwestern part of Michigan was reached first by missionaries from the Indiana and Wabash conferences. It is probably true, as stated by Lawrence, that some societies were formed by ministers or members of Sandusky conference in adjacent Michigan territory as early as 1840.

Stephen Lee, whose life is given in the first volume of "Our Heroes," was sent, in 1849, by the Sandusky conference as the first missionary into Michigan. He was born in Canada. He was converted and given license to exhort in connection with the Methodist church. At the age of twenty-one, he came to Ohio and engaged in teaching school. In connection with his teaching, he was instrumental in promoting an extensive revival. In 1848, he joined Sandusky conference, and the next year was sent into Michigan with a $50 appropriation to back him. Though he took a superannuated relation in 1854, he shared for sixteen years in the general work of the conference. The presiding elders for the first few years were, J. Nixon and J. Martin. In no part of the Church was early missionary effort more enthusiastic or successful than in Michigan. In consequence, a mission conference was constituted in Michigan in 1853, bounded or unbounded as indicated above. The Michigan mission conference met near Eaton Rapids, Michigan, October 3, 1854, Bishop L. Davis, presiding. John Lawrence was elected chairman, and W. S. Titus, secretary. Members present were, J. Lawrence, J. Nixon, A. Bowser, G. W. Miller, J. Martin, G. C. Fox, C. B. Waldo, W. S. Kenard, H. Rathbun, W. S. Titus, and Stephen Lee. Three members were noted as absent. The charges to which appointments were made were: Lansing mission, Pine Lake mission, Grand River mission, Barry mission, Eaton circuit, Ingham mission, Jackson mission, Adrian mission station, Hillsdale mission, Kalamazoo mission, Genesee mission, Kent mission, the last two to be supplied by the presiding elder. The reason so many missions were recognized was that Sandusky conference had made an appropriation to Michigan conference of $400 which, added to what came from the Board of Missions, was a great encouragement and help. The abstract of statistics showed: Appointments, 82; classes, 62; members found, 562; members received, 302; expelled, 44; died, 2; removed, 56; withdrawn, 5; present number, 757. In 1857, the membership had grown to 2,757. The conference continued to grow and prosper. In 1861, the General Conference joined territory in Indiana and Ohio to the two southern

tiers of counties in Michigan, and gave to this district the name Michigan conference. It should rather have been called at the first, as later it came to be called, the North Ohio conference. That would have left the name Michigan conference, instead of the name North Michigan conference, to be given to the territory north of the two southern tiers of counties in Michigan. In 1869, the name Michigan was given to the territory north of the Michigan Central railroad, but the numbering of the sessions of the Michigan conference was made to begin with 1862, instead of with 1854, thus breaking the continuity in the development of the conference.

The North Michigan mission conference was organized October 10, 1862, at Matherton, Ionia county, Michigan. No Bishop being present, J. Nixon was elected Bishop pro tem, D. Strayer, chairman, and G. C. Fox, secretary. Other members present were, W. S. Titus, J. B. Parmelee, B. Hamp, J. Jacobs, W. H. Stone, J. Rider, J. Berry, A. Lee, G. S. Lake, J. Myers, L. Warner, and H. Rathbun. H. T. Barnaby was one of the eleven members noted as absent. The number of Church members reported was 780. The number of charges was seventeen. W. S. Titus was made a general missionary. Rapid progress was made, and in 1877 a new conference, on the north, was set off called the Saginaw conference. Both conferences lost heavily in the separation that took place in 1889, and in 1893 the two Michigan conferences were united. In 1901, the church membership numbered 2,883, at which time the conference bounds included all of the State of Michigan. The present membership is 3,574. In recent years, a good beginning or advancement has been made in the establishment of congregations at Benton Harbor, Berrien Springs, Grand Rapids, Hastings, and three in Detroit. Some of the ministers that nobly have devoted themselves, in more recent times, to the building up of the work of the Church and the kingdom of Christ in and through the Michigan conference have been W. N. Breidenstine, C. P. Hopkins, S. E. Shull, A. A. Keiser and C. E. Pilgrim, the present conference superintendent. Among the laymen, Fred P. Geib, of Detroit, stands as a loyal supporter of the interests of the conference and church.

Illinois Conference.

Illinois conference is coextensive with the State of Illinois. Where at one time there were four conferences and large parts of two others, there is now but one. The division into small conferences reached its limit. Broader and more settled modes of administration, and better means of travel have facilitated the uniform and more efficient work of the Church in wider areas.

The boundary report, adopted by the General Conference of 1845, gives the following description of the territory of the Illinois conference then authorized: "All of the northwestern part of the State of Illinois, embracing Iroquois circuit and Wisconsin Territory." The description was meant to distinguish the new conference from the Wabash conference, which should retain the territory before belonging to it in Indiana and southwestern Illinois. The definition was sufficiently indefinite and elastic to accommodate itself to new conditions.

But let us notice the history prior to the crystallization of the new conference. Religion seemed to be entirely unaware of any hindering state lines. The Indiana-Illinois state line everywhere was passed by the immigrant and the missionary. The earliest United Brethren to make their way into Illinois will remain unknown. The members of the United Brethren colony settling on the Upper Wabash in 1826 spread over into Illinois. In the year 1830-31, John Denham, not to be confused with Joshua Dunham, received $100, and Joshua Williams, $15.50 from the Indiana conference for service on an "Illinois charge." This is the first account that we have of any settled work in Illinois The field was quite surely in McClean county, where some United Brethren families from the territory of Scioto conference had settled. In 1831-32, the work was called Bloomington, with John Denham as preacher. In 1832-33, the work still was called Bloomington, with J. Denham and J. Eckels as preachers. In 1833, the work bore the name Mackinaw, with J. Spradling as preacher. In 1831, Henry Evinger, a pioneer preacher in Miami conference, moved to Coles county, in the vicinity of Westfield. In

1832, he started a Sunday-school, and, in 1843, Otterbein church was built. The members of the church in this community were connected later with the church of Westfield. Mrs. Hadley, the missionary, was the granddaughter of Henry Evinger. He died in 1835.

The Wabash conference, which held its first session in 1835, with all the West as its territory, was carried forward by a mighty surge in the decade that followed. In one year, the net gain in members was 2,144. These were the days of heroic labor and hardship for William Davis, James Davis, John Hoobler, James Griffith, Frederick Kenoyer, Jacob Kenoyer, and others in the Indiana and Wabash conferences. In the General Conference of 1845, Wabash conference was given two members on the boundary committee, while each of the other conferences was given but one, because the work of the committee was chiefly the carving out of new annual conference districts from the wide territory of the Wabash conference. The conferences thus provided for were the St. Joseph, the Illinois, and the Iowa.

The first session of Illinois conference was held "at Mackinaw church," near Lexington, Illinois, commencing August 28, 1845, Bishop Russel presiding. The following are the names of the charter members of the conference: J. Denham, Josiah Terrel, J. P. Eckles, David Breeding, Frederick Kenoyer, J. B. McVey, Hiram Freeman, J. D. Hock, Isaac Messer, Robert Baker, J. T. Timmons, A. Long, J. T. Mandeville, Jacob Kenoyer,. Charles Schleigh. James Davis and George Brown were noted as absent. The charges to which appointments were made were Vermont, Mackinaw, Iroquois, and Monroe circuits, and Griggsville, Bath, Naples, Lewistown, Ellisville, Pontiac, Kickapoo, Kankakee, Pine Creek, Apple Creek, and Rock River missions. James Davis was made presiding elder over the north district, which included two or three charges in Wisconsin. Josiah Terrel and F. Kenoyer were the other presiding elders. The conference expressed its thanks to "Mrs. Beaunson for her liberal contribution of $100 missionary money." The next session was held at Spring Grove, Green county, Wisconsin. Seven new missions were

created. John Denham was appointed general missionary. The years following were characterized by constant diligence and the spirit of adventure. Small sums constantly were being received from "eastern brethren" and annual conferences to supplement the small salaries of the missionaries.

The General Conference of 1853 divided the conference by a line beginning at the junction of the Mississippi and Rock rivers, thence up Rock river to the crossing of the Rock Island and Peru railroad, thence east with said railroad to Peru. The new conference was called the Rock River conference. The charges that the Illinois conference retained were the Mendon, Nauvoo, Panther Creek, Pontiac, Blandinsville, and Keithsburg missions, and Griggsville, Vermont, Decatur, Princeville, and Mackinaw circuits. The presiding elders for the Illinois conference were J. R. Evans and J. A. Kenoyer. The conference urged the speedy completion of the building for Blandinsville seminary, an institution that ran its course in about ten years. Yet the closing up of the affairs of the seminary required several years more.

From 1853 to 1865, the Illinois conference grew rapidly in the number of ministers and Church members. The General Conference of 1865, in response to previous request of the conference, divided the conference territory, making the Illinois river the dividing line. The west division retained the old name, and the east division was called the Central Illinois conference. The two conferences met in separate sessions in the fall of 1865. Illinois conference convened at Astoria, Illinois, September 21, 1865. Some of the prominent preachers within its reduced boundaries were J. Dunham, I. Kretzinger, N. A. Walker, A. Wimsett, D. F. Bair, B. W. Bowman, J. L. Field, St. Clair Ross, and O. F. Smith. In 1867, the membership of the Illinois conference numbered 3,120. With little variation in membership, the conference continued its separate existence until 1905, when it was merged with the Northern Illinois conference, formed in 1901 by the merging of the Central Illinois and Rock River conferences. The presiding elders elected in 1905 for the enlarged Northern Illinois conference were H. W. Trueblood, C. A. Thorn, and V. W. Overton.

In 1909, this enlarging stream received a large part of the Upper Wabash conference. In 1917, the General Conference authorized the uniting of the greater Northern Illinois conference with the Lower Wabash conference. These two conferences accordingly were merged in 1918. The Northern Illinois conference brought to this union 10,676 members and the Lower Wabash 12,008 members. W. L. Perkins, who had served as conference superintendent in the Lower Wabash conference, and M. B. Leach, who had served in the Northern Illinois conference as conference superintendent, were elected superintendents of the State-wide Illinois conference. With a gain of 291 members in the year, the conference started out with a membership of 22,975. In 1923, the membership stood at 25,734. The larger territory, the larger body of ministers, and the increased Church membership conduce to a proper utilization of forces and resources, greater enthusiasm, and a wider outlook. For three years, W. L. Perkins and W. H. Arbogast were associated as the conference superintendents. In 1923, W. L. Perkins was made superintendent over the entire conference. The ministerial representatives of the conference in the General Conference of 1921 were W. L. Perkins, W. H. Arbogast, M. B. Leach, G. W. Bonebrake, J. M. Phillippi, and E. H. Shuey. The one last named is a well-known church builder, to which class Elmer Fowler belongs. F. N. Munch, of Decatur, Illinois, and A. Anderson, of Polo, Illinois, as laymen, are much enlisted in the general work of the conference and the Church at large. J. W. Boggess, who entered the ministry in West Virginia, and yet is in active work, has rendered long service within the conference borders. H. W. Trueblood, who was licensed to preach in 1882, by death through a distressing accident, was called out of his work March 5, 1924. J. A. Hawkins, whose chief service was rendered in the Lower Wabash conference, was called from labor to his reward January 16, 1924. His death was deeply felt by all that were acquainted with his life and work. Of the retired itinerants, D. R. Seneff and T. D. Spyker, both long connected with the Lower Wabash conference, and H. F. Kline

and A. Rigney, former leaders in Illinois conference, are widely known.

Illinois conference has a large number of excellent rural charges. In this territory, as elsewhere, city work long was delayed. Some of the beginnings in this direction were unfortunate and unsuccessful. In 1862, there was a Chicago mission station, of which C. T. Stearn was pastor the following year. J. K. M. Looker, the next pastor, was gifted, but later withdrew from the Church under serious charges. The Chicago mission was short-lived. Chicago now has two well-established English churches, the Weaver Memorial and Grace church and two German churches. A. E. Wright has been the efficient pastor of Grace church since 1906. Bloomington has two well-established churches. Other cities occupied are Casey, Danville, Decatur, with three churches, Sterling, Rockford, Freeport, Galesburg, Peoria, Paris, Lawrenceville, Robinson, Charleston, East St. Louis, Westfield, Springfield, St. Francisville and Lexington. A Bishop's parsonage was located at Lexington in 1869. Near here the first permanent charge in Illinois was established.

In seeking to get a general view of the course of the Illinois conferences, we should notice first that a somewhat clear distinction can be made between the southern, or Lower Wabash, branch, and the northern branch of conferences. The more continuous line of the northern branch has been followed under the name Illinois conference.

The Central Illinois conference became separate from the Illinois conference in 1865, and united with the Rock River conference in 1901, to form the Northern Illinois conference. Its Church membership varied from 2,265 in 1867 to 3,505 in 1898, this being the highest point reached. M. Ambrose, L. D. Ambrose, L. Field, and J. A. F. King were among the leading ministers of the conference.

The Rock River conference had a long history, from its formation by separation from the Illinois conference in 1853, to its union with the Central Illinois conference in 1901 to form the Northern Illinois conference. The church membership varied from about 2,000 in the sixties to about 1,500 at

the last. No territory in the Church was better or more favorable, but there were some difficulties and jealousies that tended to defeat even the best purposes and efforts. Favorable mention may be made of the labors and influence in the conference of J. W. Boggess, I. K. Statton, and C. Wendle.

The Upper Wabash conference had a long record of growth and usefulness. We have noticed the formation of a number of conferences from the Wabash conference in 1845. It soon was advancing rapidly again, and in 1858 a division was made into the Upper and the Lower Wabash conferences, the latter being recognized as the new conference. In 1867, the Upper Wabash conference had a church membership of 3,440, which was increased to 7,609 in 1909, when the conference was partitioned, a part going to the Indiana conferences and a part to the Northern Illinois conference. Leading ministers in the conference were J. Griffith, T. M. Hamilton, J. S. Cooper, J. W. Nye, J. Cowgill, W. E. Stanley and O. P. Cooper. In the laity, J. M. Bonebrake, of Veedersburg, Indiana, was one of the strongest supporters of the Church and its various institutions.

The Lower Wabash conference was the trunk line of the southern section that was brought into the State-wide Illinois conference in 1918. In 1867, its Church membership numbered 4,029. In the most of its course it had a steady and healthy growth. In 1909, it lost its territory in Indiana, but gained territory in Illinois from the Upper Wabash conference. The work of the Board of Missions in southern Illinois resulted in the formation of a Southern Illinois mission conference in 1871, but the conference did not prosper and in 1889 its territory was given to the Lower Wabash conference. Much of the history of the Lower Wabash conference centered about Westfield College. The following names are quite as suggestive of the efforts to maintain the college as they are of the conference work: W. C. Smith, S. Mills, S. B. Allen, J. F. Moore, D. R. Seneff, T. D. Spyker, W. M. Givens, J. B. Connett, and J. A. Hawkins. Linked with these names should be that of W. R. Shuey, whose service as professor and president of Westfield College, almost paralleled the life of the school and that

of J. G. Shuey, his brother, long a pastor and presiding elder. L. H. Cooley, college teacher, pastor, and presiding elder, also filled an important place.

Wisconsin Conference.

Wisconsin was organized as a Territory in 1836, and as a State in 1848. In the period within these dates, United Brethren families, soon followed by United Brethren missionaries, found their way to the virgin areas of this new frontier. First, it was the Wabash conference that extended its long arms in this direction. In the Wabash Conference minutes for 1842, Wisconsin mission is named, with James Davis as the missionary. In the minutes for 1843, we find the item, "Wisconsin mission, James Davis," standing by the item, "Iowa mission, to be supplied." It may be proper to give the statement that followed: "There has been a net increase of members in this conference district of 2,144." James Davis may be called the father of the Wisconsin conference. He became a member of Indiana conference in 1833, two years before the Wabash conference was formed. He belonged to the United Brethren community on the Upper Wabash. When converted he could not read or write. When he began to preach, he had simply his experience to tell. When he became a circuit-rider he put his German and English grammars, along with his Bible, in his saddlebags. His chief labor was given to the Church in Wisconsin. In 1850, he became superannuated, and received a transfer to Iowa conference, the Illinois conference, formed from the Wabash, continuing to recognize him as a claimant on its benevolent funds. He died April 12, 1854. For 1844, the Wabash minutes give as the appointments to Wisconsin: James Davis, presiding elder; Monroe circuit, J. A. Mast; Rock River mission, to be supplied. J. A. Mast was a German preacher, who had preached in Ohio and Indiana. Rock River circuit extended both into Illinois and Wisconsin. When Illinois conference was set off from the Wabash conference in 1845, it became the parent conference for the field in Wisconsin. The second session of the Illinois conference was held at Spring Grove, Green county, Wisconsin.

For 1848, Monroe circuit, Sugar River mission, Wisconsin mission, and Fox River mission are named.

When the Illinois conference was divided by the action of the General Conference of 1853, the Wisconsin field came under the care of Rock River conference. At the first session of the Rock River conference, in August, 1853, the charges named as belonging to the Wisconsin district were: Monroe and Union circuits, and Sugar River, Richland, Coon Creek, Sauk Prairie, and Jamestown missions. Through the years immediately following, new missions were mapped out.

The General Conference of 1857 authorized the formation of the Wisconsin mission conference. The new conference convened at Rutland, Wisconsin, September 16, 1858. The members present were L. Davis, Bishop, G. G. Nickey, S. L. Eldred, W. Haskins, S. Sutton, E. S. Bunce, N. Smith, C. Sharp, J. Payne, S. E. Jenks, E. Collins, J. Cox, J. W. Reed, J. Werner. Members absent were J. Lyon and J. Bechtol. R. Powell, S. C. Zook, and W. W. Simpkins were received by transfer. Those licensed during the session were D. Hannington, R. Crozier, J. Nickolas, F. Outcalt, E. W. Canfield, and J. B. L. Winter. The stationing committee's report named one station—Rutland; three circuits—Sheboygan, Union, and Monroe; and sixteen missions. G. G. Nickey and S. L. Eldred were elected presiding elders. The statistics gave the Church membership at the beginning of the year as numbering 609, and as 1,461 at the end of the year. Among those licensed to preach at the following session was A. Shambaugh, who rendered long and efficient service in the conference. At this time, appointments were made to one station, four circuits, and twenty-five missions.

In 1861, the formation of the Fox River conference took away ten members of Wisconsin conference, namely, D. Harrington, R. Powell, A. B. Doolittle, W. H. Stewart, R. Crozier, E. Collins, A. J. Thompson, J. Nickolas, J. Williams, and E. S. Bunce. The business of the two conferences was transacted jointly. The conferences agreed to aid in the support of a German district that should include the territory of the two conferences. The number of members at the end of the year

was 1762. This number, through the setting off of the Fox River conference, was reduced at the end of the following year to 1228. For a number of years, there were alternations of gains and losses in church membership. At the twenty-fifth session of the conference, in 1882, the number of members given for the close of the year was 1840. For ten years, the conference was under the burden of trying to sustain a seminary at Elroy, Wisconsin, but in 1882 it voted "to deed the property to the mortgage holders." From the first, the conference had given itself with great earnestness and care to the work before it. But the preachers were evangelists, rather than pastors and builders. Not enough attention was given to self-support. Good preachers could not give themselves continuously to ministerial work because of stinted support, and congregations melted away from want of church houses. Many ministers raised up in Wisconsin went into other parts of the Church. Some of those going over into Iowa were E. S. Bunce, S. Sutton, D. C. Talbot, R. D. McCormick, M. Fulcomer, William Cunningham, and E. Bovee. A very persistent effort was made to hold the conference to the strict law of the Church against secret societies. In 1878, the conference voted to ask every preacher, "Are you satisfied with our law as it now stands in our book of Discipline on secrecy?" In other conferences at this time much the same course was being taken.

One that did not retire or quit the field of Wisconsin was G. G. Nickey. He always was ready for all kinds of service. He was born in 1818, and joined the Sandusky conference in 1849. He came to Wisconsin in 1856, and the same year was elected presiding elder over Wisconsin district of the Rock River conference. He served as presiding elder twenty-three years. He was a delegate to seven consecutive sessions of the General Conference. He was taken directly out of his work by death, October 14, 1884.

Another always faithful minister in the Wisconsin conference was S. L. Eldred. He was received into Rock River conference in 1854, and was a charter member of Wisconsin conference. He died September 19, 1891.

A more recent leader in the conference was J. H. Richards. He joined the Wisconsin conference in 1880. He completed a course in Bonebrake Seminary in 1885. In 1901, he was elected presiding elder, and was serving in that capacity at the time of his death, March 7, 1904. Bishop Mathews wrote of him: "He was the Moses of his conference, and heroically, under severe difficulties, was leading his conference to aggressive work."

In recent years, there has been a moderate but steady growth in the various interests of the conference. Wisconsin conference shares in the general movement in the Church to bring out and coordinate all available elements of strength. G. W. Bechtolt has been the tactful and faithful conference superintendent since 1918. The present Church membership numbers 3,487. The stronger churches in the conference are those of Richland Center, Monroe, and Janesville. W. E. Gillingham, as a layman, stands ready for his share of responsibility and service. It may be stated with confidence that there cannot be found in any of the other conferences more full, careful, and artistic manuscript entries of conference proceedings than those made for the Wisconsin conference for the years 1873 to 1888, by the secretaries, James Appleby, D. C. Talbot, and H. Deal.

The Fox River mission conference, by the action of the General Conference of 1861, was formed from the northern part of the territory of Wisconsin conference. At the same time, the Wisconsin conference was made self-supporting. From this time, the Board of Missions had authority to organize or change the status of mission conferences. The Fox River conference had moderate success for a time, its highest church membership becoming 639 in 1877; but the membership was reduced to 317 in 1884, and the following year its territory was restored to the Wisconsin conference.

Kentucky Conference.

The history of the beginnings of missionary work in Kentucky belongs especially to the early years of the Indiana conference, but it also includes efforts extended from the

Miami conference, and even the results coming through immigration and visitation from Pennsylvania, Maryland, and Virginia. But the grafts from the older parts of the Church did not thrive in slave soil, and efforts since the overthrow of slavery, for the most part, have been equally unsuccessful. Kentucky remains mission territory. As in other cases the Church has been taught by its mistakes and failures, may it not be so with reference to the work of the Church in Kentucky? The work in Kentucky continued to be cared for by the Indiana conference as a part of its own work. The Indiana conference met in Adair county, Kentucky, in 1850. This gave rise to the statement generally made that the Kentucky conference was organized in 1850. The work in Kentucky was growing steadily and substantially, and the General Conference of 1857 authorized the formation of a conference in Kentucky. November 19, 1857, Kentucky mission conference met in its first session at New Salem meeting house, in Adair county, Kentucky, Henry Kumler, Jr., being made Bishop pro tem. A. L. Best was elected secretary. Members present were John Blair, R. Armstrong, A. L. Best, C. Hughart, and R. T. Leftwich. The statistics showed: Classes, 14; appointments, 21; members, 396; meeting houses, 18. The appointments for the year were Columbia mission, C. Hughart; Jamestown mission, R. Armstrong; presiding elder, A. L. Best.

It was not the fault of the missionaries that the conference did not continue to prosper. The cause was the war and hatred for all persons that were supposed to be opposed to slavery. R. Armstrong wrote in 1860: "A great many of our leading members are now preparing to move West. Our lives are now threatened. . . . Rev. John M. Blair and three of his sons and their families and about eight other families, among whom is the missionary, are about to leave this State." William Blair, old and feeble, and R. Armstrong sought to encourage and hold together the membership; but, later, Armstrong felt constrained to leave, and only William Blair was left to report the situation from time to time. As well may be supposed, obstacles remained long after the close of the war. Some of

the time, the work in Kentucky has been classed as a conference, and, some of the time, as a mission district. In 1915, the membership column in the conference chart showed a membership of 2,160, but the other columns were sadly deficient. In 1921, the State of Kentucky, with the exception of the territory adjacent to Indiana, was assigned to Tennessee conference, Newport, however, continuing a part of Miami conference.

Tennessee Conference.

The earliest United Brethren missionary in Tennessee was Henry Baker, of whom Bishop Asbury spoke as the "excellent Baker." Of the place and the results of his labors, nothing is known. A mission in Tennessee was constituted by the Virginia conference in March, 1856, with a view to follow up members of the United Brethren Church that had moved from Virginia to Tennessee, and John Ruebush was appointed as the missionary. However, there was some understanding or agreement with the executive committee of the Board of Missions as early as March, 1856. The board, at its meeting in June, left the mission with the executive committee. The first report of Mr. Ruebush, sent to the board in June, 1856, from Washington county, Tennessee, was favorable and encouraging. The mission in the next few years gained a strong hold on the people, but excited the fear and wrath of the friends of slavery. Parson Brownlow, of the Knoxville Whig, wrote: "Rev. John Ruebush, a missionary of the United Brethren, is laboring in the vineyard of upper East Tennessee, and is a very popular man among the negroes. He is the agent for the sale of divers books and publications hailing from Dayton, Ohio. Among the list of books are Lawrence on Slavery, Uncle Tom's Cabin, and such infamous publications." To relieve the tension, Mr. Ruebush asked to have his Telescope stopped for a time. After the breaking out of the Civil War, it was necessary to suspend the work. After the war, Mr. Ruebush reentered the field, supported by other workers.

November 22, 1866, Tennessee conference met at Otterbein chapel, Green county, Tennessee, in its first session, Bishop

Glossbrenner presiding. The members recognized were John Ruebush, D. A. Beauchamp, and A. E. Evans. Enos Keezel and R. J. Bishop were received as members. The appointments made were as follows: Otterbein mission, E. Keezel; Greenville mission, D. A. Beauchamp; Washington mission, John Ruebush; Russelville mission, A. E. Evans; New Market mission, to be supplied; John Ruebush, presiding elder. The statistics showed: Appointments, 5; classes, 6; members, 209; meeting houses, 1. The membership increased slowly until 1886, when it passed the 1000 mark. In 1918, the membership had risen to 2002. The following year, the East Tennessee and West Tennessee conferences were united. The combined membership at the end of 1919 was 3375. In 1923, the membership reported was 3518. The present superintendent is E. L. Smith. The preceding superintendent for the conference was W. H. Wright. Among the preachers and leaders of the East Tennessee conference were E. Horner, A. J. Newgent, J. M. Knight, and S. W. Paul.

Beginning in 1894, there was a disposition on the part of a number of ministers of the Methodist Episcopal church in Tennessee, as well as in other parts of the South, to seek union with the United Brethren Church. While the results were not what it at first seemed they might be, the movement resulted in a number of valuable accessions to the ministry, and the opening of new fields and avenues of work. T. C. Carter was the well-known leader in this movement. Tennessee conference now includes Kentucky, except the parts contiguous to Indiana and Ohio. E. M. Horner and Sam Kreis are among the aggressive laymen of Tennessee.

The West Tennessee conference, called at first the Tennessee River conference, was organized November 26, 1896, at Parsons, Tennessee, W. M. Bell, the missionary secretary, presiding. Seven preachers enrolled at the organization. F. M. Morgan and U. B. Crowell were made presiding elders. T. C. Carter assisted in the organization. Later, C. J. Phetteplace, J. T. Foster and Robert Earls were leading ministers in the conference. In 1918, prior to the union with the East Tennessee conference, the church membership numbered 1,797.

Florida Conference.

In 1917, the Florida conference was first expressly named. More than twenty years before the formation of the conference, I. W. Bearss, a minister from Kansas and Missouri, moved with his family to Florida, and built a church about ten miles north of Tampa. A Georgia conference was organized in 1902, and continued thereafter until 1913. A Georgia-Florida conference was listed from 1913 to 1917. Since that time, a Florida conference has been recognized. The above represents the line through which the work in Florida has been developed. Some of the superintendents in this field have been J. D. Wyant, G. P. Macklin, and R. A. Smith. The greatest material achievement was the completion in 1918, under the labors of R. A. Smith, of a commodious and impressive church in the city of Tampa. J. E. Grimes is the present conference superintendent.

Iowa Conference.

Iowa became a separate Territory in 1838, and a State in 1846. Before this time, however, after the Black Hawk war, settlers, getting in advance of the surveyor, were crossing the Mississippi, and the northern line of Missouri into the new land of promise.* The first United Brethren preacher to seek a home and a field for missionary work in Iowa was John Burns, who settled in Lee county about 1837. He had been licensed to preach in the Indiana conference in 1834, and the next year went with others into the Wabash conference, which held its first session that year. He was present at the session of the Wabash conference in September, 1836. In 1838, Christian Troup, who received license to preach from Virginia conference in 1821, settled in Linn county. He had preached a number of years in Virginia, then several years in the Miami conference and then passed into the territory of the Wabash conference. In 1842, John Everhart and F. R. S. Byrd were accessions to the missionary force. The latter always hovered

*The full stretch of the memory of the writer reaches back to the spring of 1854, when, with his father's family, he was taken across the Mississippi river in a horse-ferry at Prairie du Chien, Wisconsin, on the way to an Iowa home. He barely escaped being taken the year before, with the Connor colony, to Oregon.

on the frontier line. The former, more definitely than any of the others named, came as a missionary. He is said to have been a son of Lorenz Everhart, the Revolutionary hero that helped to carry the wounded LaFayette from the field of battle. The minutes of the Indiana conference for 1841 recite the fact that John Everhart was received from the Methodist Protestant church, and that at his request "he was ordained a missionary to Iowa as a member of this conference." Of the faithfulness and devotion of this self-sacrificing missionary, Bishop Russel and others have left abundant testimony.

In October, 1841, Ira B. Ryan, a layman, who afterward became a preacher, formed the nucleus of a class at the house of Father Edgington, who lived on Cedar river, in what now is Muscatine county. On invitation, Christian Troup came from his home in Linn county, in March, 1842, and ratified what had been done, and helped in enlarging the work. This should be called the first class formed in Iowa. Yet, F. R. S. Byrd, immediately on his arrival in Henry county, in April, 1842, formed a class and had it incorporated, which he called the first class in Iowa, perhaps regarding the other class as irregularly formed. The first quarterly conference was held at Yankee Grove (Lisbon) in Linn county, May 10, 1842. The second was held in Henry county, September 10, 1842. At the third session, March 1, 1843, business of an annual conference nature was transacted. September 28, 1843, a fourth quarterly conference was held at the house of H. S. Denham, at Columbus City. This conference was under the appointment of Josiah Davis, one of the presiding elders of the Wabash conference, and was attended by J. Denham and J. Peters, both members of the Wabash conference, the latter coming to spend several months as a missionary. At these four conferences, all of the pioneer missionaries first mentioned generally were present, also some other preachers, along with some exhorters and class leaders. The preachers, especially Everhart and Troup, preached over wide districts, and with enthusiasm other preachers joined in the work.

In 1844, Bishop Henry Kumler, Jr., and John Denham, at the direction of the Wabash conference, visited Iowa and

held what was called a session of the Iowa branch of the Wabash conference. The conference met May 19, 1844, at Columbus City. The preachers present, besides Bishop Kumler and J. Denham, were John Everhart, John Burns, F. R. S. Byrd, and A. A. Sellers. David Shaffer and S. Clingan were received by transfer. Moses Garrison, Duff Barrows, and Ira B. Ryan were given license to preach. A. A. Sellers, before coming to Iowa, in 1839, had been preaching occasionally without a license for thirteen years, but was given a license in 1842, and was ordained by Christian Troup in 1843. He was long an ardent preacher, and a faithful stand-by in all of the work of the Church. After the regular authorization of the Iowa conference by the General Conference of 1845, Bishop Russel, with his wife, made the long trip in a carriage to Iowa and regularly organized the Iowa conference August 14, 1845, at the house of William Thompson, in Louisa county. The preachers recorded as present were Christian Troup, A. A. Sellers, F. R. S. Byrd, Jacob Miller, G. S. Clingan, D. Barrows, and Ira B. Ryan. Those noted as absent were J. Everhart, J. B. Bonapart, D. Shaffer, and Moses Garrison. J. Shively and J. W. Sterling were licensed to preach. Jacob Miller and W. Hendrickson were received by transfer. It was resolved, "That we be no more known by the name of the Wabash branch conference, but designated by the Iowa annual conference." All of the acts of the session of 1844, and of the previous quarterly conferences, were recognized as valid. Yet, the conference ordered that the annual sessions should be numbered from the session of 1845. John Everhart and Christian Troup were elected presiding elders. Seven missionaries, besides the presiding elders, went out to cover a territory in the southeast part of Iowa reaching from the Missouri line to the north line of Linn county. Small contributions came from the different parts of the Church to supplement the small sums received by the missionaries. In many wide stretches of country, nothing was to be seen but sky and grass. When Bishop Russel made his trip to organize the conference in 1845, he lost his way. He went forward, parting the grass with his hands, and, when he had gone a certain distance, he

lifted his hat on his cane so that his wife might see and follow with the horse and carriage. Some of the preachers not already named that lived to give long service to the Church in Iowa, with date of their becoming members of the conference, were the following: J. Lindsay, 1843; Luther McVey, 1846; S. W. Kern, 1847; D. Wenrich, 1849; William Demoss and D. Runkle, 1850; George Miller, 1851; M. G. Miller, R. Loggan, and C. F. Bowers, 1852; M. Bowman, 1853. Christian Hershey was received in 1848, but died in 1853. Out of his own means, he built at Lisbon, Iowa, a small brick church, the first church house erected in Iowa. John Demoss, whose life burned out too quickly, was received in 1848. Christian Troup died April 10, 1852. He preached the first sermon in Linn county. He stood for organization and order, as well as for evangelization. The first statistics handed down were the following, for 1851: Classes, 67; appointments, 120; members found, 740; received, 551; expelled, 16; withdrawn, 26; died, 14; increase, 476; present number, 1216. By the next year, the work, especially the field occupied, had come to be so enlarged that the conference asked for a division of territory. Accordingly, the General Conference, at its session in 1853, set off what was called the Des Moines conference, the Iowa river being made the dividing line. The larger number of the preachers already named went with the new conference, including the pioneers, Everhart, Sellers, Burns, and Ryan. F. R. S. Byrd transferred from the Iowa conference to the Des Moines in 1856. In the Iowa conference, the leading members were S. W. Kern, D. Wenrich, D. Runkle, M. Bowman, George Miller, and M. G. Miller. At the joint session of the conferences in 1853, J. Everhart and J. Burns were elected presiding elders for the Des Moines conference, and S. W. Kern, for the Iowa conference. In 1855, S. Weaver, later prominent in educational work in Iowa and Kansas, was received on transfer from Muskingum conference. J. Goodin, a strong and useful preacher, his later years being given to work in Illinois, was received on transfer from Muskingum conference. This year the first measures were taken looking toward the founding of a college in Iowa, of which notice

already has been taken. In 1857, the conference met at West Union, Iowa, in the northern part of the State. W. W. Richardson was received on transfer from the White River conference. In 1858, the conference met "at Western College." Among those received on transfer were J. E. Bowersox, W. B. Wagner, A. Shesler, I. Shaffer, and E. Fothergill, who before had been given a transfer from Iowa conference. The net increase in membership for the year was 1375. In 1860, the conference met at West Union. M. S. Drury and Simon George were among those received into the conference. J. Goodin, M. Bowman, and D. Wenrich, were elected presiding elders.

At the General Conference of 1861, North Iowa conference was set off from Iowa conference. In 1871, I. L. Buchwalter was received on his transfer from Minnesota conference, and L. Bookwalter was granted license to preach. Conditions in connection with the Civil war interfered with the growth both of the Iowa and North Iowa conferences, other reasons coming in also. On the authorization of the General Conference, these annual conferences voted to unite, and held their first session as one body in 1874. Some of those uniting with the conference at this time were E. B. Kephart, on his transfer from Allegheny conference; and, as receiving license, C. J. Kephart, F. M. Washburn, J. W. Robertson, G. W. Benson, and A. W. Drury. As time passed, the Iowa conference applied itself faithfully to the cultivation of its field. New lines and features of Church work were incorporated promptly. Prominent ministers in this period, in addition to others already named, were I. K. Statton, S. Sutton, R. E. Williams, T. D. Adams, and V. A. Carlton. The conference had also the hallowing influence of the later years of William Davis.

In 1889, East Des Moines conference was united with the Iowa conference. The combined Church membership in 1890 was 5884. In 1908, the Church membership was 6094. At the same time, the Church membership of the Des Moines conference, which the next year was joined with the Iowa conference, was 5094. The name given to the conference thus formed was the Iowa State conference, which was changed to

Iowa conference in 1917. The presiding elder in the Iowa conference before the union was J. H. Patterson, and the presiding elders in the Des Moines conference were George Miller and E. W. Curtis. In 1909, for the united conference, the presiding elders or conference superintendents were E. W. Curtis and Ira Holbrook. Since 1913, J. C. H. Light was the conference superintendent three years, and W. F. Cronk the conference superintendent seven years. In 1923, G. W. Emerson and W. L. Duncan were elected conference superintendents. The high-water mark for the Church membership was 11,636 in 1917. In 1923, the membership was 10,500. Some would say that the cause of a halted advance is to be found in a departure from the old ways, and others might think that the cause is to be found in the failure to adopt new methods with promptness and decision. Possibly, the right question is not as to old or new, but rather as to what the way of the Lord may be. That always will succeed. In consequence of the changes constantly taking place in the rural population of Iowa, it is difficult to build up strong rural charges. The stronger city churches are at Muscatine, Toledo, Cedar Rapids, Gladbrook, Lisbon, Marshalltown, Waterloo, Ames and Webster City. W. E. Burgess, of Des-Moines, a layman, has charge of the finances of the conference as conference treasurer.

Thus we have sought to follow the original stream of the Iowa conference, noting the separations that took place, and then the coming together of the various branches into the State-wide conference. In the early period, the Iowa, and later the Des Moines conferences extended their operations into northern Missouri. For a number of years, the West Des Moines boundaries included southern Nebraska. From 1871 to 1885, Dakota mission conference included a part of northwestern Iowa.

The Des Moines conference, at the time of its origin, in 1853, had more of the original soil and a larger number of the preachers belonging to the original Iowa conference than the conference that continued to bear the name Iowa conference. For some years, the Des Moines conference met with gratifying

success. Statistics apparently for 1861 showed a Church membership of 4393. Most of the pioneer preachers still were in the work of the conference. In 1854, G. Bonebrake and Henry Bonebrake were received on their transfers. For a number of sessions, W. M. K. Cain was secretary. In 1854 and 1855, he was publishing the Virginia Telescope in West Virginia. L. S. Grove was the secretary for many sessions. In 1861, the conference was divided, and thereafter the names East Des Moines and West Des Moines appear as the names of the two conferences. In the spring of 1861, John Everhart, the pioneer missionary, died. In 1867, the Church membership in the East Des Moines conference was 1450. It rose to 2390 in 1870, and declined to 1790 in 1889, when the conference was united with the Iowa conference. With a long record of service in this conference, A. Schwimley is among the few survivors of the toilers in this conference. J. P. Wilson, who transferred to the Iowa conference, died in 1924.

The West Des Moines conference, called simply the Des Moines after 1889, had a vigorous life throughout its course down to 1909, when it entered into union with the Iowa conference. It had for its sphere of action all of the western part of the State of Iowa, including the city of Des-Moines. Its church membership numbered 5094 in 1908. L. H. Bufkin was long an efficient minister in the conference. T. D. Adams was one of the strong men in the ministry. His later years were given to work in the Iowa conference. J. M. Dosh was a preacher of force and influence in the earlier period. The life and work of George Miller almost coincide with the history of the conference. He was a presiding elder for over thirty years, and served on many of the important Church boards. He died June 4, 1920.

The North Iowa conference held its first session in conjunction with the Iowa conference at Lisbon, Iowa, beginning September 5, 1862. Within a short period after the organization of the Iowa conference, in the southeastern part of Iowa, in 1845, the work of the Church was extended north to the Minnesota line. With a United Brethren family here and there as a center, missions and circuits were formed rapidly.

There seemed to be a close affinity between the United Brethren missionary and the newly-arrived immigrants. Some of those that gave themselves most fully to the work of the ministry, both as pastors and presiding elders, were D. Wenrich, E. Fothergill, G. H. Watrous, M. S. Drury, I. Shaffer, W. W. Richardson, and G. Harding. In the eleven years of the separate existence of the North Iowa conference, 3994 members were received. M. R. Drury, who joined the conference in 1872, is the only one that still is marked an "active itinerant."

Minnesota Conference.

E. Clow became a volunteer preacher in Minnesota in 1854, and in a meeting later held by him M. L. Tibbets was converted. The fruitful ministry of M. L. Tibbetts in Minnesota and elsewhere is well known. E. Clow was admitted to the Rock River conference at its session in 1855. At that session, "a collection was raised for Brother Clow of Minnesota of $22." In 1856, J. W. Fulkerson, an able minister from Virginia, under appointment of the Board of Missions, entered on his long term of service in Minnesota. In 1857, J. Haney, likewise an experienced preacher from Virginia, was sent by the Missionary Board to the new field in Minnesota. The Minnesota conference was organized August 5, 1857, at Marion, Minnesota. Three missionaries, Clow, Fulkerson, and Haney, with Bishop Davis, constituted the membership of the conference. J. Merrell, who also was present, was transferred the next year. The three missionaries were assigned to three missions, on which sixty-eight members were found. M. L. Tibbetts was received into the conference in 1859. In 1864, I. L. Buchwalter, from Scioto conference, and later N. E. Gardner and S. D. Kemerer joined the force of workers. Much heroism was manifested by the pioneer missionaries, and good success attended their efforts. Yet, conditions were difficult and progress was retarded. The rigorous climate and long travels of the missionaries seem not to have shortened their lives. The dates for their death were as follows: E. Clow, January 11, 1898; J. W. Fulkerson, January 20, 1910, after a ministry of sixty-seven years; J. Haney, November 8, 1904,

aged ninety-seven years, six months, twenty-eight days; M. L. Tibbetts, January 14, 1916. U. A. Cook, converted under Tibbetts in 1876, joined Minnesota conference in 1877. He died October 5, 1919. The church membership in 1922 was 1642, the highest number yet reached. The following year it was 39 less. In 1914, a good church building was dedicated in Minneapolis, under the pastorate of H. M. Klinger. The conference now is promoting the building of a church in Rochester. Recent conference superintendents have been R. B. Emerson, M. H. Frye, J. T. Oliphant and H. Deal, the present superintendent.

Missouri Conference.

The first missionary work in Missouri had little to do with the present Missouri conference. Yet it is proper to notice it here. It would at first seem that the southwest corner of a slave State was a poor place at which to start a United Brethren mission, especially in those turbulent Kansas-Nebraska days. Some United Brethren families had moved into southwestern Missouri, and among them some quarterly conference preachers. Some classes had been formed. The home of John Harris, in Jasper county, was a center for the work. At the session of the Sandusky conference in 1851, the sum of $126 was placed in Bishop Glossbrenner's hands to be used in Missouri, provided a suitable missionary could be found. At the session of the Miami conference in 1852, Henry Kumler, Jr., was unanimously elected "presiding elder for Missouri," with the Sandusky contribution, and a gift of $30 and a pledge of daily prayer in his behalf from the Miami conference to support him. The same year, he made the long hard trip in a buggy to southwestern Missouri. His efforts met with success, but he saw that results could not be permanent without churches. So he returned, gathered money, bought and shipped some materials for a church, took passage by steamer for the large part of the way to his mission field, bought a horse and rode the rest of the way, and helped to complete a little house of worship. The first act of the new Missionary Board was to appoint Josiah Terrel, in 1853, to the mission.

He preached in southwestern Missouri, and also across the line in what was called the Indian Territory. November 3, 1854, the Missouri conference was organized at Short Creek schoolhouse, Jasper county, Missouri, J. C. Bright presiding in the absence of Bishop Edwards. The ministerial force consisted of three ordained and two unordained missionaries, assigned to five mission fields.

In 1858, Daniel Shuck was sent to establish a mission in the central part of Missouri. It was called St. Aubert mission. Some thought that in ten years Missouri would become a free State. Thus the United Brethren missionaries felt that they were doing a piece of anti-slavery work. At the meeting of the board in 1858, it was suggested that the mission field in southwestern Missouri should be placed in the care of the Kansas conference, with an appropriation of $200 for Missouri. St. Aubert mission was to be placed under the Missouri conference, and the space between was to be occupied. But nothing decisive was done.

October 1, 1858, the Missouri conference met in Calaway county, the seat of St. Aubert mission, in its "fifth session." The members present, besides Bishop Edwards, were W. B. Southard and A. P. Floyd, who had come on horseback two hundred miles from southwestern Missouri. Conference business was transacted as usual, only the place for the holding of the next session was left to be decided in the future. Following this fifth session, some thinking and planning were going on somewhere. At the session of the Des Moines conference in 1859, the following resolution was adopted: "Whereas, The General Conference of 1857 made the State line between Iowa and Missouri the ecclesiastical line between the two conferences; and, Whereas, The brethren south of the line, desire to unite with the Missouri conference; therefore, Resolved, that we acquiesce in the action of the General Conference and the wish of our Missouri brethren, and by general consent we relinquish all claim to that territory." M. Michael, whom we before met in the Virginia conference, was elected one of the presiding elders, but resigned "to remove to the bounds of the Missouri conference." He was asked to take charge of the

Missouri work until the session of that conference. The territory in Missouri had been cultivated by the Iowa conferences since 1847. About a month later, October 18, 1859, the Missouri conference convened at Atlanta, Macon county, Missouri. Macon county is in the third tier of counties south of the Iowa line. The members present were Bishop Edwards, M. Michael, W. H. Burns, B. Wade, T. Perkins, G. H. Busby, and J. H. McVay. J. T. Timmons was received on transfer. J. Osborn, J. Mayfield, and P. Shanklin, who were not present at the conference, were assigned to charges. S. Coblentz, supported by the Board of Missions, had charge of St. Aubert mission. In all, there were ten charges, with M. Michael as presiding elder. There was no reference to southwestern Missouri, though some of the preachers were from that section. Thus, there was an old conference with a new constituency. At the session of the Board of Missions in 1860, the corresponding secretary reported in regard to the Missouri conference: "This conference, which until last fall had a name to live but was dead, furnishes abundant proof that it possesses life and the elements of prosperity." The church membership in the new Missouri conference has generally ranged between 2000 and 4000. In 1923 it was 3926. Some of its strong men have been U. P. Wardrip and A. W. Geeslin. W. M. Jones has been the conference superintendent since 1914. The energies of the conference were turned largely for a time to Avalon College. Its strongest church is First Church, Kansas City. J. S. Kirkpatrick, Kansas City, is depended on as a leader in the laity.

In 1881, the General Conference took from the Osage conference that part of its territory in the State of Missouri, south of the Missouri river, and with the same constituted a new conference under the name the Southwestern Missouri mission conference, later called the Southern Missouri conference. From 1885 to 1893, it also embraced four tiers of counties in Arkansas. The first session was held November 10, 1881, at Deer Creek chapel, in Bates county. The names of the ministers present were the following: S. Brown, G. Crouse, Benjamin Duck, J. R. Evans, J. S. Gingerich, J. K. Glassford,

E. L. Joslin, W. F. Miller, J. R. Reed, J. Riley, R. G. Rankin, J. F. Stephens, A. Spence, O. F. Snow, J. T. Timmons, and R. C. Thomas. The number of church members at the end of the year was 521. In 1897, its church membership numbered 1450. At this time, it was united with the Missouri conference, thus constituting a State-wide conference. J. M. Tresenriter, A. L. Best, and E. B. Slade had membership in this conference.

Kansas Conference.

It is not necessary to prove that Kansas is a great State. The people there freely admit it. Some United Brethren in Kansas think that some of the qualities of the State attach themselves to the work of the United Brethren Church in the State, all of which work is now brought together in a single State-wide, and, one might add, State-long conference. The political and religious motives were closely mixed in the settlement of Kansas. The effort was to build up a free State and to give the gospel to the adventurous settlers. It is difficult to bring into a single view the work of the half-dozen conferences that at different times have occupied different parts of the State. We are now in the period in which the Missionary Board takes the leading place in opening up and supporting missionary work. We must begin with the lone missionary. The Missionary Board, at its meeting in June, 1854, ordered "that a mission be established in Kansas Territory, west of the Missouri conference, and, that Rev. S. S. Snyder, of the Allegheny conference, be appointed to said mission." It might be said that Josiah Terrel, who was sent out the year before to the mission in southwestern Missouri, had made some incursions into what became the State of Kansas. S. S. Snyder reached his field in October, 1854, and W. A. Cardwell, who had been appointed in February, 1855, by the executive committee, as a missionary to Kansas, entered his field in May, 1855. John Gingerich was appointed missionary to Kansas, in July, 1855, and arrived at the mission in August, 1855. In November, 1854, the Missouri conference voted to receive S. S. Snyder subject to his transfer, the expectation

being that he would locate in southern Kansas. Mr. Snyder's choice of northern Kansas as a location was approved at the next meeting of the board. In 1855, S. S. Snyder and J. Gingerich attended the session of the Missouri conference in Jasper county, Missouri. The Missouri conference met November 29, 1856, at the house of S. S. Snyder, near Lawrence, Bishop Edwards presiding. The preaching services were in Lawrence. Bishop Edwards wrote: "This is a small mission conference, composed of our three missionaries in Kansas and four in southwestern Missouri."

In 1856, on Lawrence mission, as the first mission was called, there were ten appointments, three classes, and forty members. At Prairie City, a small house of worship was under construction. Mr. Snyder wrote: "Brother Gingerich and myself have been quarrying stone and helping the brethren get the house under headway." Mr. Cardwell, in April, 1857, reported a church building, to cost $1200, as under construction at Big Springs, where he had become located, and another church building as begun at Tecumseh. In 1857, there were also reported churches as under construction in Lawrence and in Prairie City; but, as in 1859 only one church was reported, the claim of the Big Springs church as being the first church completed in Kansas would seem to be valid. The Congregational church house in Lawrence, in which S. S. Snyder was permitted to preach, was built of sod. In 1855, besides Mr. Snyder, there were four ministers in Lawrence, representing the Congregationalists, Wesleyans, and Unitarians.

The General Conference of 1857, basing its action more on hope than upon past achievement, made the Kansas mission a mission conference. Bishop Edwards, the Bishop of the district, directed the Kansas conference and the Missouri conference to meet together The conference met at Prairie City, Douglas county, Kansas Territory, October 30, 1857. Members present were Bishop Edwards, W. A. Cardwell, J. S. Gingerich, and S. S. Snyder. Josiah Terrel, of the Missouri mission, and residing at this time, in the Territory, was prevented by sickness from attending. At his request, he was recognized as a member. G. Perkins was received by transfer.

A. M. Thornton, S. Kretzinger, A. Prescott, and William Huffman were made advisory members. The advisory members made motions and voted the same as actual members. It was ordered that the Missouri work falling to Kansas conference, "including Sugar Mound, be constituted a mission called Fort Scott mission." A committee of five was appointed "to receive proposals for donations toward erecting an institution of learning." The work for the year was assigned as follows: S. S. Snyder, presiding elder; Tecumseh mission, W. A. Cardwell; Big Springs, A. M. Thornton; Lawrence, S. Kretzinger; Prairie City, J. S. Gingerich; Upper Neosho, G. Perkins; Lower Neosho, N. Bixler; Fort Scott, J. Terrel; Ossawatomie, William Huffman. The number of members was 196, an increase of 95.

October 8, 1858, the conference met at Tecumseh, Kansas. All the original missionaries were present, S. S. Snyder, W. A. Cardwell, J. S. Gingerich from the north, and G. Perkins and Josiah Terrel from the Southwestern Missouri mission, which now was practically absorbed by the Kansas conference. N. Bixler, H. A. Bell, J. Lamb, S. Kretzinger, H. Huston, William Huffman, H. Denham, and A. Prescott were received on their transfers. S. G. Elliot was admitted to the conference. The statistics showed 46 appointments, 20 classes, 314 members, and one meeting house. The meeting house was at Fort Scott. Later reports stated that the church houses at Lawrence and Prairie City had been lost, and that those of Big Springs and Tecumseh were only the "bodies of houses." In 1864, the number of members reported was 905. When we take into account the border ruffianism of the fifties, and the bloody acts in the time of the Civil War, we can hardly wonder that progress was so slow.

S. S. Snyder was a man of strong convictions and great force of character. His preparation for his work was much beyond what was usual for the times. He fearlessly opposed the introduction of slavery into Kansas at a time when even to be known as a Northerner was to be exposed to be shot down. He was shot ruthlessly in his own barnyard by two of Quantrell's raiders, sent to take his life, in connection with the massacre at Lawrence, August 25, 1863, in which 145 of

the inhabitants of Lawrence were slain. W. A. Cardwell lived long to render valiant service in Kansas. He was a man of rough exterior and plain speech, but withal of a tender heart. He was a man of great patience and courage. A man that could take his family in a wagon drawn by oxen, or cattle as he called them, from Indiana to Kansas, as conditions were in early days, would not be turned from his course by ordinary hardships. Rifles were pointed at his breast, he was shot at, but never swerved from his course. Though spoken of as illiterate, he did not hesitate to preach before scholars and those in high places. He was the unrelenting foe of slavery, the whiskey traffic, and all forms of sin. He closed his earthly course with great peace and joy, March 31, 1903. In the year before his death, in lines penned by him, he revealed a tenderness of heart and spiritual vision that would not have been surmised by those that looked into the face of this Christian warrior a half century before. He wrote: "I have had the richest religious experience of my life, the last year. No tongue nor language known in this world can describe the joy of the inner man when everything earthly is given up, and the glories of the world unseen by mortal eyes come in as clear view to the mind as any scenery of earth to natural vision in open day."

From 1857 to 1869, Kansas conference was bounded by the State lines. In 1869, the part of the state south of the thirty-eighth parallel, including about three tiers of counties, and all of the State of Missouri south of the Missouri river, became a new conference under the name of Osage (orNeosho). As if to compensate Kansas conference, it was given for the next four years a large part of Nebraska south of the Platte river. In 1873, Kansas conference gave another tier of counties to Osage conference. In 1877, the General Conference granted to Kansas conference the privilege of dividing its territory by a north and south line, running through the center of Republic county to the Osage conference line. The two conferences met in joint session August 6, 1879, at Clifton, Washington county. The Church membership of Kansas conference was given as 2164, and of West Kansas conference

as 1389. Thus, Kansas conference sent out another thrifty shoot.

The secretary of the new conference was C. U. McKee. E. Shepherd and J. Knight were made presiding elders. In 1881, the Kansas part of the Osage conference was divided, about three-fourths of the western part of the territory going to form the Arkansas Valley conference, and the remainder bearing the name Osage conference. Thus, there was a conference for each of the four corners of the State. After the setting off of the West Kansas conference in 1879, the position and boundaries of the Kansas conference remained substantially unchanged down to 1909, when the conference was united with the Northwest Kansas conference to form the North Kansas conference. The change of its name in 1901, to Northeast Kansas conference did not signify a change of territory. In 1879, its church membership numbered 2164, and in 1909 the number was 3966. The other partner of this union, the Northwest Kansas conference, met this number with a membership of 5731.

The name of Solomon Weaver stands out with prominence in connection with the founding of Lane University. Two retired ministers of Kansas conference, held in high esteem for their long and faithful service, are J. H. Snyder and G. M. Huffman. The former became a member of the Illinois conference in 1866. He transferred to Arkansas Valley conference in 1881, and to the Kansas conference in 1891. From 1885 to 1909, he was the secretary of the General Conference. G. M. Huffman became a member of the Kansas conference in 1869, and his membership has remained unchanged. Both the measure and the quality of his service have been of a high order. F. M. Testerman, M. L. Robey, and E. E. McAferty, representatives of the old Kansas conference, are yet in the thick of the conflict. Among the laymen we should not fail to notice Matt Edmunds, who long served the conference and the Church in so many ways, but also held an honored place in the senate of Kansas. As the outcome of sixty years of toil, sacrifice and heroic adventure, under the direction and blessing of God, all of the conferences in Kansas became one in 1914,

according to the decisions of the previous year. The Church membership reported was 18,915. The Church has gathered wisdom and strength through the years. With the rural work of the past conserved and strengthened, and the increased establishment of the Church in towns and cities, a great prospect is open to the enlarged Kansas conference.

Northwest Kansas Conference.

We have noticed the different conferences as they entered on their separate ways. We now notice the streams as they come together in a common channel. The more direct stream, though not the largest, we have followed already. The West Kansas conference, as it first was called, entered on its course in 1879. It had all of the advantages and disadvantages of a newly-settled country. It was with a true Christian chivalry that the preachers entered on their work. It may be said, too, that results were better conserved than in the first advances in some other parts of the Church. Church buildings were erected, and the towns, as well as country places, were occupied. Of the members present at the first conference in 1879, mention may be made of E. Shepherd, J. Knight, C. U. McKee, F. R. S. Byrd, J. H. Bloyd, G. W. Miller, I. W. Bearss, W. C. Lewis, J. E. French, M. Jennings, L. D. Wimmer, D. Boone, J. J. Burch, D. Brookhart, I. W. Williams, J. McMillen, and T. C. Hahn. When the preachers went out to their charges, they reported only 752 members found. The first church houses were rude structures of sod or logs, which soon needed to be replaced with something more commodious and enduring. In 1880, steps were taken to found Gould College, at Harlan. For six years, fair success was attained. When financial considerations led to the giving up of this school, the conference cooperated with Lane University, and then with Central College, and later with Campbell College. C. U. McKee served thirteen years as presiding elder, and represented his conference at five sessions of the General Conference. J. McMillen and E. R. Baber stood next in terms of service in both of these relations. The names of the faithful and self-sacrificing heralds of the cross through the thirty-one

years of the history of this conference may be unrecorded or fade away on the earth side, but their record is on high.

Neosho Conference.

Osage conference is the name with which we begin, though we change the name to Neosho in 1885. The first division of Kansas conference territory was in 1869, when a little more than three tiers of counties from the south part of the state were joined with all of Missouri south of the Missouri river. The name Osage is suggestive of the large area of lands that had been obtained by treaty with the Indians, and was at this time being occupied by settlers, many of them living in rude cabins, and drawing from their farms only the scantiest subsistence. It was an opportune moment for the United Brethren evangelists, provided only that they suited themselves to the condition of the people, and then adapted themselves to conditions that were soon to be. The latter they did not fully do, and thus lost much of the fruits of their labor.

The first session of Osage conference was held at Greeley, Anderson county, Kansas, April 16, 1870. There were eight charter members from Kansas conference, among the number being S. E. Cormany and J. S. Gingerich. Among others coming by transfer were J. R. Evans, from Illinois conference, and D. Wenrich, from Missouri conference. A second session was held November 17, in the same year.

In 1873, another tier of counties in Kansas was added. In 1881, the conference gave up its Missouri territory, and in 1893 its southern boundary was extended to the south line of the Indian Territory. In 1905, it contented itself with holding the southeast part of Kansas, and in 1913, voted to give up its distinct identity as a conference. Many were reluctant to enter into the State-wide organization. The motion to unite had a majority of but three votes. Its last reported statistics, those of 1913, showed a Church membership of 4103. J. R. Chambers, at the last session, was elected secretary for the thirty-third time. G. E. Bertch was elected conference superintendent for the sixth time. N. L. Vezie, among others that might be named, performed a worthy part in the building up

of the conference. R. H. Bennet, in the laity, labored helpfully in the work of the conference and of the Church. J. R. Evans and D. Wenrich are to be remembered among the early workers. So far as the conference itself is concerned, goodby to the old and hail to the new.

Arkansas Valley Conference.

The Arkansas Valley conference was formed in 1881 from the west part of the Osage conference. In 1893, it gave its western part toward forming the Southwest Kansas conference, but at the same time extended its southern boundary to Texas. In 1897, it was back within its old dimensions in the southwest corner of the state, and thus remained until its absorption by the State-wide Kansas conference, with the exception that its name was changed in 1905 to the Southwest Kansas conference. The Southwest Kansas conference, formed in 1893, existed but for a single quadrennium.

In 1871, R. W. Parks, a member of the Osage conference, located a few miles west of where the town of Sedgwick now is. He found two United Brethren families, and formed a United Brethren class of six members, the first within the bounds of the conference He traveled on foot. In 1872, the Osage conference established Little River mission, within the present territory of the conference. D. Wenrich was the presiding elder and visited the work. In 1873, Walnut Valley mission was formed, with George Gay as the missionary. J. A. Coons came a little later. The first session of Arkansas Valley conference met near Sedgwick City, October 26, 1881, Bishop E. B. Kephart presiding. J. H. Snyder was made secretary. Members present were P. B. Lee, R. W. Parks, T. H. Watt, E. England, J. H. Snyder, William Friedly, G. Gay, R. W. Belknap, J. Guyer, E. Hill, A. E. Helm, I. A. Koons, W. H. Myers, J. H. McNew, A. Yeakle, I. Rollins, H. S. Riegel, C. H. Smith, and F. P. Lamb. Seven persons were received on transfer, J. H. Snyder being one of the number. P. B. Lee and T. H. Watt were elected presiding elders. The number of members at the end of the year was 1045. Twenty-four fields of labor were recognized, some of them left to be supplied

with preachers. When, in 1913, Arkansas Valley conference, or Southwest Kansas conference, voted to join in a united state conference, the Church membership numbered 3272. Some of those that toiled and were charged with special responsibilities in recent years were W. L. Hinshaw, J. R. Harner, C. A. Hendershot, and T. W. Perks.

Nebraska Conference.

In 1854, Nebraska was organized as a Territory. The following year, Henry Kumler, Jr., was sent by the Board of Missions to Nebraska as a missionary. In 1842, in his term as Bishop, he went as a missionary to the Maumee country, in Ohio and Indiana. In 1852, he was sent by the Miami conference as the first missionary to Southwestern Missouri. He made the long journey to Nebraska in a two-wheeled vehicle called a gig, and thus, at the start, had his way of conveyance for his new work. Omaha, eight or ten months old, was mainly an immigrant station, with about five hundred inhabitants. Mr. Kumler soon set out to explore, at places driving stakes across the prairie so that he might be able to follow the same way again. He sought clusters of settlers here and there, especially those where there might be a United Brethren family. Marauding Indians, pro-slavery prejudice, and other obstacles stood in the way. He established appointments north and south of the Platte river, but as the Platte river could not be crossed it was necessary to cross the Missouri river below and above the mouth of the Platte in order to reach his appointments. He found United Brethren families in Iowa, and was able without great inconvenience to make and fill appointments in two counties in Iowa. He organized two societies in Iowa and one in Nebraska. He then returned to Ohio, as the purpose of his appointment was the establishment of the mission. P. P. Landon, G. Swain, and J. M. Dosh followed as missionaries. But, because of conditions as shown above, the mission made little progress. In 1855, Bishop Edwards was sent out to organize a conference. October 23, he made this entry in his diary: "In Nebraska. Am to hold a conference, and only one member in it. Am to

examine and license several, or reject them." At the meeting of the Board of Missions in 1860, the corresponding secretary reported: "According to the request of the executive committee, Bishop Edwards visited that work last fall and organized the laborers into a conference." The number of members was 109. D. K. Flickinger visited the mission in 1860, but despite all hopes and efforts the work did not prosper. In 1862, the work in Iowa, called the Council Bluff's mission, was turned over to the West Des Moines conference, and later that conference took charge of the work adjacent in Nebraska, while southern Nebraska was being occupied by the Kansas conference. In 1869, the General Conference formally attached districts in Nebraska north and south of the Platte river to these two conferences respectively. Thus, conditions continued until 1873, when the General Conference authorized the formation of the Nebraska conference.

While the results of the work begun by the Board of Missions were not lost, the more direct establishing of the Church in Nebraska was by United Brethren families coming into Nebraska, by preachers raised up and entering the work here and there, and by the agency of the Kansas conference. Of the fourteen members of the Nebraska conference at its organization in 1873, eight came through the Kansas conference, E. W. Johnson, S. Austin, and W. P. Caldwell, among the number. W. P. Caldwell, the preceding year, had been the presiding elder of the northwest district, which included the territory occupied in Nebraska.

Nebraska conference was organized in the court house in Pleasant Hill, Saline county, Nebraska, October 30, 1873, Bishop Glossbrenner presiding. The members present were W. P. Caldwell, S. Austin, H. L. Spafford, Ives Marks, W. S. Spooner, J. McDougal, I. N. Martin, H. Ackaret, W. H. Sheperd, S. Cole, and E. W. Johnson. J. W. Ward, J. P. Elliot, and S. Fenton, though absent, were recognized as members. Twelve candidates were granted license. The statistics showed 694 members, an increase of 256, and two church houses. W. P. Caldwell and S. Austin, were chosen presiding elders. The charges to be served extended on both sides of

the Platte river over a large part of Eastern Nebraska. Too much cannot be said of the labors of W. P. Caldwell, who may be called the father of the Nebraska conference. He came to Nebraska as a layman in 1865, but became so interested and occupied in seeking the spiritual welfare of the people that he yielded every other interest to become a preacher of the gospel in the needy field about him. He was so much one of the people that he had ready access to their hearts and homes.

The growth of the conference was such that it was regarded expedient to divide it, the General Conference having in 1877 referred to the matter of division to the decision of the conference. The East and West Nebraska conferences met in joint session at Fairbury, Nebraska, August 21, 1878. Thirty-five ministers, including W. P. Caldwell, S. Austin and E. W. Johnson, remained with the East Nebraska conference. The number of church members before the division was 2415.

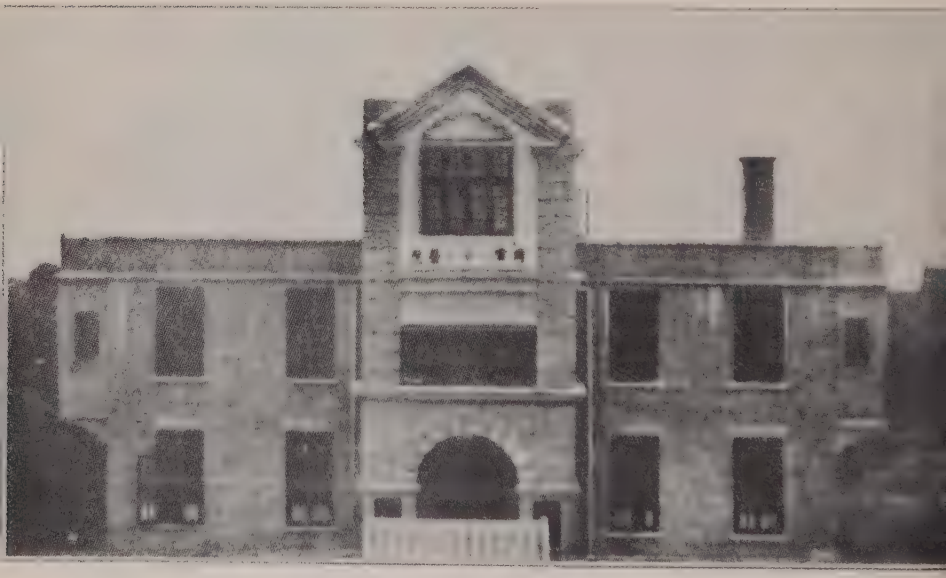
The charter members of the West Nebraska conference numbered nineteen. The church membership was given as 656. Two church houses were reported. W. S. Spooner was chosen presiding elder of this new conference. At the session of West Nebraska conference, convening November 10, 1881, the Elkhorn mission district was constituted. Bishop Weaver appointed W. S. Spooner presiding elder over the same. It was afterward regarded as an annual conference. In 1884, it had before it the very serious question of founding an institution of learning. By the General Conference of 1885, it and the Dakota conference were united, forming the Elkhorn and Dakota conference. In 1901, the name Elkhorn and Dakota was changed to North Nebraska.

In 1913, the East Nebraska, West Nebraska, and North Nebraska conferences united to form one conference for Nebraska and South Dakota. The statistics of 1912 gave a Church membership of 2701 for West Nebraska. For the United Nebraska conference, the membership numbered 6492 in 1913, and 7701 in 1923. The recent conference superintendents have been S. M. Snider, W. O. Jones, and A. P. Vannice. D. M. Harvey, a veteran of early Dakota days, died in 1923. York College now is the rallying center, and

QUINCY ORPHANAGE AND HOME, QUINCY, PENNSYLVANIA

MAIN BUILDING, OTTERBEIN HOME, LEBANON, OHIO

ELIZABETH KUMLER MILLER SEMINARY, SIU LAM, CHINA



RAMSBERG HOSPITAL, SIU LAM, CHINA

largely the hope of Nebraska conference. An outstanding layman in the conference is S. C. Caldwell, a son of the pioneer missionary. E. Harper, who joined the West Virginia conference in 1864, and W. M. Buswell, who joined the Indiana conference in 1878, are among the retired ministers. With the rural strength of the conference conserved, and the continued extension of the work of the Church in cities and towns, Nebraska conference has a promising outlook.

The Dakota mission conference was organized at Elk Point, South Dakota, August 25, 1871. A considerable part of its territory was in Iowa. In 1885, this was given up to the West Des Moines conference, at which time the Elkhorn and Dakota conferences were united.

At the organization of the Dakota conference, the members were J. A. Potter, J. Morris, I. G. W. Chase, A. K. Curtis, J. Cotton, J. Lee, and J. D. Snyder, including those that received license at this time. The church membership numbered 232. D. M. Harvey was one of the self-sacrificing toilers in this conference.

Colorado Conference

The Colorado conference was directly a product of the Board of Missions. St. Clair Ross, sent by the Board in 1869, established a number of appointments. In 1872, there was one church building about twelve miles from Denver. In this church, the Colorado conference was organized April 15, 1872, Bishop Dickson presiding. The members present were St. Clair Ross, of Illinois conference, A. Hartzell, of Rock River conference, and W. H. McCormick, of Central Illinois conference. E. J. Lamb, afterward long connected with the work in Colorado, was expected to be a member at the first, but was hindered for a time. There were 72 church members at this time. St. Clair Ross was made presiding elder, and given charge of Denver mission. A. Hartzell was appointed to Ralston mission, and W. H. McCormick, to Left Hand mission. One of the strong and well-equipped men coming to Colorado conference, and long laboring therein, was L. S. Cornell. He

served the State of Colorado as superintendent of schools and in other ways. He died January 13, 1912. W. H. McCormick, a charter member of the conference and a leader and supporter in all the work of the conference and the Church, lives at his home in Berthoud, maintaining his accustomed interest and activity, as far as able, in all the enterprises of the Church. A. Schwimley, and later J. N. Hanes and Allen Rhen contributed a valuable part to the work of the conference. Among recent leaders in the conference, F. P. Overmeyer, and M. Nichols, the present superintendent, may be named. W. G. Schaeffer, who came to Colorado Springs in 1916 as the pastor, has given position and strength to the conference by adding to the membership of the congregation and the building of a splendid church at Colorado Springs. The present church membership in the conference is 1845.

Oklahoma Conference

Oklahoma conference was developed from a district of the Arkansas Valley conference. The conference met February 9, 1898, in Eden chapel, near Perkins, Payne county, Oklahoma, Bishop Mills presiding. D. L. Doub and R. Adams were elected presiding elders. There were 27 fields of labor and about 1500 members. This was the most vigorous child born into the family of United Brethren conferences in a long time. The Territory itself went forward with a bound at "the opening of the strip" to settlers.* In recent years, C. E. Heisel, C. M. Brooke, C. A. Hendershot, and Ira A. Holbrook, have been the pilots in the work in Oklahoma. In 1908, a North Texas conference was formed, including some territory in Oklahoma. In the building up of this conference, C. A. Schlotterbeck was the accomplished scout. In this field, the membership reached 676. But, in 1913, the field was yielded to the Oklahoma conference, and in the same year, Mr. Schlotterbeck became the first superintendent in the New Mexico conference. The church membership in the Oklahoma conference in 1923 numbered 3242.

*The beginning work in Oklahoma, from 1892 on, is described by W. M. Tillsberry in The Religious Telescope of September 5, 1925.

New Mexico Conference

The work of the Church in New Mexico and adjacent parts has been both evangelistic and educational. Following the stream of immigration, societies were established in New Mexico, north Texas, and adjacent territory in Oklahoma. But the special interest of the work in New Mexico is educational. The condition of the Spanish-American people was such that both patriotic and religious considerations called for the proper education of the people. A few months before the General Conference of 1913, property was bought at Velarde, New Mexico, by the Home Mission board, and a day school and a Sunday school established. Later, a second school was established at Santa Cruz, about sixteen miles distant. Following the General Conference of 1917, a school was established at Alcalde, half way between the other two places. Here a commodious school building was completed in November, 1920. School buildings, boys' and girls' dormitories, and missionary residences, substantial and well adapted for their purposes, have been erected. J. R. Overmiller is the superintendent of the New Mexico conference, the supervisor over three schools, and the pastor for the Santa Cruz charge. In the employ of the schools, there are eight teachers and four matrons. The schools are working a transformation in widely-extended communities. The Church membership in the New Mexico conference numbers 244. Four itinerants are employed. The conference was in process of formation from 1913 to 1915.

Montana Conference

Shortly after the General Conference of 1909, missionaries were sent to open up work in Montana and western North Dakota. About the middle of the following quadrennium, a mission district was formed. If the name, the "Empire State," had not previously been appropriated, Montana, from its size and resources as well, should have that name. It was filling up rapidly with home seekers from all parts of the country, some United Brethren among them. But these

were not simply to be sought out and cared for, but through them, as one important means, the blessings of the gospel were to be carried to many others in this new West, the last that was to be. The work in Montana was the last link in reaching the Coast conferences. As usual, there were slow beginnings and some disappointments. But efforts were renewed with increasing success. At length, it was deemed advisable to organize a conference for the better conducting of the work. Accordingly, Bishop Weekley and C. Whitney, the home missionary secretary, were sent to survey the field, and November 17, 1911, at Beach, North Dakota, the Montana mission conference was organized. The secretary mentions that it was on Friday, but that is not to be taken as significant. Members present were W. C. Adams, E. J. Reed, and M. S. Bovey. A. E. Landis was kept away by sickness. This is the first case in which lay delegates are mentioned as participating in the organization of a conference. C. A. Burkeland, of Beach, North Dakota, Mrs. E. A. Reed, of Shields, North Dakota, and B. Douglas, of Carlisle, Montana, are thus mentioned. B. Douglas was called the lay bishop of Montana, both because of his spiritual leadership and because of his encouragement and help to the preachers. S. E. Surface and Ira Hawley were granted license to preach. Five missions were recognized, and two new missions were projected. There were reported to the conference 157 members, one church house, and two parsonages. Due to crop failures and other unfavorable conditions, the work in Montana has been much hindered, but the self-sacrificing missionaries, with the support of a faithful laity, have stayed by their tasks, not doubting the larger success that finally must come. The present church membership is 842. G. L. Stine and L. O. Blake, the alert conference superintendents since 1915, have done much to carry forward the work, and to hold to it the interest and support of the Church at large.

Oregon Conference

The General Conference in 1841 constituted the "Parent Missionary Society" for the two-fold purpose of carrying the

gospel to the "heathen" in foreign lands, and to the people of the frontiers of our own country. Almost the only act to be credited to this society was the promoting of a mission to Oregon in 1853, under the leadership of T. J. Connor, as already described. In harmony with an act of the General Conference of 1853, the Oregon annual conference was organized August 30, 1855, in Linn county, Oregon. The members present were T. J. Connor, J. Kenoyer, M. M. Crow, and B. Lichtenthaler. P. C. Parker was recognized as a member, and R. Price was given license to preach. T. J. Connor was an able and energetic man. J. Kenoyer was the grandson of J. G. Pfrimmer, and by birth and choice he was committed to pioneer work. These two men were long the center and chief dependence of the work in Oregon. On their privations and struggles, we need not dwell. Much faithful effort was bestowed, but at times there was discord within as well as difficulty without. The presence of D. Shuck as Bishop of the Pacific Coast district from 1864 to 1869 was a great blessing and help. In the time when the secrecy question was so prominent, almost every influence was used to commit the Church in Oregon to the radical side, and when the division came in 1889 more than half of the strength of the conference went to that side. Local contentions and suits in the courts, brought things to such a condition that new beginnings in many ways were necessary. Bishop Hott's decisive course and the favorable decisions of the courts laid the foundation for larger and better things. The present Church membership is 1935. Oregon conference includes all of the State of Oregon, and the coast section of the State of Washington.

There are hopeful features, indicating that the days of shifting populations and transient preachers in Oregon are in a measure past, that the United Brethren Church is being given more and more a recognized place, and that the time of enlargement is at hand. The four churches in Portland, with their present and contemplated modern church buildings, and such opportunities and achievements as those at Seattle, Everett, Vancouver, and Philomath, point to continued and sustained progress. The different agencies and factors that

make for advancement are becoming more and more articulated and effective. G. E. McDonald has been the energetic conference superintendent since 1916. C. C. Bell should be named among the faithful workers that have passed on.

The Coast conferences have been so much dependent on the older parts of the Church that the presence and cooperation of the Bishops that have visited them or been located among them have been a great help to them. Bishop Castle, by his active service and long residence, was a great support and constant benediction. Bishops Hott, Mills, and Bell, through their characteristic abilities and devotion, each contributed to giving position and forward impulse to the work of the Church. It now devolves on Bishop Washinger, at present in charge, to use the abilities that he so markedly showed in his superintendency in Pennsylvania, in mobilizing and integrating all of the forces and resources available for a further advance in all of the conference districts on the Coast.

Columbia River Conference

Much that has been said with reference to the Oregon conference applies equally in regard to the Columbia River conference. It was formed by a division of the Oregon conference. It was organized at the time of the session of the Oregon conference, beginning September 18, 1865, near Vancouver, Washington Territory. It included the part of Washington Territory north and east of the Cascade range. It was called, up to 1873, the Cascade conference; then, to 1893, the Walla Walla conference; and, afterward, the Columbia River conference. Besides Bishop Shuck, the members present were J. Kenoyer, S. S. Caston, and O. Osburn. D. E. Towers, not present, was recognized as a member. J. J. Gallaher, while not at this time a member, was made secretary. The progress of the conference has at no time been rapid, and it has had its periods of decline. From 1888 to 1898, the church membership passed a number of times the one thousand mark. The membership in 1923 was 783. Two of the most useful of the deceased ministers were J. J. Gallaher and J. S. Rhoads. The cities in which there is the most successful work are Spokane,

Walla Walla, and Elberton. Since 1909, W. A. Nichols has been the conference superintendent. It scarcely needs to be said that all of the annual conferences of the Pacific Coast district are vitally connected with Philomath College.

California Conference

The Board of Missions, at its session in May, 1858, commissioned Israel Sloane as its first missionary to California. His ability and fitness as a missionary had been proved by four years of successful missionary work in Canada. Having some means of his own, he relieved the board of the expense of his transportation to his new field. In the first forty days after reaching California, he preached twenty-three times. By good fortune or fate, the two invitations or openings for work were in the neighborhood of Sacramento, and in Humboldt county, over the Cascade range, three hundred miles distant. Some United Brethren preachers, or persons that soon became such, anticipated Mr. Sloane's arrival by a number of years. J. W. and James Harrow, C. W. Gillette, and D. Thompson arrived in 1849, and J. Ackerson and B. B. Allen arrived in 1850. These and some others were the helpers that Mr. Sloane enlisted in the work that he came to form and direct. With capable and consecrated leadership, their help was valuable, but, without such leadership, their efforts were uncertain or were futile. Soon the success was such as to encourage the formation of an annual conference. The conference was organized January 16, 1861, at the house of D. Troxel. The members present were Israel Sloane, presiding, D. Troxel, D. Thompson, and J. Dollarhide. Sloane was made presiding elder and assigned to Dry Creek mission, including "all above Sacramento City." J. Dollarhide was placed on Yolo and Solano mission, "all west of Sacramento river," and D. Thompson, on Sacramento mission. The General Conference, which met in May, 1861, recognized California conference as a mission conference. The second session of the conference was held in Sloane's schoolhouse, in Yolo county, September 13, 1862. Members present were I. Sloane, B. B. Allen, A. Musselman, W. Dresser, D. Thompson, and

J. Dollarhide. Sloane and Musselman were elected presiding elders; Sloane being placed over the Humboldt district, and Musselman over the Sacramento valley district. Mr. Sloane accepted the most distant and difficult field, taking his family by way of the trail over the mountains. The next summer, he learned that the work about Sacramento was not going well, and, having responsibility over the entire work, he started on horseback for the Sacramento field. His horse was disabled on the way, and the one that he secured to take its place became uncontrollable in going down the mountain and threw him violently to the ground, causing fatal injuries. The story of his being found insensible, his being tenderly cared for with some hope of his recovery, his being taken at length around by boat to Eureka near his home, where his wife met him, and his death the same day, August 31, 1863—all this is too pathetic and long to relate. He gave directions as to his family. In regard to the work of the Church in California, he said to his wife, who was deeply interested in the work and very capable: "All of my spiritual interests I leave in your care through Christ. If you can use any argument to get some one here to take full charge of the work, do it."

Mr. Sloane was born June 18, 1825. From 1843 to 1845, he was a student in Oberlin College, and later was a student in Otterbein University. He became an efficient pastor in Scioto conference. At his death, he was in the thirty-ninth year of his age, and the sixteenth year of his ministry. The death of Mr. Sloane brought great discouragement to the workers. No session of the conference was held in 1863. In 1864, D. Shuck, who had been elected Bishop for the Pacific Coast in 1861, after being hindered long by the war, succeeded in reaching California. Meanwhile, the Harrow brothers and some others had done what they could to keep the work alive. If anyone could take Mr. Sloane's place, that one was Bishop Shuck. While his activities and responsibilities were not confined to California, yet here he bestowed the large share of his efforts. The ministers were called to meet in conference at the Monument schoolhouse, in Yolo county, November 11, 1864. The members present were D. Shuck, B. B. Allen,

J. Dollarhide, David Eby, and N. Hubbard. Those received at the session were J. B. Hamilton, E. A. McAlister, J. W. Harrow, N. W. Harrow, C. W. Gillette, and J. H. Babcock. A. Musselman, W. Dresser, and D. Thompson were recorded as absent. The California conference dates its sessions from the organization effected in 1864. In the four years following Mr. Shuck's second term as Bishop, there was a gradual increase in the number of preachers and church members. The number of church members in 1868 was 198. There was then but one church building. For a number of years little progress was made. The coming and going of the preachers, the shifting of the population, and the prevailng secular atmosphere may afford some explanation. Bishop Shuck, after an absence of nine years, returned in 1878 to take up regular work. Because of dissatisfaction over the revision of the Constitution and Confession of Faith, eight ministers and two or three hundred of the church members withdrew from the Church in 1889. Though some good members thus were lost, the conditions were supplied by the changes taking place at this time for a sounder and less hampered advance. At this time, too, a movement set in toward occupying more fully the field of southern California. In 1884, Los Angeles mission included some rural points about Los Angeles. Yet, in 1885, there was no organized class in that city. In 1891, E. A. Starkey was placed in charge of the Los Angeles mission. The Young People's society of the Church pledged $5,000 toward a church building. October 25, of that year, he organized a small class. He died of typhoid fever October 27, 1893, having resigned the charge a little while before. J. S. Pitman followed as pastor, and under his leadership the mission came to be well established. Later, as the business of the city encroached on the location of the church, the property was sold for a good price, and the proceeds were used so secure a more desirable church plant, and to assist some of the new missions that were struggling to establish themselves. United Brethren families from the older parts of the Church had much to do with the beginnings that looked toward better things. Now, four churches in Los Angeles, and churches at San Diego,

Santa Ana, Riverside, and other places occupy a field that stood blank, so far as the United Brethren Church was concerned, a few years ago. Sacramento was the first city in the older part of the conference territory to be entered. Later, much effort was bestowed on the establishing of the Church in Stockton and Oakland, with varying success. The present church membership of the conference is 2529. The conference cooperates with Philomath College, and is closely bound in interest and support to the Baker Home for retired ministers. Among the retired ministers that have by long service built themselves into the success of the conference are F. Fisher and J. L. Field. Among those deceased that were long and closely connected with the work of the conference, D. D. Hart and T. J. Bauder may be named. Since 1915, the conference superintendents have been H. H. Haller, J. A. Eby, L. S. Woodruff, L. Harter, H. A. Dowling, and J. L. Parks, the present superintendent. H. C. Shaffer, the pastor of First Church, Los Angeles, has been a leader and builder, both in the Oregon and the California conferences. Mark Keppel is an outstanding layman in the conference and in the Church. His duties as superintendent of the schools of Los Angeles county do not hold him back from a generous share in church work.

An unusual feature belonging to the annual conferences of the Pacific district is the taking of "conference Sunday subscriptions." Sums are solicited from individuals and congregations through the year to be reported on conference Sunday, in the respective annual conferences. The amount received is divided, one-fourth going to the permanent preachers' aid fund, and three-fourths going to the conference extension fund. The plan is to open up a new source for meeting imperative needs, and to bring about a fuller sharing in resources and benefits. If a warm and living conference spirit can be brought to the support of the plan, it certainly will produce great good.

Ohio German Conference

In a church that was wholly German at the beginning, there is now one German conference in a total of thirty-two conferences in the United States, and in this conference the

membership is less than one-half of one per cent of the total membership of the Church. It may be said, that, outside of the German conference, there are German-speaking congregations. It may be replied that, in the German conference, there are English-speaking congregations, and outside of these, many English-speaking members. Yet there should be a generous appreciation of the German part of the Church by the English part, both because of what it represents of the past and what it is in itself; and further, because of the field for work yet remaining among the Germans of our country. Between 1825 and 1840, the Church became prevailingly English. German continued to be used extensively in church services, especially in eastern Pennsylvania, but no provisions were made for work distinctively German. Such work as there was, was mainly among the Pennsylvania Germans, though later the Missionary Board urged the taking up of work among immigrants coming directly from Germany. To a certain extent such work was begun early in some new German settlements in Southeastern Ohio. In 1835, at the prompting of William Hanby, Dewalt Mechlin and Lewis Kramer made appointments in some of these settlements. From this source came some of the most capable and useful preachers for the years that followed. We should not overlook the efforts of annual conferences to establish German missions here and there, and the fact that the General Conference authorized the establishment of a German periodical in 1841. Through efforts in these various lines, the German work was assuming such promise as led the General Conference of 1853 to authorize the formation of a German conference.

Accordingly, the Ohio German conference was organized at Germantown, Ohio, October 20, 1853, Bishop Edwards presiding. Bishop Edwards, in reporting the session said: "Brother Niesc was elected chairman—not as is usual to assist, but to act as president with what little assistance I could give, and Brother Mast, secretary."

Those present at this initial session were H. Staub, J. Scholler, J. Roth, J. Valkel, J. Schwab, J. Crider, M. Bottenberg, J. Blauch, J. A. Mast, C. Flinchbaugh, and C. Ehret.

Peter Schmidt and J. Creits were absent. George Baker and David Adams were received. J. Crider and J. Scholler were made presiding elders. Appointments were made as follows: Cincinnati mission, to be supplied; Pleasant Ridge circuit, C. Ehret; Dayton mission, H. Staub; New Albany, Indiana, mission, J. A. Mast; Circleville circuit, J. Roth; Greenville mission, J. Valkel; Beaver circuit, J. Scholler; Fulton mission, J. Blauch and F. Schwab. As time passed, missions were established in Kentucky and Nebraska, as well as in Ohio, Indiana, and Illinois. To the three States last named the work of the conference is now confined. The conference now has two churches in Chicago, three in Cincinnati, three in Cleveland, two in Dayton, one in Hamilton, one in Zanesville, one in Toledo, one in Batavia, one in Freelandsville, Indiana, and one in Danville, Illinois, with a combined membership of 1637.

Some of the prominent ministers of the past were W. Mittendorf, J. A. Sand, L. W. Craumer, E. Light, E. Lorenz, G. Fritz and J. C. Bremer. Some of these have already received notice. Retired ministers that have given long service are C. Streich, A. Schmidt, J. Sick, J. Assel and J. F. Schwab. The present superintendents are J. G. Luechauer and E. J. Wegner. Since the German papers were given over to the Ohio German conference by the General Conference, with a subsidy from the Publishing House, A. Schmidt and G. W. Kopittke have successively been the editors. In most of the churches, preaching is wholly or in part in English. At present, the work of the conference is in a more encouraging condition than for a number of years past. The fact that there is an evident field for these German workers gives them courage and resolution in meeting the difficult tasks and situations that belong to the German work. The ministers and members of no other conference are more loyal to every interest of the Church than are those of the Ohio German conference. Eugene Schaefer, is to be named among the active and efficient laymen. From 1861 to 1865, there was an Indiana German conference, but the entire field is now occupied by the Ohio German conference. The East German conference has already been noticed. It may be added that, in 1857,

Henry Kumler, Jr., was elected German Bishop, but resigned, J. Russel being elected in his place, and that in 1861 Henry Kumler, Jr., again was elected, and served through the quadrennium. Since that time, no Bishop has been elected for the German work.

Discontinued Conferences

Ontario conference was organized April 19, 1856, at Beverly chapel, Sheffield, Canada, Bishop Glossbrenner presiding, and was discontinued in harmony with action of the General Conference of 1905. In 1854, at the same meeting of the Board of Missions at which it was resolved to establish a mission in Africa, it was resolved to send a missionary to Canada. Israel Sloane, of Scioto conference, fortunately was selected as the missionary. But before this time there were index fingers pointing toward Canada. German families from eastern Pennsylvania had moved up into Canada a short distance beyond Niagara Falls. J. Erb, of the old conference in the East, was given appointment to Canada in 1825. Regularly from 1832 to 1836 appointments were made to Canada. In 1827 and 1837 appointments were made to New York, the work in New York and Canada being included as one. The later work probably received no great advantage from this earlier work. In 1826, Bishop Newcomer visited the country.

In 1855, Peter Flack and E. E. Price, and, in 1856, Rudolph Light, were sent as co-workers with Mr. Sloane. The result was the organization of a conference with eight ordained preachers and one licensed preacher. The members and preachers secured in Canada proved faithful and ready to give practical support to the work in every way. Some excellent preachers were raised up, some of whom came over the line to render good service in the United States. Of course, there were difficulties to meet and hardships to be endured. In 1905, when the territory was relinquished, the statistics showed 17 itinerants, 7 local preachers and 1474 members. The movement for the union of churches in Canada assumed such force that the Ontario conference asked, through its representatives in the General Conference, that it have the

privilege of uniting with the Congregationalists of Canada. With great reluctance, the request was granted.

The conference in Germany was discontinued because of the persistent hostility of the Bavarian government, and the lack of resources to meet the requirements of an enlarged work in Germany. The conditions in the case already have been set forth.

The Massachusetts conference both was and was not. The Board of Missions and the Bishops hardly acknowledged that they had given sanction to it as a conference, and yet, if it had succeeded, there would have been no question as to the sanction given it. The want of success was due to the staid ways of New England. The effort bestowed and the money expended were deserving of a different result.

Some southern conferences whose names were at one time or another on the roll of conferences were more imaginary than real. From 1896 to 1913, a Chickamauga conference was recognized. Its territory was "Tennessee and the country south." It was exclusively for colored people. It was rather a hope than a realization. The Louisiana conference was organized in 1901. Immigration from the North led to efforts to establish the Church in Louisiana. R. W. Wilgus was sent as presiding elder. Good societies were established at some points. Jennings and Roanoke were the chief centers. Some good laborers were sent to this field. W. L. Childress was one of these faithful workers. In 1923 no report was made from this field. The disappearance of some conference names in the South was due to a rearrangement of conference districts.

SUPPLEMENT TO PRECEDING PARTS

In 1924, when this History of The Church of the United Brethren in Christ was published, a large proportion of the copies printed were held for binding as occasion might demand. It is now necessary to bind additional copies. The opportunity is thus afforded to eliminate two signatures at the close of the book, taken up mostly with tables, appendices, and the index, and in their place to introduce tables extended to include recent changes, some accounts of recent events and new leaders, some notes and corrections for the period prior to 1924, and a larger and more complete index.

The History is thus, in leading respects, brought down to date, a number of errors, some of them typographical, being corrected, and various additions being made. Such errors as might be misleading might be corrected on the proper pages. In the preface to the History will be found the statement: "The writer is fully aware that in the attempt to make facts, rather than opinion or comment, the frame-work and substance of history, the peril of numerous errors, in minor, if not in larger matters, is incurred." The aim has been to make the History throughout reliable and serviceable. The writer has been glad for the opportunity given him as indicated above.

Pictures of Bishops Hoffman, Brown, Coons, and Russel are now supplied. There are no pictures extant for Bishops Newcomer, Zeller, H. Kumler, Sr., and Hiestand. Pictures are included for the newly-elected bishops, A. B. Statton, G. D. Batdorf, and Ira D. Warner. Also a picture is included for Dr. G. A. Funkhouser. In the entire book, pictures of nearly one hundred persons and places will be found.

The enlarged index, covering as it does new materials added, should facilitate ready reference to all subjects desired.

A. W. DRURY, August, 1931.

SINCE 1924

For the entire Church, statistics show for the year 1930 a church-membership of 406,442 and a total net value of churches and parsonages of $29,993,469, as compared with a church-membership of 379,314 and a net value of churches and parsonages of $21,412,719 for the year 1923. Figures given do not include assets of colleges, the theological seminary, the Publishing House, benevolent homes, investments of church departments, or annual conference and mission property. The intangibles of the Church, such as spirituality, zeal in soul winning and kingdom building, may be either below or above what outward statistics might indicate. While conditions and methods have undergone change, we may humbly hope that the spiritual tone and purpose of the Church have not suffered loss.

The Last Two General Conferences

The General Conference convened at Buffalo, New York, May 14, 1925. The session was marked by great freedom of action in reviewing the past and making adjustments for the future. Action was taken providing for the uniting of the Home Missionary and Church Erection societies, and a more perfect coordinating of all the work of the Church.

The only changes in the list of general officers were in the election of A. B. Statton as bishop in the place of C. J. Kephart who desired and was given an emeritus relation; Elmer E. Ullrich as general treasurer in the place of L. O. Miller; A. C. Siddall as business manager of Bonebrake Theological Seminary in the place of J. E. Fout; and in the case of P. M. Camp who was made secretary of the united Home Mission and Church Erection Society.

The General Conference convened May 14, 1929, at Lancaster, Pennsylvania, a center of great historic interest in connection with the founding of the United Brethren Church. Members of the conference and the many visitors present took great pleasure in gathering the memories of the past and in witnessing the great advancement recently made in this

early territory of the Church. The General Conference in its sessions was forward-looking and courageous in its various transactions. It took a step forward in combining all of the general educational work of the Church under the charge of a Board of Christian Education. It provided also for annual conference and local organization in the interest of Christian education. By providing for a Bureau of Evangelism it showed that it was not indifferent to such means as had won the trophies of the past. A matter of great interest before the conference was the proposed union of The Reformed Church in the United States, The Evangelical Synod of North America, and The Church of the United Brethren in Christ. With some provision guarding against hasty action, the proposed union received enthusiastic endorsement.

The following is the list of general officers elected, all of whom remain in their respective positions, with the exception of P. M. Camp, deceased: Bishops, H. H. Fout, A. R. Clippinger, A. B. Statton, G. D. Batdorf, and Ira D. Warner, C. J. Kephart, emeritus, W. M. Bell, emeritus; agent of the Publishing House, W. R. Funk; editors of the Religious Telescope, W. E. Snyder, associate, J. B. Showers; editor of the Watchword, E. E. Harris; editors of Sunday-school literature, J. W. Owen, associate, J. A. Lyter; secretary of the Board of Administration, S. S. Hough; secretary of the Foreign Missionary Society, S. G. Ziegler; secretary of Home Missions and Church Erection, P. M. Camp, R. S. Showers later made assistant; secretary of Christian Education, O. T. Deever; Church Treasurer, Elmer E. Ullrich. C. W. Brewbaker was subsequently chosen by the Board of Administration as director of evangelism.

Bishops Statton, Batdorf, and Warner

Bishop Arthur B. Statton was born near Rockford, Illinois, March 27, 1870. His father, I. K. Statton, was a preacher and pastor of unusual ability and usefulness. His ministerial work began in Virginia, but was principally given in the West, especially in Illinois and Iowa. Arthur B. Statton graduated from Leander Clark College at Toledo, Iowa, in

1890. He taught four years in York College at York, Nebraska. In 1893 he was granted license to preach and became a member of East Nebraska conference. He transferred to Iowa conference and at a session of that conference in 1896 was ordained by Bishop Hott. He served as pastor for three and one half years in Iowa, and then accepted a call to St. Paul's Church, Hagerstown, Maryland. He served this church for twenty years with marked and uniform success. He then was chosen superintendent of Pennsylvania conference, in which position he continued for eight years. The General Conference, on his election as bishop in 1925, assigned him to the Southwest District. On his reelection as bishop in 1929, he was again assigned to this district. In this field his service has been highly acceptable and efficient.

Bishop G. D. Batdorf was born April 30, 1874, near Lickdale, Lebanon County, Pennsylvania. He graduated from Bonebrake Theological Seminary in 1898. He received his Doctor of Philosophy degree from Wesleyan University and the degree of Doctor of Divinity from Otterbein College. He was granted license to preach by the Eastern conference in 1897, and was ordained in that conference in 1898 by Bishop E. B. Kephart. After successful pastorates at Allentown, Harrisburg, and Reading, he was placed, in 1911, in charge of the important Covenant congregation at Lancaster. He continued in this pastorate until in 1920, when he accepted a call to become the pastor of First United Brethren Church, Dayton, Ohio, which he ably served, along with many collateral activities, until his election as bishop in 1929. After becoming a pastor in Miami conference he transferred his membership to that conference. He was assigned to the East District, representing the oldest and best established part of the Church. It may be remarked that he is the first bishop who entered the ministry in the territory of the present East Pennsylvania conference. Bishop Batdorf has always been a close student. His preparation for his discourses is minute and thorough, and as a consequence his sermons and addresses are always appropriate, dependable, and forceful. He well meets what the people expect, and perhaps demand, in a bishop.

Bishop Ira D. Warner was born September 14, 1886, near Brookville, Ohio. He graduated from Otterbein College in 1911, and received his Doctor of Divinity degree from Otterbein College in 1921. He received his license to preach from East Tennessee conference in 1912 and in 1914 transferred to Miami conference. The beginning dates for his successive pastorates were: 1911, Chattanooga, Tennessee; 1913, Oak Street Church, Dayton, Ohio; 1917, First Church, Canton, in East Ohio conference; 1923, First Church, Akron, this pastorate continuing until his election as bishop in 1929. Under his Akron pastorate the present church building was erected at a cost of $200,000. During his ministry he has received into church-membership three thousand two hundred persons. In 1925, he presided at the State pastors' convention. He has been called on for a series of addresses on various occasions. In young people's work and in various forms of inter-denominational activity he has taken a ready and efficient part. It is not strange that, in this day of new vision and effort, the Church should have put its hand on him and sent him to the wide spaces of the Pacific District.

Honorary Bishops

Bishop C. J. Kephart, in 1925, and Bishop W. M. Bell, in 1929, asked to be released from further official duties and responsibilities. Their requests were granted with tender expressions of appreciation and affection, and their names were passed to the list of bishops emeritus.

SOME OF GOD'S WORKMEN

God buries his workers, but carries on His work.

Bishop W. H. Washinger, in the midst of public duty, after a brief sickness, died at Dayton, Ohio, May 18, 1928. His body was taken for burial to Chambersburg, Pennsylvania. On his sixty-fourth birthday Bishop Washinger wrote: "To the very limit of my power, it is my desire to help make things go forward, till the last day of this earthly life is lived, to the setting of the sun and the sunrise of the day without shadows and without a sunset."

W. M. Weekley, bishop emeritus, after a lingering illness, died at his home at Parkersburg, West Virginia, January 8, 1926. His body rests in the cemetery at Parkersburg, but his loyal, seraphic spirit has gone to the more triumphant life beyond.

The editorial staff met with unprecedented losses. J. M. Phillippi, editor of The Religious Telescope, was most unexpectedly taken from his work September 27, 1926. W. E. Snyder, the associate editor, was made editor in chief, and J. B. Showers, professor in Bonebrake Seminary, was chosen as associate editor.

W. O. Fries, editor of Sunday-school literature, fell at his post October 15, 1925, and J. W. Owen, associate editor, became chief editor, J. A. Lyter, pastor of the church at Annville, Pennsylvania, earlier pastor of the Derry Street Church, Harrisburg, being chosen associate editor.

H. F. Shupe, editor of The Watchword, in the midst of his work, died October 13, 1926, and E. E. Harris, a member of Southeast Ohio conference, and active in young people's work, was chosen to the editorship.

The Church departments have likewise suffered their losses. A. C. Siddall, business manager of Bonebrake Seminary, was called suddenly from his work December 26, 1928. J. H. Harris, for a number of years the superintendent of Southeast Ohio conference, was chosen July 1, 1929, to fill the vacant place. The office of president of the Seminary having been included by the General Conference with that of business manager, J. H. Harris became at the same time president of the Seminary.

P. M. Camp, secretary of the Board of Home Missions and Church Erection, after an illness of several weeks, died at his home in Dayton, Ohio, April 21, 1931. Russell S. Showers, of Erie conference, who had been his assistant, was chosen as his successor.

C. Whitney, who after his period as secretary of Home Missions was honored as secretary emeritus, died May 27, 1929. J. S. Kendall, who had so much to do in bringing up the Church in stewardship lines, and who served for a short

time as the first secretary of the Board of Administration, died November 25, 1925. J. E. Fout, business manager of Bonebrake Seminary from 1909 to 1925, died suddenly April 17, 1930. S. D. Faust, professor in Bonebrake Seminary from 1893 to 1926, and then given an emeritus relation, died July 12, 1929.

The professors installed in Bonebrake Seminary since 1924, are C. E. Ashcraft, 1927; J. R. Howe, 1927; W. E. Roush, 1928; M. W. Harner, 1928; and C. A. Lynch, 1930.

Outstanding laymen who have passed on, were George A. Lambert, of White River conference, who died January 16, 1929, and A. S. Krieder, of East Pennsylvania conference, who died May 19, 1929. Both were successful business men and liberal in giving of their time and money for the support of the work and institutions of the Church. Both served for a number of years on the Publishing House Board.

For some of those named above more will be found in the body of the History or in the tables given in Part V.

Dr. George A. Funkhouser

Doctor Funkhouser, though declining the office of bishop in 1893, reached and influenced in a large way the ministry of the entire Church and thus also the Church in general. His native endowments, his deep spirituality, his sense of call and opportunity, his own thorough training, at a time when few in the ministry had the advantage or opportunity of proper preparation, at a time, too, when the interest of the Church in general was unawakened as to the requirements of the ministry—all of this enters into the explanation of his career. Many who have come within the circle of his acquaintance will be glad to have at hand a simple outline of his life, especially as in the body of the History his name has been given a mere mention.

George A. Funkhouser, son of Andrew and Elisabeth Funkhouser, was born near Mount Jackson, Shenandoah County, Virginia, June 7, 1841. He entered the preparatory department of Otterbein College in 1860. In August, 1862, he enlisted in the Union Army and was honorably discharged in

August, 1865. Reentering Otterbein College, he graduated from that institution in 1868. He immediately entered Western Theological Seminary, at Pittsburgh, from which he graduated in 1871. He received his Doctor of Divinity degree from Otterbein College in 1879 and his Doctor of Laws degree from Lebanon Valley College in 1895, and also from Otterbein College in 1908.

He was licensed to preach by Allegheny conference in 1870, his membership in that conference continuing to the time of his death. He was ordained by Bishop J. Weaver in 1871. He and Dr. L. Davis were chosen as the first professors of Union Bibical Seminary at its founding in 1871. He served as professor of Greek exegesis, and also of homiletics most of the time, to 1912. From 1885 to 1907 the duties of senior professor or president were committed to him. After 1912, when he became professor emeritus and lecturer extraordinary he was no less interested in the work of the Seminary, serving its interests as well as other interests of the Church. From 1913 to 1921 he performed a large and exacting work as director of Seminary Extension. After being released from this work, he continued as professor emeritus to the time of his death, which occurred July 30, 1927.

He was united in marriage with Susan Margaret Kumler, daughter of Daniel C. Kumler, one of the first United Brethren missionaries to Africa. Their thoughts and lives were so completely united that they may be spoken of together. The breadth of their interest and devotion, beginning with their home, extended to the local church, the Seminary, poor foreign families in the community, the hospitals, denominational missions, the McCall mission, missions to lepers, Negro schools in the South, the journeys and work of Robert P. Wilder in behalf of the students of the world, and so forth. They did not wait for the prompting or urgency of others, but "took upon themselves" not only the burdens of the unfortunate but also a voluntary share in the support of forward-looking, constructive enterprises, both through their own contributions and by enlisting the cooperation of others. Mrs. Funkhouser's death occurred June 18, 1928.

Doctor Funkhouser sought to keep the Church awake on the duty and privilege of intercessory prayer, and the duty and the possibilities of the tithe. A student complained of the strict requirements of Doctor Funkhouser, but another student replied: "But you must remember that when you get away Doctor Funkhouser's prayers will follow you further around the world than those of anyone else." "Yes, I know that," replied the first, with a melting heart. The surging impulse of Doctor Funkhouser's public life, and private life as well, was indicated by his statement to the General Conference, when in 1893 he declined the proffered office of bishop: "I have decided that it is my duty to spend what strength God gives me in seeking to build a better Seminary, in seeking to open here a wider, deeper fountain, out from which shall go perennially and for all time, streams which shall make glad the city of our God."

Notes, Additions, and Corrections

Page 5, 5th line of middle paragraph, begin new sentence with, "Except in Part I, as in the History of."

Page 6, line 13, for "John E.," read "John F."

Page 23, last line, for "Zebidee" read "Zebedee."

Page 29. The giving of different dates for Otterbein's birth, June 3d and June 4th, was due to confusion in making adjustment of dates from Old Style to New Style. Ten days were dropped from the old calendar in 1582 when the new calendar was introduced. The Protestant States of Germany did not adopt the new calendar until 1700, and England and her colonies did not make the change until 1752. After each period of about one hundred and twenty-five years it was necessary to drop out an additional day, but this was sometimes done before the end of this period. Thus in this case what was really the third of June was made to be the fourth of June.

Page 67, line 17, for "Queene," read "Queen."

Page 73, line 1, for "in," read "an."

Page 80, 9th line from the bottom, for "Berk," read "Berks."

Page 81, line 3, for "indicates," read "indicate."

Page 84, 3d line from the bottom, for "containing," read "contained."

Page 95, line 12, for "1783," read "1683."

Page, 119, line 2, insert the word "official" before the word "attendance." Between 1783 and 1789 Rev. Nicolas Pomp was pastor of the old Reformed Church in Baltimore. Otterbein and his congregation were accused of having sent unwarranted reports to the Church in Holland in regard to the two congregations in Baltimore. To meet the accusation, Otterbein appeared with his elders at the coetus of 1788. Yet that this case was outside of regular membership and attendance on the part of Otterbein's elders is fully evident. The list of elders attending the sessions of the coetus, as far as they have been preserved, contain no names of Otterbein's elders.

Page 127, line 5, for "churches," read "societies."

Page 137, middle of page, for "Aufscher," read "Aufseher."

Page 149, last line, place star after 1749. For January 21, 1830, Newcomer wrote in his Journal: "Today I am 81 years of age. Only a short time ago I discovered in some old papers that January 21st is my real birthday, and not February 1st, as I had always believed and written erroneously." As in the case of Otterbein, confusion due to the change in the calendar explains the discrepancy. The date had been properly changed from January 21, Old Style, to February 1, New Style.

Page 150, line 8. It is proper to add after "Baer": "She died the same year. Two years later he married Miss Elizabeth Weller, who died in 1811."

Page 159, 5th line from the bottom. More recent information shows that Pfrimmer settled on a tract of land immediately adjoining Corydon. It has been claimed that he promoted the building of a little church in Corydon, and that in it a Sunday school was conducted. His son, Samuel, who came to Indiana in 1807 or 1808, settled on land about five miles southeast of Corydon. With him his father seems later to have made his home, and on his land the Pfrimmer church was built.

Page 183, bottom of page, for "Bretherhood," read "Brotherhood."

Page 184, line 3, for "Caum," read "Crum."

Page 190, line 16, "vest" same as "fest."

Page 199, last line, for "final," read "later."

Page 205, line 11, for "list," read "lift."

Page 211, line 5, for "acts," read "facts."

Page 213, line 2, for "one year," read "some years."

Page 234. The books named in the next to the last paragraph are now in the possession of the United Brethren Historical Society, in Dayton, Ohio.

Page 246, line 11, add after the word "view," "also the picture of a death mask."

Page 257, 6th line from bottom, for "unclined," read "inclined," and 3d line from bottom, for "priveleges," read "privileges."

Page 290. In reference to Fulton County, a narrow-gage railroad does extend into the county.

Page 291, line 9, for "little," read "Little."

Page 309, lines 12 and 13, for "that of 1841," read "those of 1833 and 1841"; Middle of page 309, for "about five miles east," read "adjacent to Corydon on the west."

Page 310, 9th line from bottom, for "about five miles east of Corydon," read "near Corydon."

Page 311, 5th line from bottom, for "name," read "names."

Page 334, line 5, for "it," read "Muskingum conference."

Page 340, 3d line from bottom, for "1806," read "1805."

Page 341, line 6. The meeting-house was probably a small log house, still standing several rods from the dwelling.

Page 347, line 8, for "were important acts," read "was an important act."

Page 349, line 1, for "unchartered," read "uncharted"; and 8th line from bottom, place name of "Henry Kumler" at beginning of the sentence.

Page 362, middle of page, for "Christion," read "Christian."

Page 372, line 9, for "Kumler," read "Newcomer."

Page 377, line 2, of second paragraph, for "son," read "grandson"; and make the ending of the paragraph, "the six preachers already named,

uncles of his father." The name of J. M. Bonebrake's father was Tobias, son of Adam, son of Dewalt.

Page 378, line 13, for "two," read "one."

Page 388, line 2, omit the quotation marks before the word "God."

Page 394, line 7, for "Canicanick," read "Kannikinnick."

Page 400, line 1, after "itinerant," insert "work."

Page 402, next to last line, for "Lilliebridge," read "Lillibridge."

Page 431, line 11, for "1853," read "1852."

Page 454, 6th line from bottom, for "1869," read "1865."

Page 470, line 4, for "that," read "1774."

Page 479, middle of page, for "1821," read "1881."

Page 490, bottom of page. Following the General Conference, J. P. Landis resigned to the Publishing House Board and D. Berger was elected editor.

Page 506, 5th line from bottom, strike out first "the."

Page 512, last line, for "Erhart," read "Aïrhart."

Page 513, 5th line from bottom, before "and," insert "J. H. Becker."

Page 515, line 7, for "seven," read "six."

Page 542, middle of page, for "emeritui," read "emeriti."

Page 545, line 2, make line to read, "Iowa, 1903 to 1905; president of Western College, 1905 to 1908"; then as given.

Page 548, line 6, for "1833," read "1829."

Page 568, 8th line from bottom, for "non," read "nom."

Page 572, line 11, for "1901," read "1905."

Page 605, line 16, for "strongly," read "strong."

Page 607, 3d line from bottom, for "1889," read "1899."

Page 612, line 24. A connected statement would be: Terrel was appointed to Missouri at the organization of the Missionary Board in 1853, that Snyder was appointed to Kansas at the first annual meeting in 1854, that later in the year Cardwell was appointed to Kansas by the Executive Committee, and that Snyder was the first to reach the field.

Page 627, middle of page, for "1884," read "1894."

Page 630, last line, add "Later the union was confirmed by decision of the civil courts."

Page 636, line 7, for "Eberly," read "Epley."

Page 645, middle of page. Though the Virginia chair was formally dedicated, Bishop Russel's will was broken and the money was not received. The $10,000 donation was paid to Pennsylvania conference for the establishment of what might be called an itinerating theological chair. The plan was found to be impracticable, and the fund was distributed to other church interests.

Page 646, middle of page, for "brothers," read "uncles."

Page 646, bottom of page. George A. Funkhouser succeeded L. Davis as Senior Professor, or President, in 1885, L. Davis continuing as a pro-

fessor, with reduced work, until 1886, when he was given the emeritus relation. Though George A. Funkhouser was recognized as Professor Emeritus and lecturer extraordinary in 1912, from 1913 to 1921 he accepted and performed the taxing duties of Director of Seminary Extension.

Page 647, top of page. George Keister succeeded R. Wahl in 1875; 14th line from bottom of page, for "621," read "624."

Page 648, 11th line from bottom, for "brothers," read "uncles."

Page 654. Children's Day should be dated 1882, as that was the time when it was first observed. The Sunday-school Board took action in May, 1881, determining the annual observance of the day, and in November, 1881, named June 4 as the permanent date, the day being Sunday in 1882. But the next year, by action of the Board, the first Sunday in June was christened as children's day.

Page 681, 4th line from bottom, for "M. H. Cain," read "W. M. K. Cain," and next to last line, for "1815," read "1855."

Page 686, 12th line from bottom, for "10,337" (which was the number for one district) read "23,516."

Page 689, middle of page, for "1823," read "1923"; 8th line from bottom, for "six," read "five."

Page 702, change first two words to "northwestern Pennsylvania."

Page 706, line 10, for "joined to," read "near."

Page 711, line 12, for "1861," read "1870"; and 8th line from bottom, strike out "A. Orr."

Page 712, line 7, after "there," insert "so strict."

Page 722, next to last line, insert "separate" after "first."

Page 727, line 13, for "1838," read "1828."

Page 730, middle of page, for "Columbus," read "Columbia."

Page 733, 14th line from bottom, for "1893," read "1897," middle of page after "Saginaw conference," add, "the name being changed to North Michigan conference in 1881"; and next to last line, for "Detroit," read "Grand Rapids."

Page 766, 3d line from bottom, for "1855," read "1858."

Page 767, line 2, for "1860," read "1859."

Page 768, line 11, after "referred," strike out "to."

PORTRAITS OF OTTERBEIN

The portrait of Otterbein by Jarvis reached Dayton too late to be described on the proper page. Efforts were made for forty years to secure this portrait for the Church. Until lately it could not be purchased at any price. When a price was named it was $1,000, and the price finally paid was $400. At an early day the historical society of the Methodist Episcopal church secured two portraits of Otterbein, the one representing him as wearing a cap, and the other was represented by a lithograph widely distributed through the Church by George Wagoner in 1859. The original stone was destroyed in connection with the fire that destroyed Pike's opera house in Cincinnati. Many copies of a smaller lithograph, representing somewhat closely the original lithograph, were procured and sold through the Church by Mr. Wagoner. The frontispiece in this history is made from the original large lithograph. This picture represents Otterbein in the strength of middle life, and because of this will always be prized by the Church. The Jarvis portrait, which is now in the possession of the Church, bears on the back of the canvas the following inscription: "Revd. William Otterbein, (Pastor of the Evangelical Reformed Church, Baltimore) Painted in October, 1810, when he was in the 85th year of his age. (From the life by Jarvis.) Jarvis was a prominent artist of Baltimore and the portrait may well be called the Jarvis portrait. A larger proportion of portraits were painted a hundred years ago, because present mechanical means of making pictures were not then known. Much care and effort have been used in securing the best possible half-tone engraving of the Jarvis portrait, as found facing page 96 of this history. The writer made a special trip to Leesburg, Virginia, in 1887, to see this portrait, and has much satisfaction in being able to include in this history a representation of the same. While in the Church History by Lawrence and the Life of Otterbein the Jarvis portrait was the basis for the pictures of Otterbein, it is believed that in the picture herein given fuller justice is done to the portrait.

The portrait was painted for Peter Hoffman one of Otterbein's elders or class leaders. There is a painting of Peter Hoffman in which he is shown with lifted hand, representing him, as the tradition ran, as leading in a class meeting. As his financial resources were small, his son John, a man of means, had the portrait of Otterbein made for him. On his death the portrait passed to John, and on his death, it passed to his brother Jacob, and on the death of Jacob, it passed to his son Otterbein, and on the death of Otterbein, it passed to his brother George, and from George it passed to his two daughters now living in Washington, D. C., from whom it was obtained for the Church. The original portrait is now housed and cared for by Bonebrake Theological Seminary

The two portraits of Otterbein secured by the Methodist historical society were destroyed in the great Baltimore fire. There are still existing pictures of a wax bust and of a death mask of Otterbein.

PORTRAIT OF MARTIN BOEHM

The portrait of Martin Boehm, painted on a board, was made for Martin Boehm, son of Jacob, the oldest son of Martin Boehm, the associate of Otterbein. Henry Boehm, the youngest son of the elder Martin Boehm, gives in his "Reminiscences," page 488, the following statement in regard to the portrait of his father: "I went (in 1859) to Dayton which was a small place when I was there before, but has now thirty thousand inhabitants. The United Brethren in Christ have a publishing house there. When I entered their building and looked upon the wall I saw a portrait of my father. I had not seen it in fifty years, nor did I know it had been preserved, or that there was an image of him in existence. There he was with his German visage, his gray locks and venerable beard. It was a very good likeness, painted by a German artist for my nephew, Martin Boehm, who carried it West when he moved to Ohio. At his death it was presented to the United Brethren in Christ."

Henry Boehm lived to be one hundred years old, dying in 1875. The younger Martin Boehm moved from Pennsylvania to Maryland and about 1824 moved to Montgomery county, Ohio. He was long a minister of Miami conference. He died in 1855. One of his daughters, Nancy, married Michael Kumler and another married Samuel Judy. Michael Thomas, who married another daughter, claimed and took possession of the Boehm portrait and its subsequent history has not been traced.

Of Martin Boehm, Bishop Asbury said, "Martin Boehm was plain in dress and manners. When age had stamped its impress of reverence upon him he filled the mind with the noble idea of a patriarch."

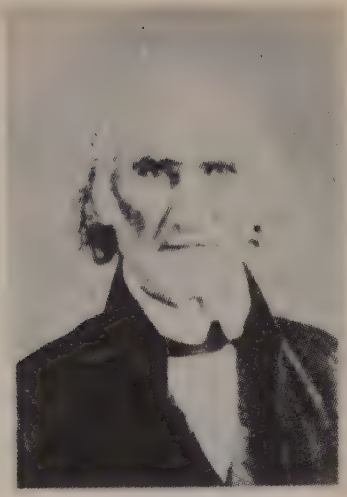
PART V.

HISTORICAL AND STATISTICAL TABLES

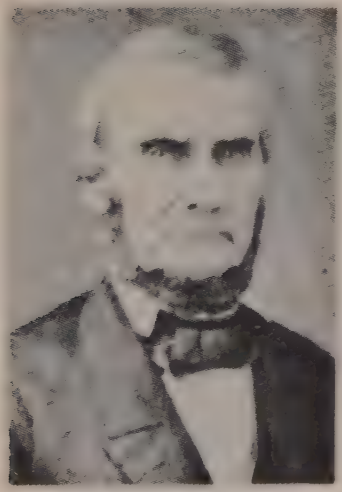
BISHOPS

1800—1813, William Otterbein (died, 1813) and Martin Boehm (died, 1812).
1813—1814, Christian Newcomer.
1814—1817, Christian Newcomer.
1817—1821, Christian Newcomer and Andrew Zeller.
1821—1825, Christian Newcomer and Joseph Hoffman.
1825—1829, Christian Newcomer and Henry Kumler, Sr.
1829—1833, Christian Newcomer (died, 1830) and Henry Kumler, Sr.
1833—1837, Henry Kumler, Sr., Samuel Hiestand and William Brown.
1837—1841, Henry Kumler, Sr., Samuel Hiestand (died, 1838), and Jacob Erb.
1841—1845, Henry Kumler, Sr., Jacob Erb, Henry Kumler, Jr., and John Coons.
1845—1849, John Russel, J. J. Glossbrenner, and William Hanby.
1849—1853, J. J. Glossbrenner, Jacob Erb, and David Edwards.
1853—1857, J. J. Glossbrenner, David Edwards, and Lewis Davis.
1857—1861, J. J. Glossbrenner, David Edwards, Lewis Davis, and John Russel.
1861—1865, J. J. Glossbrenner, David Edwards, Jacob Markwood, Daniel Shuck, and Henry Kumler, Jr.
1865—1869, J. J. Glossbrenner, David Edwards, Jacob Markwood, Jonathan Weaver, and Daniel Shuck.
1869—1873, J. J. Glossbrenner, David Edwards, Jonathan Weaver, and John Dickson.
1873—1877, J. J. Glossbrenner, David Edwards (died, 1876), Jonathan Weaver, and John Dickson.
1877—1881, J. J. Glossbrenner, Jonathan Weaver, John Dickson, Milton Wright, and Nicholas Castle.
1881—1885—J. J. Glossbrenner, Jonathan Weaver, John Dickson, Nicholas Castle, and E. B. Kephart.
1885-1889, Jonathan Weaver, N. Castle, J. Dickson, E. B. Kephart, M. Wright, D. K. Flickinger, and J. J. Glossbrenner, emeritus (died, 1887).
1889—1893, Jonathan Weaver, N. Castle, J. Dickson, E. B. Kephart, and J. W. Hott.
1893—1901, N. Castle, E. B. Kephart, J. W. Hott, J. S. Mills, and Jonathan Weaver, emeritus (died, 1901).
1901—1905, N. Castle, E. B. Kephart, J. W. Hott (died, 1902), G. M. Mathews (filled unexpired term), and J. S. Mills.
1905—1909, J. S. Mills, G. M. Mathews, W. M. Weekley, W. M. Bell, T. C. Carter, N. Castle, emeritus, and E. B. Kephart, emeritus (died, 1906).
1909—1913, J. S. Mills (died, 1909), G. M. Mathews, W. M. Weekley, W. M. Bell, T. C. Carter, and N. Castle, emeritus.
1913—1917, G. M. Mathews, W. M. Weekley, W. M. Bell, H. H. Fout, C. J. Kephart, A. T. Howard, N. Castle, emeritus, and T. C. Carter, emeritus. (died 1915.)
1917—1921, G. M. Mathews (died, 1921), W. M. Bell, H. H. Fout, C. J. Kephart, A. T. Howard, W. H. Washinger, N. Castle, emeritus, and W. M. Weekley, emeritus.
1921—1925, W. M. Bell, H. H. Fout, C. J. Kephart, W. H. Washinger, A. R. Clippinger, N. Castle, emeritus (died, 1922), and W. M. Weekley, emeritus.
1925—1929, W. M. Bell, H. H. Fout, W. H. Washinger (died,1928), A. R. Clippinger, A. B. Statton, W. M. Weekley, emeritus (died,1926), C. J. Kephart, emeritus.
1929—1933, H. H. Fout, A. R. Clippinger, A. B. Statton, G. D. Batdorf, Ira D. Warner, C. J. Kephart, emeritus, W. M. Bell, emeritus.

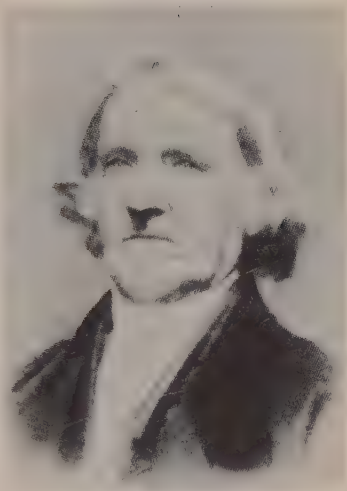
BISHOP JOHN RUSSEL



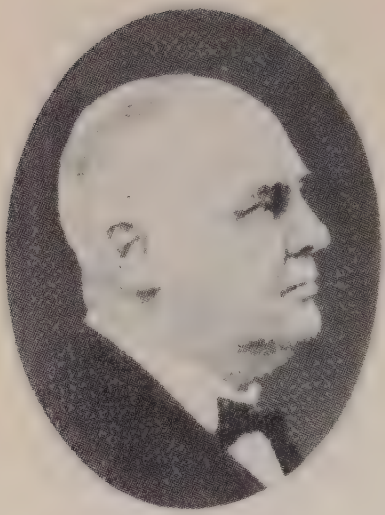
BISHOP JOSEPH HOFFMAN



BISHOP JOHN COONS

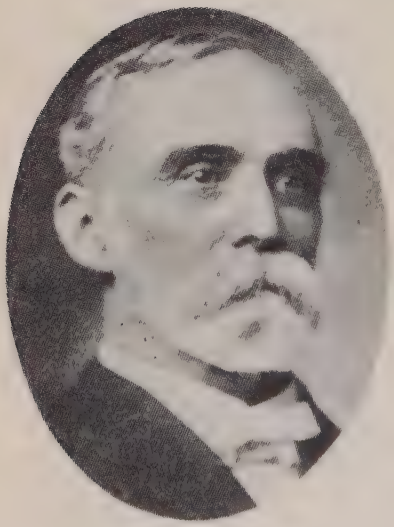


BISHOP WILLIAM BROWN



BISHOP A. B. STATTON

BISHOP IRA D. WARNER



DR. G. A. FUNKHOUSER

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Ezekiel Light	1885—1889
William Mittendorf	1889—1893
Ezekiel Light	1893
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(J. C. Bright acted as Secretary for a number of months during 1857 and 1858, but was compelled by declining health to leave the work.)

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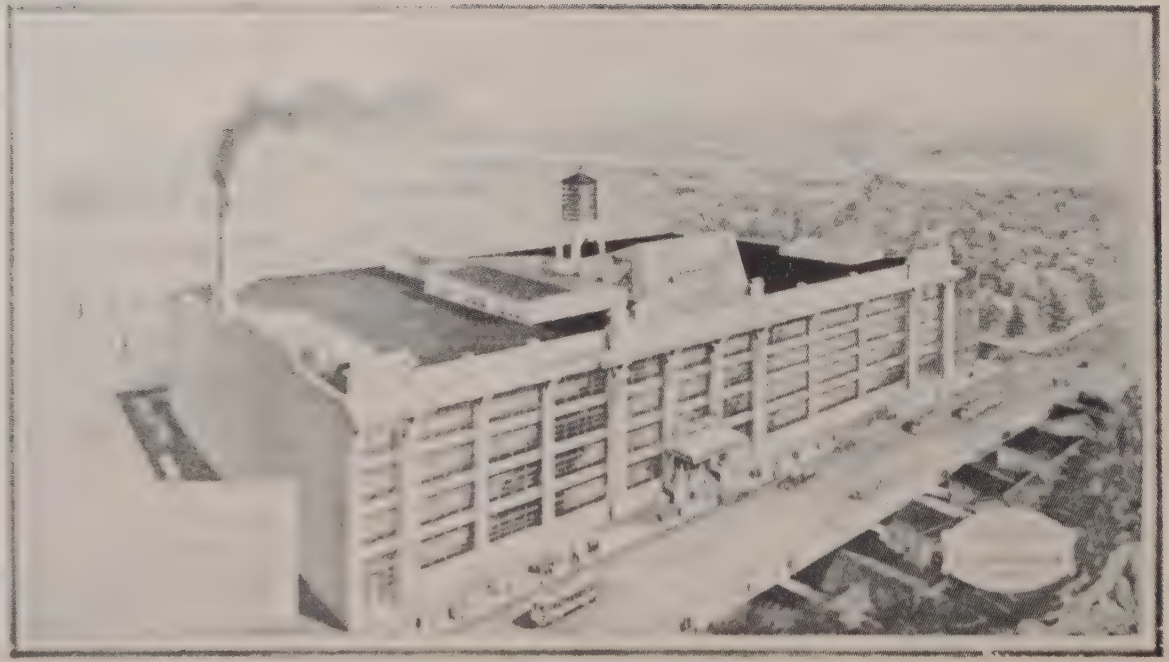

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Mrs. Alva Kauffman	1909—1919
Miss Vera Blinn	1919—1920
Miss Alice Bell	1921—____
Miss Justina Lorenz, Young Women's Department	1908—1909
Miss Ada M. Slusser, Young Women's Department	1910—1911
Miss Geneva Harper, Young Women's Department	1911—1912
Miss Vera Blinn (after 1913 Otterbein Guild)	1912—1915
Miss Elsie Hall	1915—1922
Miss Janet Gilbert	1922—____

Treasurers

Mrs. W. J. Shuey	1875—1881
Mrs. D. L. Rike	1881—1903
Mrs. B. F. Witt	1903—1909
Mrs. Alva Kauffman	1909—1919
Miss Vera Blinn	1919—1920
Miss Alice Bell	1921—____

SECRETARIES OF THE SABBATH-SCHOOL ASSOCIATION

Board of Control of Sunday-School, Brotherhood, and Young People's Work

I. Crouse	1865—1877
Robert Cowden	1877—1913
M. A. Honline, Director Religious Education	1909—1917
W. L. Bunger, Secretary Brotherhood and Young People's Work	1910—1913
C. W. Brewbaker	1913—1929

DIRECTOR MINISTERIAL PENSION AND ANNUITY PLAN

H. H. Baish	1921—____

DIRECTOR OF EVANGELISM

C. W. Brewbaker	1929—____

SECRETARY OF BOARD OF EDUCATION

W. E. Schell (first secretary elected by General conference)	1913—1929

YOUNG PEOPLE'S CHRISTIAN UNION

Presidents

J. P. Landis	1890—1902
J. G. Huber	1902—1909

Secretaries

W. A. Dickson	1890—1893
H. F. Shupe	1893—1900
C. W. Brewbaker	1900—1906
H. F. Shupe	1906—1909

Treasurers

Mrs. R. L. Swain	1890—1892
Chester B. Boda	1892—1894
Z. A. Barnard	1894—1898
E. Jay Rogers	1898—1909

Young People's Department, Board of Control

H. F. Shupe, Acting Secretary	1909—1910
W. L. Bunger, Secretary	1910—1913
O. T. Deever	1913—1929

MEN'S MOVEMENT

J. G. Huber, Chairman Committee	1906—1909
O. P. Beckley, Secretary-Treasurer	1907—1909

Brotherhood Department, Board of Control

O. P. Beckley, Acting Secretary	1909—1910
W. L. Bunger, Secretary	1910—1913
O. T. Deever	1913—1929

SECRETARY OF BOARD OF CHRISTIAN EDUCATION

O. T. Deever	1929—____

CHRISTIAN STEWARDSHIP

Christian Stewardship Commission	1901—1909
J. S. Kendall, Secretary	1909—1913

COMMISSION OF FINANCE

J. S. Kendall, Secretary	1913—1917

BOARD OF ADMINISTRATION

J. S. Kendall, Secretary	1917—1918
S. S. Hough, Secretary	1918—____

GROWTH IN MEMBERSHIP

1813*	10,000	1870	118,045
1820*	9,000	1880	157,835
1835*	20,000	1890	197,123
1845*	30,000	1900	243,841
1850*	40,000	1910	285,430
1853*	47,000	1915	341,845
1857	61,399	1920	351,007
1861	94,453	1923	379,314
*Estimated		1930	406,442

GENERAL CONFERENCES

1815—Mt. Pleasant, Pennsylvania.
1817—Mt. Pleasant, Pennsylvania.
1821—Dewalt Mechlin's, Fairfield County, Ohio.
1825—Jacob Shaup's, Tuscarawas County, Ohio.
1829—Dewalt Mechlin's, Fairfield County, Ohio.
1833—Dresbach's Church, line of Pickaway and Fairfield Counties, Ohio.
1837—Germantown, Ohio.

1841—Dresbach's Church, line of Pickaway and Fairfield Counties, Ohio.
1845—Circleville, Pickaway County, Ohio.
1849—Germantown, Ohio.
1853—Miltonville, Ohio.
1857—Cincinnati, Ohio.
1861—Westerville, Ohio.
1865—Western, Iowa.
1869—Lebanon, Pennsylvania.
1873—Dayton, Ohio.
1877—Westfield, Illinois.
1881—Lisbon, Iowa.
1885—Fostoria, Ohio.
1889—York, Pennsylvania.
1893—Dayton, Ohio.
1897—Toledo, Iowa.
1901—Frederick, Maryland.
1905—Topeka, Kansas.
1909—Canton, Ohio.
1913—Decatur, Illinois.
1917—Wichita, Kansas.
1921—Indianapolis, Indiana.
1925—Buffalo, New York.
1929—Lancaster, Pennsylvania.

EDUCATIONAL INSTITUTIONS

Otterbein College, Westerville, Ohio, founded 1847.
Leander Clark College, merged with Coe College, Cedar Rapids, Iowa, under the name Leander Clark School of Religion. Chartered under the name Western College in 1856.
Kansas City University, Kansas City, Kansas. Successor of Lane University, founded 1865.
Philomath College, Philomath, Oregon, founded 1865.
Lebanon Valley College, Annville, Pennsylvania, founded 1866.
York College, York, Nebraska, founded 1890.
Indiana Central College, Indianapolis, Indiana, founded 1902. Began operation 1905.
Shenandoah Collegiate Institute, Dayton, Virginia, founded 1876.
Bonebrake Theological Seminary, Dayton, Ohio, founded 1871.
Rufus Clark and Wife Training School, Shenge, West Africa, founded 1887.
Albert Academy, Free Town, West Africa, founded 1904.
In mission fields there are a number of other educational institutions, both denominational and union.

HISTORICAL OUTLINE

Phillip William Otterbein was born in Germany, June 3, 1726; came to America as a Missionary, 1752; Pastor in Baltimore 1774, until his death, 1813; Bishop in the United Brethren Church, 1800-1813.
Religious Movement under Otterbein and Boehm, 1766–1800.
First Conference, Baltimore, Maryland, 1789.
Church Formally Organized in Frederick County, Maryland, 1800.
First General Conference, Mt. Pleasant, Pennsylvania, 1815.
Discipline and Confession of Faith Revised and Formally Adopted, 1815.
First Sunday School Organized, near Corydon, Indiana, 1820.
Publishing House Established at Circleville, Ohio, 1834.
Constitution Adopted, First, 1837; Second, 1841.
First College Founded, Otterbein University, 1847.
Home, Frontier, and Foreign Missionary Society Organized, 1853.
Sunday-School Association Organized, 1865.
Church Erection Society Constituted, 1869.
Board of Education Constituted, 1869.

Union Biblical Seminary Founded, 1871.
Women's Missionary Association Organized, 1875.
Amended Constitution and Revised Confession of Faith Adopted, 1889.
Young People's Christian Union Organized, June 5, 1890. Became Christian Endeavor, 1908.
Colestock Old People's Home founded, 1893.
Christian Stewardship Movement Inaugurated, 1901.
Quincy Orphanage and Home Founded, 1903.
Home and Foreign Missionary Societies became separate, 1905.
Brotherhood Movement began, 1906.
Cooperation of the Women's Missionary Society with the Foreign and Home Missionary Boards, 1909.
Baker Home Incorporated, 1911.
Otterbein Home Founded, 1913.
Board of Administration Created, 1917.
Commission on Evangelism Created, 1917.
Preachers' Pension and Annuity Plan Established, 1921.
Home Missions and Church Erection Boards United, 1925.
Board of Christian Education, 1929.

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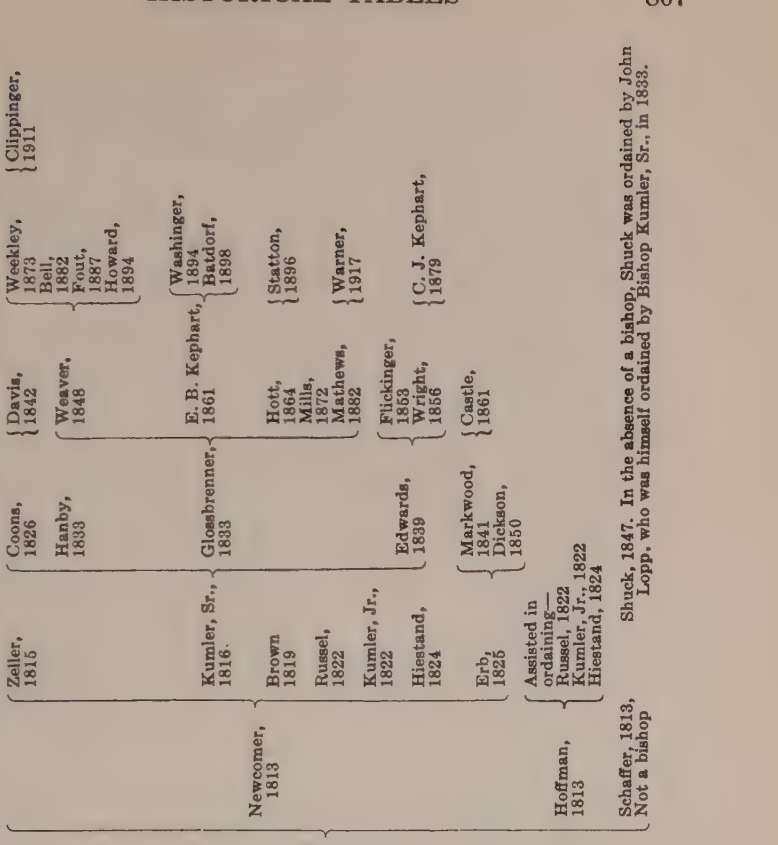
. In various cases there is a confusion or confliction in dates. For Michigan conference there were three different organizations or beginnings, and two each for North Michigan, Erie, Nebraska, Missouri, and California conferences. For East Ohio and Southeast Ohio conferences two dates can be given, one for early beginnings and the other for later adjustments. Some conferences merely changed names, for example, the West Virginia conference. In some cases where a conference divided, date was taken from a first combined session, as for example the White River conference. In other cases of division there may be a question which, if either, of the separate conferences should date back to the earliest beginnings. Sometimes it is convenient to name the time when General Conference authorized the formation of conferences as the date for their origin. Like difficulties attend the dating for colleges and benevolent homes, and also for other institutions. In many cases the connection sufficiently indicates the nature of the reference. Dates should be used as a help and not made a burden.

ORDINATION OF BISHOPS AS ELDERS



PASTORS OF OTTERBEIN'S CHURCH, BALTIMORE

William Otterbein, 1774-1813; Friederich Schaefer, 1813-14; Joseph Hoffman, 1814-17; Johann Schneider, 1817-25; Wilhelm Braun, 1825-28; Johann Neidig, 1828-31; Johann Krock, 1831-35; Peter Hermann, 1835-38; Johann Rossel, 1838-41; Jacob Erb, 1841-48; George Miller, 1848-51; Johann Rossel, 1851-54; Samuel Enterlein, 1854-57; Heinrich Schropp, 1857-60; Johann A. Sand, 1860-67; Carl Schneider, 1867-70; Nehemia Altmann, 1870-73; Jacob Doerksen, 1873-77; J. M. Kunkel, 1877-80; August Krause, 1880-85; William Mittendorf, 1885-89; J. R. Blecker, 1889-93; A. Schmidt, 1893-1910; H. J. Fischer, 1910-15; J. G. Leuchauer, April to May, 1915; Wm. Weber, May to September, 1915; J. G. Leuchauer, 1915-18; P. B. Gibble, 1918-23; Cawley H. Stine, 1923—.

APPENDICES

CORRESPONDENCE BETWEEN THE UNITED BRETHREN AND THE METHODIST EPISCOPAL CHURCH BETWEEN 1809 AND 1814

The letters following are given as they occur in stitched manuscript placed within the conference record. All are recorded in the English language. All except the last letter and a fragment of a letter signed by Beverly Waugh were published in Lawrence's History, the most of them also in Spayth's History, strict exactness, however, not being observed. Some pages of the manuscript record of the letters have been lost since the letters were incorporated in Lawrence's History. The parts lost are supplied from Lawrence's History as follows: The letter signed by Christian Newcomer, dated May 25, 1811, beginning with the words "number yet among us"; the letter signed by Nicholas Snethen, dated March 26, 1812; the letter signed by Christian Newcomer, dated May 13, 1812. In view of their value for reference, and also in view of the fact that some inaccuracies in connection with the letters as heretofore published have crept in, the series is here given entire.

AN INTERCHANGE OF LETTERS OF CORRESPONDENCE BETWEEN THE GERMAN UNITED BRETHREN AND THE METHODIST EPISCOPAL CHURCH, TRULY RECORDED AS FOLLOWS:

To the Conference of the United Brethren.

VERY DEAR BRETHREN: We, the members of the Baltimore Conference, being deeply sensible of the great utility of union among Christian ministers and members (as far as circumstances will permit) in carrying on the work of God and promoting the interest of the Redeemer's kingdom, viewing you as friends and brethren engaged in the same glorious work with ourselves, have, after mature deliberation, thought proper to offer to you the following terms, in order to establish a closer and more permanent union among us.

1. We think it advisable for your own good and prosperity that each minister or preacher who is acknowledged by the United Brethren should receive from your conference a regular license, which may introduce them to our pulpits and privileges and prevent impositions, as there are many who profess to be in union with you that are not acknowledged by you.

And we would further advise that you favor each of our presiding elders with a list of the names of those ministers so acknowledged and licensed by you within the bounds of his district, that there may be no difficulties in admitting them to our privileges. And we would further observe that all our traveling ministers and preachers have their names printed in the minutes of our annual conferences, and our local ministers and preachers have credentials of ordination, or a written license, and we hope that you will admit none to your privileges calling themselves Methodist preachers but such as have their names on the minutes, or as are licensed as above mentioned.

2. As we have long experienced the utility of a Christian discipline to prevent immorality among our people, we would earnestly recommend to you to establish a strict discipline among you, which might be a "defence of your glory." Our Discipline is printed in your language, and we would recommend it to your consideration, to adopt it, or any part of it that you in your wisdom may think proper, or any other form that you may judge best. And that under a discipline so established you make use of every Christian and prudential means to unite your members together in societies among yourselves. By these means we think your people will become more spiritual, and your labors be much more successful under the blessing of God.

3. All those members among you who are united in such societies, or may hereafter be united, may be admitted to the privileges of class-meetings, sacraments, and love-feasts in our church, provided they have a certificate of their membership signed by a regularly licensed preacher of your church. And to prevent inconvenience, we wish you to furnish each of our preachers with a list of the names of all such members as may be in the bounds of their respective circuits, that they may know who are your members.

In order further to establish this union, which we so much desire, we have given particular instructions to our presiding elders and preachers who have the charge of districts and circuits where the United Brethren live, to admit your preachers and members, as above specified, to our privileges, and also to leave a list of the names of your preachers and members in the bounds of their respective districts or circuits for their successors, that they may have no difficulties in knowing whom you acknowledge as preachers or members.

Thus, dear brethren, you may see that we sincerely wish to accommodate you as far as we can consistent with the discipline which binds us together as a spiritual people. We think that we have proposed to you such terms of accommodation as will meet your wishes, and if carried into operation among you, we hope and believe a door will be opened for general usefulness among and with each other. We are persuaded that the great Head of the church will smile on us and own our labors of love, and we shall be blessed in seeing our children converted to God and become useful members of that church which they may choose.

And now, dear brethren, we commend you and your charge to God, praying that the Lord may be with you, and bless you in your conference, and bless your honest labors to promote his glory and the interest of Christ's kingdom in the world.

We are, dear brethren, your sincere friends and brethren in Christ.

Signed by order and in behalf of the conference.

FRANCIS ASBURY.
WILLIAM MCKENDREE.

To the Conference of the Methodist Episcopal Church.

BRETHREN IN CHRIST JESUS: At our conference held in Lancaster County, the 10th, 11th, and 12th of May, 1809, after having taken into serious consideration all those points concerning a close union between the German United Brethren and the English Methodist Episcopal Church as they have been proposed by an epistle from the late Baltimore Conference, directed unto us, as well as verbally by two of their ministers, namely, James Hunter and James Smith, it did appear the fundamental Christian doctrines as held by the two societies to be the same; and all the differences between the two, namely, to consist in some external church regulations.

Truly it is to be lamented that not only in these our days, but throughout the past centuries, by the setting up and obtruding of opinions, immense harm hath been done, yet our conference doth not mean by this animadversion to hint as any umbrage was given to [it, but] mentions it as a matter of reflection. As to the first point proposed concerning a written license to be given to our preachers, we had already come to a conclusion about the same, but yet till now there were some of us which had not received a formally written license, but shall be supplied with it now, and such as might refuse it we wish to take the Christian liberty not to look upon them as preachers ordained of us; as we likewise shall not receive any English preacher as ordained of you except he hath a certificate of your conference. And this did appear unto us as necessary to prevent disorders as far as possible. As to what belongs to the second point, concerning a token to be given by their respective preachers, as well to the English as to the Germans, to such members as might desire to partake of the Lord's supper at the big and quarterly meetings, for the reasons mentioned above we think it proper and perfectly agreeing with that order which becometh Christians.

Concerning the third point, with respect to such as by an unchristian walk forfeit their privilege, we desire to act in uniformity with you that such shall remain deprived of Christian fellowship and communion as long as they remain impenitent and neglect to amend their ways. Thus if we continue not to do unto others what we would not wish done unto us, under the influence of grace divine we are confident that all jars shall soon be done away and our meeting-houses will open by themselves. Any further points to be considered will be deferred to our next conference. The

God of peace and love, may he deign to unite us still closer in the bonds of love and union in this present time and throughout the eternal ages.

Be assured of our sincere love, as we are also confident to have a place in yours.

Signed by MARTIN BOEHM.
GEORGE ADAM GEETING.
CHRISTIAN NEWCOMER.

To the German United Brethren.

DEAR BRETHREN: We hereby acknowledged the receipt of the letter of the conference of the United Brethren bearing date of the 10th of May, 1809, and are pleased to observe that you are fully sensible of the propriety of mutual letters of recommendation, both for preachers and members of the two societies who may wish to participate in each other's privileges.

We most earnestly encourage you to persevere in so useful a determination and give it the fullest effect, as not only the two societies, but the church of Christ and the cause of God in general are interested in the detection of imposition among us.

Your determination to postpone the consideration of the subject of discipline until your next conference makes it improper for us to resume that subject, presuming that you had sufficient reasons for so doing. We should have been highly gratified if it had been consistent with your circumstances to have given a final decision on the principles of the union which we proposed, and which we conceive is devoutly to be desired by the two societies. We are thankful to find that the spirit of Christian and brotherly love still prevails among you toward us, and do assure you that we reciprocate the affection, and hope never to do to you otherwise than we would have you do to us, and shall continue to receive with an attention suitable to their importance any communications which you may deem proper to forward to us.

Wishing you great peace in your own souls, and great harmony in your conference, and great success in your ministerial labors, we remain your brethren and fellow-laborers in the kingdom and patience of Christ.

Signed in behalf of the conference,

JOSEPH TOY, *Secretary.**

ADDRESS TO THE GERMAN UNITED BRETHREN†

DEARLY BELOVED BRETHREN: Having received your letter, etc., etc., we finally agree with you to give the right hand of fellowship, to preach the gospel of a crucified Redeemer, and work together in spiritual peace and harmony to bring lost sinners home to God through repentance and holiness. And we further agree with you that our preaching houses of public

*The reply of the United Brethren has not been preserved.

†A letter written in 1810.

worship shall be open to all your preachers who have license from you. Likewise, it is our earnest wish that you should open all your public preaching houses to all our preachers that have written license from us. We also inform you that we have regulations upon record to walk by, to direct our preachers to keep class-meetings, or to form classes at any place they think proper, etc. And, lastly, we give unto you the right hand of fellowship, and assure you that we shall always, as much as in our power lies, do unto you as we wish you to do unto us.

We also crave an interest in your prayers, and assure you that it is our full desire to live in as close a connection with you as the nature of the case will admit, to bear with each other in love, and, holding the same principles and preaching the same doctrines, we will not suffer smaller things, and only the shadows of religion, to separate us from each other.

NICHOLAS SNETHEN.

To Christian Newcomer.

AN ADDRESS FROM THE BALTIMORE ANNUAL CONFERENCE TO THE UNITED BRETHREN

DEARLY BELOVED BRETHREN: We have received your affectionate letter with hearty thankfulness that the Father of our Lord Jesus Christ, the God of all peace and consolation, has inclined our hearts to unite in the bonds of the gospel, to walk in love, as Christ also hath loved us and given himself for us. We consider now, if we have not misunderstood you, that we are fully agreed in respect of the necessity of union and a mutual endeavor to accomplish it. We have therefore directed and instructed all our presiding elders and preachers whose business it may be, to consult with the United Brethren in their several districts and circuits about the most expedient form of carrying the proposed union into effect. To our own forms of license and certifications, etc., we presume you can have no objection, as they have been of long use among us. If you have already a fixed form, we shall cheerfully accept it, and would only advise that if you have one yet to fix upon, you may bear in mind whether it will not be proper to be somewhat uniform in the formation of the licenses for your preachers and the certificates for your members; but should you see proper to vary in different places, our brethren are instructed to make no objections on that head, but merely to seek for information and conform to your usage accordingly. You will please, then, dear brethren, to accept from us the right hand of fellowship and our assurances that all our preaching houses shall be open to your licensed preachers, as far as our power and advice may extend (for some of our houses may be under the control of trustees) and that our sacraments, love-feasts, and class-meetings shall be open to your members who apply with such form of certification as you may judge proper, according to our proposals sent to you from the Harrisonburg Conference.

As soon as our presiding elders and preachers return to their respective districts and circuits, we shall consider this union as having commenced on

our part. But we propose to keep open an intercourse between the two conferences, to improve and perfect the plan as far as experience may furnish matter of improvement.

We hope to hear from you at our next annual conference, and we invite you to exercise the fullest confidence in us in your correspondence. Having given you this invitation we take the same liberty. We hope you will not indulge for a moment a suspicion that we wish to interfere in your conference and church concerns. There will constantly, no doubt, be many in both churches not disposed to become privileged members; none of our regulations can have any effect upon such. But knowing, as we both do, the imperfections of human nature, we cannot help foreseeing that offenses will come between ministers and members of the two churches who claim privileges. Now we think that some plan ought to be agreed upon for the settlement of all such difficulties. As nothing can now be done decisively, we beg leave to propose to you the following plan for your consideration:

First. If any preacher or member of either church claiming to be a privileged preacher or member in the other shall be accused of anything contrary to Christian prudence or Christian conduct by the church in which he may be a privileged preacher or member, the accusation shall be made to the conference or church in which he is in regular membership, who shall try and judge accordingly. But in cases of this kind, if the difficulty be not settled according to the satisfaction of the conference or church making the complaint, or bringing the accusation, his brethren shall advise and request him to desist from the use of the privileges, and to confine himself to his own proper conference or church.

Secondly. No preacher or member who shall have been excluded by one conference or church shall be received by the other.

Thirdly. As often as may be convenient a messenger shall be sent with any letter which shall be addressed from one conference to the other, with instructions to explain any difficulties.

We invited our beloved Brother Newcomer to a seat in our conference as your messenger, and he is doubly dear to us as the messenger of such joyful tidings of brotherly love from you. "How beautiful upon the mountains are the feet" of all the messengers of mercy and love and peace and good will.

We have the happiness to inform you that we have enjoyed great harmony and love in our conference, and by what we can learn of the state of religion at present, we have many tokens of good and abundance of evidence that God is waiting to be gracious.

Wishing you peace and prosperity in the kingdom and patience of our Lord Jesus Christ, we remain your affectionate brethren in the bonds of Christian fellowship.

JOSEPH TOY, *Secretary.*

March 27, 1811.

AN ADDRESS FROM THE GERMAN UNITED BRETHREN TO THE ENGLISH METHODISTS

DEARLY BELOVED BRETHREN IN CHRIST: We have received your affectionate letter bearing date of March 27, 1811, by our brothers Borg and Swertzwelder, with much joy and thankfulness, seeing therein that the God of love has united your hearts in love and harmony with us, to unite more and more together in the bonds of the gospel. We are certain, brethren, if we walk in the light as children of the light, we shall ere long be of one heart and one mind. Seeing likewise the blessed fruits of our union together in a measure already, and the glorious prospect before us, we do not hesitate a moment longer to give you the right hand of Christian fellowship again. We have now formed our members in classes, as much as possible. However, there are a number yet among us who have not yet joined with us in this privilege, so long delayed by us. We earnestly hope that you will instruct your traveling preachers to bear with such as much as the order of your church will admit. We would further inform you that we have drawn up some regulations, or discipline, among us, and shall endeavor more and more, to put them into effect among ourselves and our members.

Any preacher or private member expelled from your church will not be received by us to the fellowship of saints in Christ, and we do hope that you will do the same in relation to those expelled by us, at least until sufficient reason be found of their repentance and good fruits.

We likewise hope that our mutual friendship and love to each other will be increased yet more and more, and that the intercourse, by letter and messengers from and to each conference, may be kept up yearly, through which medium difficulties may be readily adjusted, and more especially as such messengers or communications will be joyfully received by us and appreciated in the best possible way.

And, lastly, may the God of all peace and consolation, who has united our hearts together in the gospel, spread his militant church, by us, from pole to pole, and, finally, when time is no more, make us, one and all, members of his church triumphant, to praise God and the Lamb forever. Remember us before the throne of God, is the earnest prayer of your affectionate brethren. Wishing you peace and prosperity in the kingdom and patience of our Lord Jesus Christ, we remain your affectionate brethren in the bonds of Christian fellowship.

Signed by order and in behalf of the conference.

CHRISTIAN NEWCOMER.

May 25, 1811.

AN ADDRESS FROM THE METHODIST EPISCOPAL CONFERENCE, ASSEMBLED AT LEESBURG, TO THE UNITED BRETHREN IN CHRIST*

To the Conference of the United Brethren.

Grace and peace be multiplied unto you through our Lord and Saviour Jesus Christ. Behold how good and pleasant a thing it is for brethren to dwell in unity. May the holy leaven leaven the whole lump. We do most cordially and sincerely join with you in praying that He who has united our hearts in the gospel may make us instrumental in assisting to spread his militant church from pole to pole, and, finally, when time is no more, make us, one and all, members of the church triumphant, to praise God and the Lamb for ever and ever.

We have the happiness to inform you that we do not recollect when we had so gracious a sitting together. "Our peace surpasseth all understanding, and our joy is unspeakable and full of glory." We taste unspeakable bliss. "The power of the Highest overshadowed us, and the glory of God is in the midst of us." Hallelujah!

We have instructed our preachers to deal very tenderly with those members of your church who have not fully come into our measures of union, as far as the rules and orders of our church will admit, hoping and trusting that you will still do all in your power to promote and extend the spirit and practice of discipline among them, it being evident that our mutual success depends upon our union, wherever our lines of labor come together.

We agree with you in the advantage of correspondence and an interchange of messengers. Brother Newcomer was received by us, and we have appointed our brothers Alfred Griffith and John Swertzwelder as messengers to your next conference, with whom you may consult on any subject relative to the desired object of a final and perfect harmony.

We remain, dear brethren, your affectionate fellow-laborers in the bonds of peace.

NICHOLAS SNETHEN.

March 26, 1812.

THE PHILADELPHIA CONFERENCE TO THE CONFERENCE OF THE GERMAN UNITED BRETHREN, TO MEET AT ANTIETAM, WASHINGTON COUNTY, STATE OF MARYLAND

The Philadelphia Conference to the United German Brethren, Greeting.

DEARLY BELOVED BRETHREN: We have been made acquainted with the friendly correspondence that has taken place between you and the Baltimore Conference, tending to a happy union, and being informed by your messenger, Christian Newcomer, that it is your wish to enter into a like friendly correspondence with us, we therefore hasten to inform you that we

*While we do not have a copy of this letter in the minutes as now preserved, there can be little doubt that "in Christ" was inserted by an editor just as it was inserted in a number of other cases.

are willing most cordially to embrace you as brethren in the kingdom and patience of Jesus Christ, and are ready to enter into the strictest union with you that the peculiar circumstances of the two societies will admit of, and have accordingly appointed two of our members, William Fox and William Foulks, to meet you at your next conference, to aid in the accomplishment of this desired object.

It was, dear brethren, the prayer of Christ, your Lord and ours, that his people might be one, and that, for the best of all purposes, that is, that they might be perfected in one. We are, dear brethren, yours in the bonds of a pure and peaceful gospel.

Signed by order and in behalf of the Philadelphia Conference at the Annual meeting, in Philadelphia, 25th April, 1812.

WILLIAM S. FISHER, *Secretary.*

AN ADDRESS TO THE CONFERENCE OF THE METHODIST EPISCOPAL CHURCH, ASSEMBLED IN BALTIMORE, FROM THE UNITED BRETHREN CHURCH*

DEARLY BELOVED BRETHREN: The members of the conference of the United Brethren assembled at George Adam Geeting's, with the greatest satisfaction mention the receipt of your address from Leesburg. Our souls have been truly refreshed, particularly when we received the news of love, uniting our kindred souls. We will adopt the language of the royal psalmist with you: " 'Tis good and pleasant for brethren to dwell together in unity." We do cordially and sincerely pray that Jehovah may make us individually instrumental in spreading his blessed cause, and extending his militant church from the rivers to the ends of the earth. We rejoice with you that the power of the Lord was in your midst; our hearts also burned with love while consulting on the welfare of Zion.

We are truly thankful for the delicacy and tenderness intimated in your letter, as touching those members of our church* that may not as yet yet be divested of certain peculiarities. But we humbly hope that the mists will ere long, through the effulgence of gospel day, be dispersed from every mind. We have in many places succeeded in forming class-meetings and extending discipline, and, as far as prudence shall dictate, we will pursue.

An interchange of messengers and correspondence will still be deemed a favor. Brothers A. Griffith and J. Swertzwelder were thankfully received by us, with whom we had the happiness to consult on the much desired subject of permanent peace and harmony.

Brothers G. A. Geeting and C. Newcomer were instructed as messengers to you. Finally, brethren, may the God of love and peace unite our hearts and efforts in the indissoluble bonds of Jesus' love, is the prayer of your fellow laborers in the blessed gospel of peace.

Signed in behalf and by consent of the conference.

CHRISTIAN NEWCOMER.

Washington County, Maryland, May 13, 1812.

*The word "church" quite certainly should be society. The minutes as now preserved do not contain this letter.

AN ADDRESS FROM THE CONFERENCE OF THE GERMAN UNITED BRETHREN

To the Methodist Episcopal Church, Philadelphia Conference, Greeting.

DEARLY BELOVED BRETHREN: We received your friendly address with much pleasure. We exult to hear you are ready to enter into terms of union with us, as our brethren of the Baltimore Conference have done, and pray that it may terminate in as happy an union, and have no doubt but it will, if you pursue the same charitable and friendly steps towards us as they have taken. We wish, dear brethren, ever to do unto you as we would be done by. May the Lord unite our hearts in love and help us to pull together in the yoke of Christ, that we may be as true yoke-fellows indeed, and may the kingdom of God our Saviour be mightily established in the earth by our united efforts. Brethren, pray for us. We have appointed our brethren Christian Smith and David Snyder as messengers to your next conference, with whom you may consult on any subject leading towards our contemplated union.

We remain, dear brethren, yours in the bonds of the peaceful gospel.

Signed by order. GEORGE A. GEETING.

May 15, 1812.

[FRAGMENT FROM THE BALTIMORE CONFERENCE]

but hath furnished us with complete means for this great work, to wit, oracles of God, an inexhaustible fountain of truth, and the unction of the Holy Spirit of grace to enable us to perform every good word and work. Pure doctrinal truth and gospel discipline dispel darkness from the mind, and correct the errors of the heart and life, and, through the efficacy of the Spirit, perfect us in the love of God. We acknowledge the receipt of your affectionate address by our respected brethren, C. Newcomer and C. Crum, and rejoice to hear of your success in forming classes and extending discipline; the closer the union of Christians can be drawn, the more readily they yield to gospel discipline, and we still recommend a prudent perseverance in this good work, knowing from long and happy experience that your labor will not be in vain in the Lord.

We shall rejoice to embrace every opportunity of consulting together openly and freely on the most proper means to promote peace and perfect harmony. In order thereto we have appointed our much respected brethren Robert Birch and James McCann as bearers of this address to your respectable body, whom we recommend to you as persons able and ready to give any information on the subject of peace and union that you may require.

Finally, brethren, we recommend you to God and the word of his grace, praying that his peace and love may unite all our souls in Christ Jesus, and that we may all see the pleasure of the Lord prospering in our hands, till they that sow and they that reap shall meet and rejoice together in the kingdom of God for ever and ever.

Signed in behalf and at the request of the Baltimore Annual Conference, held in the city of Baltimore, March 30, 1813. BEVERLY WAUGH, *Secy.*

ADDRESS FROM THE PHILADELPHIA CONFERENCE OF THE METHODIST EPISCOPAL CHURCH TO THE GERMAN CONFERENCE OF UNITED BRETHREN

DEARLY BELOVED BRETHREN: Your friendly address by your brother and ours and your messenger, Christian Smith, we received with pleasure. We beg you to be assured of our continued regard for you, and cordial desire of Christian union and communion, as far as may be consistent with the order and discipline of our respective churches. Our doctrines are fixed and established; our discipline is binding upon [us] by the authority of our General Conference, and we have long experienced and proved the great advantage of such regulations; consequently to these in our church communion and fellowship we feel ourselves bound by the most sacred obligations to have an especial regard. And might we not, brethren, recommend them to your consideration, that you may "prove all things, and hold fast that which is good?" We have appointed our brethren William Hunter and H. Boehm to present to you this address, and to assure you that your messengers and communications will always be welcome to us. We are pleased to find, by the reports from different and distant places, and happy to be able to inform you, that our blessed Redeemer is still carrying on the work of spiritual peace and reconciliation, notwithstanding the commotions and convulsions in the world, and hope the time is not far distant in which the human race shall be united as the common workmanship of the common Creator's hands and the common purchase of the common Saviour's blood. We pray our gracious and holy Lord abundantly to bless you and incline your hearts to supplicate for us before his throne. May you be divinely assisted in all your deliberations, and see the Lord's pleasure abundantly prospering in your hands to the glory of [our] God and your God, through Jesus Christ, your Lord and ours.

Signed in behalf of the conference.

WILLIAM S. FISHER, *Secretary.*

Philadelphia, May 1, 1813.

To the Baltimore Annual Conference, to be held in the City of Baltimore, March, 1814.

DEARLY BELOVED BRETHREN: At this important period, while our national tranquillity is disturbed with the desolations of war, we rejoice to find that there is yet prevailing among you a growing disposition to spread the odors of our Redeemer's name among the people of the United States of America.

We received your affectionate address by the hands of your messengers, our beloved brethren, R. Birch and J. McCann, and cordially unite with you in praying that our united efforts may be more and more successful in spreading the victorious kingdom of the Lord Jesus Christ. And brethren, this we believe we will not fail to accomplish if we endeavor to lay aside all national prejudices and betake ourselves to more solemn fasting, humilia-

tion, and prayer, and in spirit, conversation, and public labor more ardently endeavor to raise up a people for the Lord God of hosts, in the midst of the earth. Mingled as our hearers and members are throughout this widely-extended country, we are the more convinced that one spiritual interest should exist among us, and lead us all on to the exercise of more powerful exertions to fill the world with the knowledge of our gracious and benevolent God.

We firmly believe with you, brethren, that pure doctrinal truth and gospel discipline dispel darkness from the mind, and correct the errors of the heart and life, and through the efficacy of the Spirit perfect us in the love of God. Endeavoring, as we are, to become united in establishing a real gospel discipline among our people, we have it in lovely contemplation soon to have printed and circulated among our members a system of rules, which, though they may appear in some respects imperfect, yet may serve for the commencement of a form of government for our people, which may in process of time be improved to such a state of perfection as may be to the benefit and happiness of future generations. But as we cannot at present inform you in this letter concerning the general form of the Discipline we contemplate publishing, the bearers of this letter to your conference, our beloved brethren Christian Newcomer and Valentine Baulus, will be fully qualified, and shall have power, to give you any information that may be necessary concerning the progress in discipline we shall have made during the labors of the present year.

Desiring to continue a friendly correspondence with you by letter, brethren, we wish you all success in the holy labors of the gospel, hoping that we shall have an interest in your prayers and good wishes, while at the same time, we assure you, we will endeavor not to fail to pray to the God of all grace for you, and wish you all possible success in the good work of the Lord.

Signed in behalf and by order of the conference of the United Brethren in Christ held in Lancaster County, May 6, 1813.

CHRISTIAN SMITH, *Secretary.*

To the United Brethren Assembled in Conference.

BELOVED BRETHREN: By this we acknowledge the receipt of your letter, by the hands of your messengers, our brethren, C. Newcomer and Baulus. We are pleased to find that our common interest actuates us in our efforts to establish a permanent union, and that so far the good resulting justifies the measure. Furthermore, we rejoice that you are progressing in the work of organization and discipline. This we are ever willing to help forward, being convinced that all real union and friendship must be founded in truth and order. To this end, brethren, we must keep in view the items specified in a former letter from this conference, as terms of union. Being thus harmonious in sentiment and interest, we think it unnecessary to continue the ceremony of annual letters, etc., believing [it] sufficient to

leave the door of friendly intercourse open, that, if in the progress of time and experience anything of importance should occur, there may be a free communication. Thus impressed with the importance of cultivating brotherly love, we join with you in praying that the Divine Spirit may accompany us in our mutual endeavors to promote the general cause of truth and virtue.

Signed in behalf of the conference.

BEVERLY WAUGH, *Secretary.*

March 22, 1814.

CHURCH POLITY*

The Church of the United Brethren in Christ is not an off-shoot from any other denomination. It did not arise from differences in doctrine, for it presents no radically new doctrines of any kind. Its theology is Arminian. It enjoins the ordinances presented by the Scriptures and followed by the Christian churches in general. Its founders united to emphasize the need of consecration of soul to God, and of personal "religious certainty," and this has been its spirit. Its polity may be said to be composite. It combines in an evenly balanced way episcopal, congregational and presbyterial, or representative elements. In its administration, it is distinguished as a body in which the power is almost equally divided between the ministry and the people. All officers hold their places by consent of the members, expressed by vote either directly or by representatives. The members choose the local church officers, who form the majority of each official board, and the delegates to each General Conference. The quarterly conference elects a lay delegate to the annual conference. The annual conference chooses its superintendent and other officers. The General Conference elects all the Bishops, general officers, and boards of the Church.

But one order of ministers is recognized—that of elder. Bishops and presiding elders are chosen from among the elders simply as superintendents. the former for four years and the latter for one year.

In supplying the congregations with ministers, the "itinerant system" is the adopted method. All pastors are subject to settlement and change as determined by a committee consisting of the Bishop and the superintendent or superintendents at each annual conference. A minister may remain upon a charge without limit of time, being subject, however, to annual reappointment by the conference.

In form of worship the Church seeks directness and simplicity. It has no liturgy, and does not force uniformity in its service, each congregation deciding the method for itself.

The meetings of the Church include the regular Sabbath preaching of God's Word, the weekly prayer meetings, the Sunday school, the Christian Endeavor society, with such other features as each congregation may

*The articles that follow are taken, with some adaptations, from the Year Book of 1921. They give so clearly and concisely the characteristics of the Church that they cannot fail to interest and instruct.

determine. Four times during the year a "quarterly meeting" is held on each charge, at which time the general business of the charge is transacted, a communion service usually being held upon the Sabbath. Official meetings are held monthly.

POSITION ON MORAL LIFE

A natural result of the principles which led to the formation of the Church has been to require of its members devotion to Christ, simplicity of faith, purity of life, and uprightness of conduct. Upon all questions of morality the position of the Church has always been decided. No compromise with evil has been countenanced.

The law of the Church forbids the sale or use of intoxicating liquor by its members; and the renting of property to liquor dealers, or the signing of a petition favoring them, is considered immoral. The members always have been found active in every movement for the growth of temperance. Its members are almost a unit in favoring the entire annihilation of the liquor traffic in the nation, and its leaders are active in their opposition to intemperance in every form. Against the use of tobacco the sentiment is strong.

The Church believes in the unity of human interests, and that difficulties between capital and labor can be settled only on the basis of intimate knowledge of Jesus Christ, and the application of the principles of the gospel to everyday business life.

As to the Sabbath, the denomination believes that the law of the Sabbath is perpetual. It, therefore, opposes all forms of needless Sunday labor, and is pledged to do, by precept and example, all that can be done to prevent Sabbath desecration.

Believing that it is the right of every child to have such an education as will fit him for good citizenship, the Church is unequivocally in favor of the American public schools.

Only such amusements are thought proper to the Christian as will tend to re-create him physically, mentally and morally. Whatever will interfere with his highest growth in any of these lines should not be indulged in.

The Church has always been decided in its opposition to such secret societies as seemed to infringe upon the rights of those outside their organization, and to be injurious to Christian character.

The authority of the civil government is recognized, and the members are enjoined to obey its laws; and while disapproving warfare, and favoring international arbitration, the Church acknowledges the obligation of every citizen to protect and preserve the government in time of treason and invasion.

Respecting divorce and all social evils the Church has always taken firm ground.

Membership and Government of the Church

The *members* of the Church consist of those who profess faith in Jesus Christ and are received in open congregation, opportunity having been given for objections to their reception. The members profess faith in the Bible and in Jesus Christ as a personal Savior, and promise to lead a Godly life, to contribute liberally to the support of the gospel, and to be subject to the rules of the Church.

Persons who are sincerely seeking the Lord may be received under the watch-care of the Church, but are not reported as members.

The duties of members of the Church include the observance of the ordinances of God's house, attendance at the meetings, the encouragement of the Sunday school, keeping the Sabbath day, and living peaceably among their fellows, etc. Young people are expected to belong to the Young People's societies.

Persons guilty of misdemeanors or of violations of church rules may, after due admonition and trial, be expelled by a vote of the local church.

The *ministry* of the Church consists of men and women called of God and recognized by the Church as such, after having been recommended by the local church for quarterly conference license, and in turn recommended by the quarterly conference to the annual conference. On reception in the annual conference, ministers pursue a course of study either in Bonebrake Seminary or under the direction of the conference, and after a probation of four years and the passing of the proper examinations are eligible for ordination.

Ministers in the active *itinerancy* are those who offer themselves for active service under the direction of the annual conference. Those for whom the conference and the Church are unable to furnish ministerial work are called *supernumerary* itinerants. *Superannuated* itinerants are those who from age or physical infirmities are unable to pursue the regular work of the ministry.

The charges are united into conference districts called *Annual Conferences*, of which there are now twenty-eight, besides the five Foreign Missionary conferences. The annual conferences are grouped into districts called *Bishop's Districts*, each under the supervision of a Bishop.

Local church officers consist of class leaders, class stewards, treasurers, trustees, and where desired, of deaconesses and other officers.

In short, the governmental and administrative functions of the Church are provided for through an ascending series of church courts or conferences —the official board for a single congregation, the quarterly conference for one or more congregations, the annual conference for the membership within a given district, and the General Conference, which meets every four years, and has general administrative responsibility and final judicial authority for the entire Church.

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